Markazi Kutubkhana Publications

CONCISE
INTERMEDIATE
ENGLISH GUIDE

1959-60

by
Sh. SHAUKAT MAHMOOD, M.A., LL.B.
Head of the Department of English
M.A.O. College, Lahore
and
Two Senior Professors of English

★

Can be had of :
ILMI KITAB KHANA
URDU BAZAR - LAHORE

Price Rs. 7/8 -

Markazi Kutubkhana Publications

CONCISE

INTERMEDIATE

ENGLISH GUIDE

1959-60

by

Sh. SHAUKAT MAHMOOD, M.A., LL.B.

Head of the Department of English,

M.A.O. College, Lahore

and

Two Senior Professors of English

★

Can be had of :

ILMI KITAB KHANA

URDU BAZAR - LAHORE

Price Rs. 7/8/-

Published by
Managing Proprietor
Sardar Mohammad
Markazi Kutub Khana
Lahore

Printe
Mohd. Zarr
At Zarreen
61, Railw

A Book of English Prose

I. SUMMARIES

I. The Importance of Art—(*L. A. G. Strong*)

Sir James Jeans, the scientist, writes in his book that science cannot describe or explain the quality of a piece of music. For example, if one piece of music written by the famous musician Bach and another written by another musician, of course, inferior to Bach, are taken to examine which is the better of the two, it is impossible for science to tell you which is better than the other. Science can give you a detailed analysis (مفصل تجزیہ) of the different ways in which the notes (سریں) of music are combined and arranged. But it cannot distinguish (فرق بتانا) between good and bad music. It can describe the arrangement of music, but it cannot say anything about its meaning and quality because that is the work of a person with musical taste. Even J. W. N. Sullivan holds the same view. He points out that science can never tell the quality of any work of art whether it is literature (ادب), painting (مصوری) or music. It is limited to describing things. It can give no personal character of art or a person.

The reason for this is that quality, whether personal or artistic, belongs to the world of values (اقدار کی دنیا). Science can measure only the material world, and not the world of values. Take the case of a woman who has a wooden toy representing a dog. It is given to her by her loving son who is dead now. It is made and painted very roughly. It is an ugly, dirty and worthless thing. In the material world of science none would buy it for even a half-penny. But so far as the mother is concerned this wooden dog is a very precious thing for her. She will not sell it for anything in the world. It reminds her of her dead son. There is sentiment (جذبہ) connected with it. This sentiment belongs to the world of values.

The world of values is a world of feelings. It is a world which we enter through music, painting, writing, religion and noble thoughts and actions. It is in this world that quality of a work of art or a person is measured which cannot be measured by science. Even if a person does not show much regard for this world he can pass his life but he will be inhuman (غیر انسانی). And one who denies the world of science which is the ordinary every-day material world will be foolish. In the world of values value cannot be measured. Love of one man for another cannot be measured in terms of weights or in pounds, shillings, and pence.

The world of values and the world of science both are real. It is a fact that we have to live in both the worlds. If a person thinks that he belonged only to the world of values he will cut himself off from the everyday material world. He will be foolish to do so. And if he thinks that he belongs only to the material world of science and gets out of touch with the world of values he will be least human. So we must remain in touch with the world of values. The things which belong to the world of values remain alive for ever. They appeal to the feelings of people of all times. That is why some ancient paintings and books and pieces of music are alive even to this day. If there was no Chaucer, no Shakespeare, no Plato (افلاطون), no Virgil (ایک رومی شاعر), and no Homer (ایک قدیم یونانی شاعر), we would be much worse off. So it is necessary for us to be in touch with the world of values. On the other hand, if there were no bridges, buildings, drains (نالیاں), medicines, railways, technical books on engineering, medicine, electricity, etc., there would be no civilization and we would be reduced to savages (وحشی آدمی). It is, therefore, necessary to be in touch with the world of science. If all the technical books on engineering, medicine and science were destroyed we would not be able to produce them again and so we would be poor in the world of science. In the same way, if all the novels, poems, dramas, etc., were destroyed we would be equally helpless in the world of values.

Books written by the great writers of the ancient times tell us that people in the past had the same feelings, emotions, hopes, fears, beliefs and the same sense of beauty, faith and religion as we have in modern times. Again, they have the same troubles, joys, sorrows and jokes as we have today. The study of Homer, Virgil, Shakespeare, Socrates (سقراط), Aristophanes, and Plato (افلاطون) tell us that the inmost selves of people in the past were the same as they are to-day. They distinguished between the noble and the mean as we do today. It is only in outward things—in language, in dress, etc.—in which the people of the past and the present differ.

In modern times books are particularly of a great importance. Foreigners (بیرونی لوگ) appear strange to us in their habits, customs, dress, food and other modes of living (رہنے سہنے کے طریقے). It is mostly through books —novels, poems, dramas, short-stories—that we understand them and they understand us. And the same books tell us that their inward life is the same as ours. They have the same emotions of fear, love, hatred, jealousy, kindness, friendliness, disappointments, etc., as we have. It is in the hard facts of the outside world that nations differ and not in the facts of our inward selves. That is to say, they differ in the material world and not in the world of values.

2. The Mystery of the *Mary Celeste*—

(*M. K. Crichton and M. V. Jack*)

"The Mystery of the *Mary Celeste*" is a famous real life mystery story. This mystery of the sea has never been solved.

On 13th December, 1872, *Dei Gratia*, a ship of Nova Scotia which is a province of Canada, entered the port of Gibraltar, a British port to the south of Spain. It was accompanied by a small two-masted ship (چھوٹا دو ستونی جہاز) named *Mary Celeste*. Morehouse, the Captain of the *Dei Gratia*, saw through his binoculars (دو آنکھی دور بین)

the *Mary Celeste* sailing very fast towards the coast of Spain far away in the Atlantic Ocean (بحیرہ اوقیانوس). He saw that this small ship had no sailors on board. He thought that the ship might have been attacked by pirates (بحری ڈاکو) or some disease or some other unpleasant incident might have happened. He gave her a chase (تعاقب کیا) for twenty-four hours and overtook her (اور اسکو پکڑ لیا). Captain Morehouse sent Mr. Deveau, the mate (نائب کپتان) and two other sailors with a boat to the small ship. They found that she was a ship of New York named the *Mary Celeste*. They found that there was no man on the deck (جہاز کا تختہ), in the forecastle (جہاز کا اگلا حصہ عرشہ کے نیچے) and in the cabins (جہاز کے کمروں میں). They were astonished to find that in a cabin breakfast was set for three persons. Three cups full of tea, and a boiled egg whose top was removed were lying on the table. Near the table a cooked chicken (پکا ہؤا چوزہ) was lying in a stew-pan (تلنے کا برتن) on the stove (ولائتی چولہا). Chests (بحری صندوق), kit-bags (وردی رکھنے کا تھیلا), a harmonium (ھارمونیم باجہ), many books on music and religion and other precious clothes and things—all these were lying in order. Only the Captain's clothes were scattered about, but even his gold watch was hanging over a hook (کنڈی) in the cabin.

The men of the *Dei Gratia* could not understand why the ship had been left. The weather was not bad, the cargo (جہاز کا سامان) and other precious things were lying intact (اسیطرح محفوظ) and the ship was in working order. Nor could they understand how they had left the ship, the provisions (خوراک) and water were in their proper places. The mystery deepened when the log-book (جہاز کی رفتار وغیرہ کا روزنامچہ) was examined. The last entry (اندراج) was made on 24th November. It meant that the ship had been sailing the Atlantic Ocean

for ten days without any man on board. It had covered about 750 miles on her way to Gibraltar.

The authorities took deep interest in the matter. The Attorney-General (کسی ملک کا سب سے بڑا افسر قانون), Mr. Solly-Flood, appointed a Board of Examiners to inspect the *Mary Celeste*. The Board discovered deep cuts in the railing (جنگلہ) of the ship, and a blood-stained sword. It was thought that human life was destroyed with it. A sewing machine along with a half-sewn garment of a child was also discovered. It showed that a child and his mother were also killed along with the captain. Mr. Sprague, the U. S. Consul (خارجی امور کا افسر) set up an independent inquiry. It showed that the red stains (دھبے) on the sword and the railing were in reality a mixture of rust (زنگ) and linseed oil (السی کا تیل).

The mystery of the *Mary Celeste* was given wide publicity (بہت مشہور کر دی گئی) by the newspapers. All that was known was that the *Mary Celeste*, a two-masted ship of 282 tons, was chiefly owned by Mr. J. H. Winchester. It was sailing from New York to Genoa laden with barrels of alcohol (شراب کے پیپے). She had only ten persons on board, Captain Briggs, his wife Sarah and their two-year-old daughter and seven sailors. It was sailing in the Atlantic. They all had disappeared between the Azores Islands and Gibraltar.

Different versions (روایات) of this mystery began to appear in the newspapers. Sir Arthur Conan-Doyle's explanation was that the sailors were negroes of quadroon race (چوتھائی حبشی نسل) and that the ship carried passengers. This account written like an adventure was far from being true because the sailors were Germans and not negroes, and the ship carried no passengers. Another theory was that the sailors were picked off by a large devil-fish (تیندوا). The Attorney-General believed that the sailors had killed the officers in a state of drunkenness (مے نوشی) and themselves left the ship in a panic (خوف و

(هراس). Another version was given by Mr. Winchester, the owner of the ship. He said that one of the barrels of alcohol had burst slightly on account of very hot weather. The sailors were afraid lest the other barrels should also burst causing their death. Therefore, they had escaped in a boat. This theory was wrong because the boats were intact (اپنی جگہ پر محفوظ).

The latest and most convincing explanation appeared in Chamber's Journal for July, 1926, on the authority of Pemberton, the cook of the *Mary Celeste*. It said that the *Mary Celaste* and *Dei Gratia* lay in New York harbour (بندر گاہ). The former ship carried timber (عمارتی لکڑی) and whale-oil (ویل مچھلی کا تیل). The sailors raised objection to carrying the whale-oil for its sickening smell (بیمار کر دینے والی بو). Therefore three sailors were lent to Captain Briggs by Captain Morehouse of the *Dei Gratia*. During the earlier voyage (بحری سفر) Hullock, the ship's mate, and a sailor Venhold quarrelled. The captain avoided interfering in their quarrel. He was more concerned with the ship's safety. Under his orders the mate tied the piano (پیانو باجہ) to the ship to avoid any accident. One day a strong wind came which made the ship bend to one side. The piano broke loose (کھل گیا) and crushed the captain's wife. Her death turned him almost mad. He held the mate and the steersman (جہاز چلانے والا) responsible for her death for their mismanagement of the ship. Instead of throwing her dead body the piano was thrown into the sea. After this the captain shut himself in his cabin and disappeared. Venholdt suspected that the mate had murdered the captain. They began to fight and Venholdt was thrown into the sea. After these deaths three sailors Sanson, the steersman, and Hullock and the boatswain (صدر ملاح) landed on an island and left the ship to escape inquiries about the deaths. The remaining four left on board—Pemberton, the cook and the three sailors borrowed by the *Dei Gratia*—were picked up by Captain

Morehouse in his ship and taken to Gibraltar along with the *Mary Celeste*.

This story, too, is open to criticism. Firstly, it makes no mention of the little daughter of the captain. She is replaced by a "baby" piano while there was already present a big piano. Secondly, it says that the ship was laden with timber and whale-oil whereas all the evidence (شہادت - ثبوت) shows that it was alcohol. So the story is still a mystery.

3. A Funeral—(*E. V. Lucas*)

The author E. V. Lucas and some of his friends came to a churchyard (قبرستان) in Surrey to bury their dear Irish friend. He was very sincere and kind. While they were burying the dead body they saw that a football match was going on nearby. The spectators were raising shouts of joy. It is the way of this strange world that whereas there is joy in one house there is death in the other. The Irish friend was so liberal that had he been alive he would have allowed the boys to go on with their game.

The dead man was Irish by birth but he lived and died in England. He was a short-sized and strong gentleman. He was a great scholar. He was familiar with all the branches of English literature. Shakespeare, Wordworth and Keats were his favourite poets. He was such a great reader that whenever he set out on a journey he carried books with him "to read in the train."

He spent his time on the study of books, in the company of his friends and in enjoying long walks. He did a vast study but it was characterized by lack of much method (بے قاعدگی). His friends benefited by his vast knowledge, wrote many books and became world famous. He himself wrote a great work which could not be published, partly because it was written very illegibly (بد خط). The letters which he wrote to his friends were written in sueh a bad hand-writing that they could not be read by them without the help of others.

He had a quick and chivalrous-temper (تیز اور بہادرانہ مزاج). Once he fell out (لڑ پڑا) with a tobacconist (تمبا کو فروش) who seemed to him to have insulted a friend of his. He helped the poor and quarrelled with bus-conductors who treated poor women insultingly. Generally he was kind and tolerant (روا دار) but when anyone proved unjust and mean he could not bear it.

Though he showed a lack of method in reading and writing, yet in mixing excellent whisky punch (شراب میں دودھ - لیموں وغیرہ ملانا) he took great care and worked with concentration (بڑے دھیان سے) as if he were performing a religious ceremony.

Only a few persons gathered at his funeral (جنازہ)—eight of his literay friends and two or three relatives. As he died a bachelor (کنوارہ) he had no wife and children to mourn over his death. Though all these persons were sad and thoughtful, yet "it was not exactly a sad funeral" because he had lived a happy life and died at the advanced age of 63. If he had lived longer he would certainly have remained an invalid (بیمار). Anyhow, as it was the death of a literary fast friend it did move the hearts of those who were present. The author, in particular, felt this serious loss.

After performing these ceremonies the Irish friend was buried in the grave in the midst of joyful shouts coming from the players playing on the foot-ball ground close by. Then the author and his friends came back to the town and sat in a hotel to take tea. There they talked of the strange, humorous (مزاحیہ), touching and good qualities of the deceased (مرحوم).

4. Parents and Children—(*Mrs. Amabel Williams-Ellis*)

Mrs. Amabel Williams-Ellis discusses the part which parents, foster-parents (دینی والدین) or guardians play in shaping the character and behaviour of their children. International investigations (بین الاقوامی تحقیقات) into child

welfare (بچوں کی بہبودی) and books written about children bring out the following four points :—

(*i*) Children can best adapt themselves to all circumstances regarding food, clothing and so on.

(*ii*) Children can grow into satisfactory adults (بالغ) only when they are loved and have a good home.

(*iii*) It is behaviour of the adults which is shared by the children more than the house, clothes, food and hygiene (صفائی).

(*iv*) The behaviour of the adults towards their children and towards one another, their thoughts, their whole characters are largely conditioned by outward circumstances.

The last point needs further discussion. Our behaviour and character do not depend so much on our nature as on the outward circumstances. Our children think that we are independent, free and powerful. But it is not so. We have outside joys and worries which make us happy or sorrowful. It we are happy our children will also be happy and if we are sad our children must be influenced by our sadness. Our habits and beliefs and ideas of right and wrong are not the result of our individual temperaments (انفرادی طبیعتیں). They are mainly the result of the time and place in which we are living. Children learn the habits, beliefs and ideas of right and wrong from their adults and this ' learned behaviour' becomes a part and parcel of their nature when they grow up into adults.

Different nations have different ideas which condition (باعث بنتے ہیں) their 'learned behaviour.' Mrs. Williams-Ellis gives many illustrations to clarify this point. Many highly intelligent and well-educated Hindus regard the cow as sacred (مقدس). They call her their foster-mother. They think it a sin to kill and eat her. Some communities (فرقے) regard begging and stealing a part of good and proper behaviour while others instruct (سکھاتے ہیں) their

children to take revenge and indulge in blood-feuds (خاندانی جھگڑے) as something necessary and honourable. In some parts of Indo-China (هند چینی) the Buddhists believe that acquring of property (دولت جمع کرنا) is an ill-bred (بد تهذیب) and impious act (ناپاک فعل). In the Middle Ages (چھٹی صدی اور پندرھویں صدی کا درمیانی زمانه) the children of high society were taught that it was right for ladies and gentlemen to devote their lives to teasing their neighbours, keeping up family-feuds (خاندانی جھگڑے) and to indulge in polite but often very serious love-affairs. The philosophers and poets of China believed that 'good life' lay in devoting one's life to friendship, poetry, writing of books and respect for parents.

Sometimes there are cross-currents (مخالف لهریں) in traditions (روایات). The Bible teaches that 'great possessions' stand in the way of salvation (بڑی بڑی جائدادیں نجات کے راستے میں حائل هوتی هیں). But the fact is that the Christians acquire wealth. This tradition puzzles their children who find difference in preaching and practice (قول و فعل میں فرق پاتے هیں). Even in Indo-China animists (مظاهر فطرت کے پرستار) have contradictory traditions (متضاد روایات). They teach their children that drunkenness (شراب نوشی) is a pious act. But they live in neat and clean villages.

It we are conventional (رسم و رواج کے پابند) we shall accept these strange ideas and traditions as proper and natural. In this case we shall like our children also to accept them and if they raise objections (اعتراضات اٹھائیں) to them we shall be shocked. On the other hand if we are unconventional then we shall not accept the strange ideas and traditions, and shall not like our children to accept them.

It is the time and place which determine whether we shall accept a certain tradition or not. Under the Roman

Emperors after Julius Caesar and in Japan people thought that the only right and honourable solution of a problem was to commit suicide (خود کشی کرنا) ; and so on.

With most of the people traditions are so rooted (جڑ پکڑے ہوئے ہیں) that they become a necessary part of their human nature. They are conventional and accept the existing social code (مروجہ معاشرتی قوانین). But there have always been some people in different times and places who could not adapt themselves to the prevalent (مروجہ) traditions and customs of society. They were more or less misfits (غیر موزوں). Those who are rebels (باغی) make a great effort against traditions. If they are strong-minded they succeed. If they fail some friction (ناچاق) is produced.

Our like or dislike of traditions will influence our children. They learn from our behaviour. Later on when they go to school these learned ideas are confirmed (مستحکم ہو جاتے ہیں) or contradicted (یا انکی تردید ہو جاتی ہے) by fellow students or teachers. When they leave school and enter in practical life these ideas become a part of their nature. If we are good parents it is our duty to examine the existing social code and accept only these traditions which are good for our children. We should be bold enough to avoid bad and harmful traditions.

Now what are those good traditions, *i.e.*, virtues in Western way of life, which our children should have and what are its faults which should be avoided ?

If we find that our social traditions are contradictory (متضاد) we shall have two consequences (نتائج). Firstly, we shall be less worried. As a result of it our children also will not worry. Secondly, we may be able to make a much clearer and easier choice of the traditions for our children.

We must understand cross-currents in our social life. We should weigh public opinion and also keep in mind the

present right-thinking. It is not necessary for us to be unconventional (جو رسوم کا پابند نہ ہو) and rebel against all traditions. Public opinion is not always wrong. What we should do is to accept good traditions. If there are small defects in some traditions they should be removed and the reformed traditions should be followed.

5. The Green Donkey-Driver—(*Robert Louis Stevenson*).

The Green Donkey-Driver gives an account of a walking tour made by the author in the Cevennes hills in the South of France. He describes his attempts at controlling Modestine, the she-ass. He had just purchased this animal to carry his luggage (سامان).

Stevenson started his walking-tour at 9 o'clock in the morning from Monastier, a small town in the Cevennes mountains. He packed his luggage and loaded it on his she-ass. As first she moved properly. Then all of a sudden she slowed down her pace (قدم) and the author had to beat her with the stick again and again. She quickened her step for a little while but soon became as slow as before. He allowed her to go at that pace and himself began to while away his time (وقت کاٹنے لگا) sometimes by somking and sometimes by consoling himself (اپنے آپ کو تسلی دیکر) by thinking that that was a beautiful day.

Meanwhile, a middle-aged farmer came up behind them and asked Stevenson if his donkey was very old and if he had come from a long distance. He replied that it was not so. Then he asked him why he and his donkey were going at so slow a pace. He plucked a branch from a plant and asked the author to beat her with it. He began to twist her tail with the result that the wicked donkey began to go much faster than ever. After the peasant had left, his instructions stood him in good stead during the forenoon (قبل از دوپہر).

He reached a church where the priest was performing a religious service. The peaceful atmosphere around

together with the holy effect of prayer filled him with joy. Soon he came to the town of Goudet. A small river was murmuring near it. The town was surrounded on all sides by a mountain and seemed to be cut off from the city. The postman going there to deliver the post was the only connecting link between this town and the rest of the world. Modestine had to be beaten again and again by the author. He uttered the special word of donkey-drivers "Proot" again and again but to no effect. The donkey kept moving at a snail's pace (بہت ھی کم رفتار سے).

To add to the troubles of the author, a he-ass came there. When the eyes of both the he-ass and the she-ass met they drew nearer to each other and began to neigh aloud. This love-making annoyed (غصہ دلایا) the author. He began to beat the new lover with his stick. The false lover turned his back and ran away. Thus the romance of the donkeys came to an end. Now the she-ass began to move at a pace of about two miles an hour. Even then the author had to stop her to adjust the load (بوجھ کو درست کرنے کے لئے). When she reached Ussel village the whole load came down in the dust. The donkey got up and seemed to smile. Some people gathered around her to enjoy the funny show but nobody helped him. They rather laughed at his pitiable condition. Stevenson then reloaded the donkey and took some of the goods to carry himself. Now they came to a church which was under repair. A priest and six or seven other persons were examining it. When they saw Stevenson and his donkey they laughed loudly at his misery (مصیبت). At this time he remembered how he himself laughed at others struggling with a donkey, in the past. He repented (توبہ کی) that he would not laugh at others in future.

As soon as Modestine and the author were out of the village she left the main road and took a by-road (چھوٹی سڑک جو بڑی سڑک سے ملی ھو). He beat her on her face but she did not leave the by-road. He then sat down and began to smoke and take a little brandy. He threw

away the empty bottle, white bread, mutton (بھیڑ کا گوشت), etc., to lighten the burden. Then he resumed his journey (سفر دوبارہ شروع کردیا).

It was growing dark now. His destination (منزل مقصود) was still far-off. The she-ass obstinately (ضد سے) stuck to her slow pace and moved in by-paths. With one of his hands which was free he beat the foolish and obstinate beast untiringly. Once again the load slipped from the donkey's back and fell down. The poor donkey-driver had to pack it again. It took him half an hour to load the beast. When they were passing through a desolate place (سنسان جگہ) Stevenson saw two persons coming towards him. The son was a tall, ill-made and serious-looking person. He was followed by his mother who was dressed in the best clothes. She was using foul and abusive language (گالی گلوچ اور گندی زبان).

Stevenson asked the young man his way. He replied in a low voice, pointed both to north-west and west and passed on. Stevenson shouted and shouted after them but they turned a deaf ear to him (لیکن اُنہوں نے اُسکی ایک نہ سنی). He then went up to the lady and catching her by her collar asked her his way. Though she was not offended yet she did not guide him properly. She told him that he must follow her uphill.

Stevenson now began to climb up the sharp hill. In twenty minutes he reached the edge of a table-land (سطح مرتفع). It presented beautiful scenes of hills, fields and rivers. He and his donkey were now on a main road. There was a village nearby. Two women rode past him. He asked one of the children who were driving home cattle in the evening where he was. He was told that he was about a mile south of the lake (جھیل) where he had to camp for the night. As he was dead tired and feeling sickly (مریض سا) he could not go further. So he decided to stay at an inn for the night.

6. The Hour and The Man—(*Winston S. Churchill*)

On the morning of the 10th May, 1940, terrible news was received in England from the Admiralty (امارت بحری) the War Office and the Foreign Office that the Germans had invaded (حملہ کر دیا تھا) the Low Countries (سطح سمندر کے نیچے کے ممالک) of Holland and Belgium. Sir Kingsley Wood (Lord Halifax) met Mr. Chamberlain, the then Prime-Minister. After that he went to Churchill and told him that Chamberlain had agreed with him to form a National Government to meet the critical situation. At 11 o'clock Chamberlain sent for Churchill. Lord Halifax was already there. The Prime Minister told them that he wanted to resign (مستعفی ہونا چاہتا تھا) and asked them as to who was fit for taking the great responsibility. Churchill remained silent. Chamberlain was of the view that Churchill would not be able to win the support (حمایت حاصل کرنا) of the Labour Party with whom he had a heated discussion two nights before. He preferred Lord Halifax to Churchill. Lord Halifax said that his position as a peer (لارڈ) out of the House of Commons, would make it very difficult for him to discharge the duties of Prime Minister in a war like that because he did not command the confidence of the Assembly. Chamberlain had no alternative (کوئی چارہ نہ تھا) but to ask Churchill to shoulder the responsibility. Churchill replied that he would not contact (نہیں ملیگا) either of the Opposition Parties until he had the King's Commission to form a Government. Then the meeting dispersed.

Churchill went back to the Admiralty where he found the Dutch Ministers (ولندیزی وزراء) waiting for him. They were pale and worn-out (تھکے ماندے). Their country had been attacked unexpectedly and they had come for help. Churchill had lengthy discussions with them. Consequently (نتیجتاً) many orders were sent by him to all the British ships, and close relations were

established with the Royal Dutch Navy. Churchill told the Dutch Ministers that he had already warned the neutral countries (غیر جانبداد ممالک) of the impending (قریب الوقوع) attack which he had guessed from the arrangement of armies and road and rail development by the Germans, but they had cared nothing for his words.

The king sent for Churchill at 6 o'clock and asked him to form a Government which the latter accepted. Though no mention was made of the nature of the Government by the king, yet Churchill understood that a Government, national in character, was needed at that crisis (نازک موقعہ). He told the King that he proposed to send for the leaders of the Labour and Liberal Parties and to form a War Cabinet of five or six Ministers. He hoped to let him (the king) know their names before midnight, Then he returned to his office. Accordingly he requested Mr. Attlee, the leader of the Labour Party, to see him. Attlee came along with his Deputy Mr. Greenwood. Mr. Attlee agreed to join the new Ministry. They were to have two seats in the War Cabinet of five or six. Churchill then asked Attlee to give him a list of men including Messrs. Bevin, Alexander, Morrison and Dalton whose services were immediately required.

Churchill invited Mr. Chamberlain to lead the House of Commons as Lord President of the Council. Mr. Chamberlain agreed and also arranged to broadcast at 9 o'clock stating that he had resigned and urging everyone to support his successor (جانشین). Lord Halifax agreed to join the War Cabinet while remaining Foreign Secretary at the same time. At about ten he sent the King a list of the five names as he had promised. Mr. Eden was given the War Office, Mr. Alexander the Admiralty, and Sir Archibald Sinclair, leader of the Liberal Party the Air Ministry. Churchill himself assumed the Defence Ministry.

Thus Churchill became the Prime Minister. He continued this office for five years and three months of World

War II. Immediately after the War the General Elections came and Churchill was removed from power. During all this time he had remained cool-headed and calm. He had warned his nation against the impending war again and again and when the war actually came he rose to the occasion (وہ موقع پر پورا آترا) and brought it to a successful close.

7. The Intelligence of Spiders—(*John Crompton*)

In order to make an estimate (اندازہ لگانے کیلئے) of the intelligence of spiders it is necessary for us to watch their actions so closely that we may have a knowledge of the working of their mind. It is wrong to say that they have no intelligence at all. It is true that they cannot think like us but they have more intelligence than certain nations of men.

Now the question arises: "What kind of actions should be taken to judge the intelligence of spiders?" They must be concious acts, and not sub-conscious ones. An act done is conscious in the beginning but when it is practised again and again it becomes sub-conscious. Playing of games, walking, getting up in the morning, finding the bath-room, etc., are subconscious acts because we are in the habit of doing them again and again. The conscious acts must be done in normal circumstances of life. This is true not only of spiders and other insects but also of human beings.

Spiders can learn. This shows that whereas they have instinct, they have intelligence also. If you tease them they will be angry. They also learn to distinguish (امتیاز کرنا) between colours and to come and take flies from your fingers.

In order to see a spider working consciously and showing its intelligence we must go to its web. No doubt the making of the web is a conscious act but the way in which a spider works to catch its prey (شکار) through the web is a conscious act. It shows that the spider has intelligence. It must choose a suitable way to handle each type of prey. It sees its prey from different angles

and tries to weigh it up. It thinks what steps it should take to catch it. It may decide to bite, or to wrap its prey in a silk thread (ریشمی تار میں لپیٹ لے) or cut it loose altogether if it be more powerful than itself. This process of thinking and the line of action adopted show that the spider has intelligence.

Some spiders make their webs at a place just above a footpath or in bushes or in meadows (چراگاھیں). Hares, cats, foxes, dogs, men, etc., move there and destroy them. Spiders may he thought foolish to make their webs there. But they are not foolish. This action of theirs rather shows their intelligence. Many insects are frightened by running animals. They fly and are caught in the web and become food for the spiders. In case the web is destroyed by an animal or a man before any insect is caught fast in it, it matters little, for the spider can replace it by a new web. One need not take pity on the spider for her repeated efforts.

Naturalists (ماھر حیوانات و نباتات) like J. C. Wood and McCook have observed (دیکھا ہے) spiders showing intelligence in other ways also. When a strong wind is blowing they hang weights such as stones and pieces of wood to the bottom of their webs that they may not be blown away. Sometimes they hang more than one weight when the wind is blowing more strongly.

Our process of thinking is better than that of animals and insects. Speech is necessary to thought. We have speech which helps us in thinking. But animals have no speaking power which may help them in their process of thinking.

8. A Mad Tea-Party—(*Lewis Carroll*)

A large table was set out under a tree in front of the house. At one corner of it sat the March Hare, the Hatter (لا پرواہ اور مست قسم کے آدمی) and a Dormouse (گلہری کی قسم کا جانور). The first two were taking tea and the last one was fast asleep. Meanwhile, Alice came there and

sat down in an arm-chair at one end of the table against their wish. The March Hare asked her to take some wine. Alice said that it was not civil (غیر شائستہ) to offer a thing which was not on the table. The March Hare replied that it was also not civil on her part to sit there without being invited. After this the Hatter pointed out to Alice that her hair needed cutting. She replied that it was very rude to make personal remarks. At this the Hatter asked her why a raven (پہاڑی کوا) was like a writing-desk. Thinking it a riddle (معمہ) she added, "I believed can guess that." The March Hare asked her to say what she meant. She replied, "I mean what I say—that's the same thing, you know." All the three contradicted her (آسکی تردید دی). They said that such remarks as 'I see what I eat' and 'I eat what I see' are not one and the same thing. Then all kept silent for some time.

Now the Hatter asked Alice what day of the month it was. She said it was the fourth. "Two days wrong!" sighed he (آس نے آہ بھر کر کہا). He blamed the March Hare for applying butter to the machinery of his watch which he was holding in his hand. The March Hare took the watch and dipped it (اسے ڈبو دیا) into his tea-cup. Alice remarked that it was a funny watch which told the day of the month and not what o'clock it was. The Hatter replied that her watch also did not tell her what year it was. She did not understand the remark which seemed to her to have no meaning in it. The Hatter poured some hot tea on the Dormouse's nose and asked Alice whether she had guessed the riddle.

She suggested that they had better spend time profitably than waste it in asking riddles with no answers. The Hatter replied that if she know Time as much as he did then she would have used the pronoun 'him' for time instead of 'it.' That was because she had never spoken to Time! She said that she beat Time when she learnt music instead of speaking to it. He told her that Time could do anything for her if she only kept on good terms with him.

After this the Hatter related to Alice that he and Time had a quarrel last March before the March Hare went mad. It happened at the time when the Queen of Hearts (پان کی بیگم) arranged a musical entertainment (موسیقی کی مجلس) where he sang :—

Twinkle, twinkle, little, bat !
How I wonder what you're at !
Up above the world you fly,
Like a tea-tray in the sky.
Twinkle——, twinkle——

Thereupon, the Queen got angry and exclaimed that he was murdering Time. She ordered to cut off his head. Since then Time was angry with him and won't do anything he asked. It was always 6 o'clock, tea-time, since then.

By this time the March Hare was tired and suggested that the topic be changed. He asked Alice to tell them a story but she said she was unable to do so. Then they pinched (چٹکی لی) the Dormouse and asked it to relate a story. It said that it was awake all the time and listening to them. It related that once upon a time there were three little sisters named Elsie, Lacie and Tillie who lived at the bottom of a well. They lived on treacle (راب). Alice said that they would have been ill and asked why they lived at the bottom of the well. The Dormouse replied that it was a treacle well (راب کا کنواں). Alice objected angrily that there was no such thing as a treacle well. At this remark the Dormouse said that if she could not be civil (مہذب) she had better finish the story herself. It went on saying that the three sisters were learning to draw treacle. Forgetting her promise not to interrupt (دخل دینا) she said, "But I don't understand. Where did they draw the treacle from ?" The Hatter replied that just as water could be drawn out of a water well, in the same way treacle could be drawn out of a treacle-well. Alice could not help saying that they were *in* the well. The Dormouse admitted that they were well in. This pun

(دو معنی بات) confused poor Alice so much that she thought she should not interfere in the story (کہانی میں دخل دینا) any further. The Dormouse resumed (دوبارہ شروع کر دی) its story saying that the sisters drew all the things that began with M, such as mouse-traps, and the moon, and memory, and muchness. It asked Alice if she had seen such a thing as drawing of a muchness. As she disagreed with it she was asked by the Hatter that she should not talk any longer. This rude behaviour was unbearable for her. She got up angrily and went away. She looked back once or twice half hoping that they would call after her but they did not. She saw that they were trying to put the Dormouse into the tea-pot.

As she was passing through the jungle she saw a tree with a door in it. She entered the door and found herself in the long hall. She unlocked (کھولا) another door with the little golden key. It led her into the beautiful garden which had bright flower-beds (پھولوں کی کیاریاں) and cool fountains (ٹھنڈے چشمے).

9. Travel in the Desert—*(Alexander William Kinglake)*

A. W. Kinglake gives an account of his journey across the Arabian Desert (صحرائے عرب) from Gaza to Cairo (قاهره). He had four Arab servants, one Greek servant Mysseri, another Greek guide and interpreter Dthemetri and four camels with him. It is a custom among the Arabs that they start their journey at 1 a.m. and take rest in the afternoon. The author, however, continued his journey all through the afternoon for he thought that it was better to enjoy the airy heights on camel-back than to hide oneself in the tent (خیمه) from the scorching heat (جھلس دینے والی گرمی) of the sun.

It was previously arranged with the Arab servants that they were to have their own food-stuffs (اجناس خوردنی) with them during the travel. But on the second day of the journey they asked Dthemetri to tell their master

Kinglake that they had brought nothing with them to eat. This news shocked Kinglake. He thought it was better to share his food equally with them rather than see them die by hunger thereby causing trouble to him in the journey. Dthemetri, however, assured him that the Arabs did understand the terms of the agreement (معاهدے کی شرائط) and did not knowingly bring their food with them in order to save some money. This made Kinglake feel that the Arabs wanted to take undue advantage of his softness. So when the Arabs went to him with the request for food he refused them flatly. They returned and a few minutes after were seen cooking their food. They had invisibly (جو کسی کو دکھائی نہیں دیتا تھا) hidden a big bag of meal under the camel-load. The author took a lenient view of it (اس بات میں نرمی سے کام لیا) and they also began to like him all the more for his harshness (سختی).

The Arabs make bread just as their forefathers did. An Arab takes some flour in the hollow (اوک) of his hands and his companion pours some water on it. He mashes it up (وہ اس کو مسلتا ہے) into dough (گوندھا ہؤا آٹا) and throws it piece by piece into the fire to bake as his food. Quite courageously he pulls the baked pieces of bread out of the burning embers (جلتے ہوئے انگارے) with his fingers.

As for Kinglake's daily programme he got up about an hour before morning, washed himself with about a pint (گیلن کا آٹھواں حصہ) of water, breakfasted upon tea and bread and started a journey on his camel. His Arabs travelling on foot sometimes complained of tiredness (تھکاوٹ) but he would not stop till the evening came. In the afternoon his Greek servant Mysseri refreshed him with bread and some wine and water.

The journey across the desert was intensely troublesome. There were only low bushes which gave no shade. After two or three days even these low bushes could not be seen anywhere. Instead, there were hills and valleys of sand as far as the eye could see. The burning rays of the sun pierced through the body (جسم میں گھس جاتی تھیں).

The Arabs complained of intense heat and fatigue (تھکان) but the journey was not broken at any cost before the evening.

In the evening the whole party encamped. The camels were unloaded and let loose to eat the shrubs (جھاڑیاں). In case they got no shrubs to eat some food was given to them. While the servants were busy in pitching tents (خیمے گاڑھنے میں) the author went out for a walk and enjoyed scenes of nature which gave him childlike joy. When he returned he found the food ready. During his journey sometimes the cold wind blew at night which collected large heaps of sand around his tent. His tent was used as a dining-room, a dressing room, a library, a bed-room, a drawing-room, and a church. Whenever he lighted a candle thousands of moths (پتنگے) flocked to it and most of them burnt themselves. Soon he got sweet-smelling tea and hot toast (گرم توس) with Irish butter. When he took tea he was verv much pleased. In the morning when the caravan (قافلہ) started, Kinglake was unwilling to leave this place. His nightly stay had made him familiar with that spot. There were the marks (نقوش) of the boxes, the heels of London boots and some coals left on the sand and nothing else. His tent was removed last of all. When the caravan left the spot it was again as solitary as if none had ever come there.

10. The Blue Carbuncle—(*Sir Arthur Conan-Doyle*)

When Dr. Watson paid a visit to his friend Sherlock Holmes he found him examining a very old, dirty and worn-out felt hat. Watson thought that there might be some crime connected with the felt hat. Holmes replied that there was, no doubt, something mysterious about the hat but it was not necessary that some crime should be linked with it. Then he told him how the hat reached him. Peterson, the honest door-keeper of Cosmopolitan Hotel, brought it to him. As he was going home he saw a tall man with a fat goose (هنس) being attacked by a few

rascals (بدمعاش). They knocked down (نیچے گرا دی) his hat. In anger he raised a stick to defend himself. It broke the window-pane (کھڑکی کا شیشہ) of a big shop behind him. Peterson ran to the spot (موقعہ). Seeing him the tall man dropped his goose and fled away. Being afraid the rascals also ran away. Peterson picked up the hat and the goose and brought them to him (Holmes) on X'mas morning. Holmes kept the gem with him and returned the goose to him to eat at his home.

Watson could not draw any inference (کوئی نتیجہ نہ نکال سکا) by looking at the black and dirty felt hat. Holmes, however, drew many clear inferences from it. The largeness of the hat suggested that its wearer must have a large brain, *i.e.*, he must be highly intellectual. He further said that the man was quite well-to-do (خوش حال) within the last three years though now he had become poor. He explained that three years back he was rich enough to buy that precious hat but now he was poor and could not afford to buy a new one. He further guessed that the relations of the man were now strained (کشیدہ) with his wife. He explained it by the dust which had gathered upon the hat for weeks. His wife did not brush it off because he had lost her love. His other inferences were that he had more foresight (دور اندیشی) in the past than now, that he was morally low as he had taken to drinking, that he had some amount of self-respect (خود داری), that he was middle-aged, had grey and black hair and used lime-cream (ایک قسم کی کریم). Holmes proved these inferences true to the satisfaction of his friend Watson.

Meantime, Peterson brought a sparkling gem (چمکیلا جواہر) which his wife had found from the crop (پوٹا) of the goose and handed it over to Holmes in the presence of Watson. Watson asked whether it was the same blue carbuncle (نیلا ہیرا) which the countess of Morcar had lost at the Hotel Cosmopolitan. Holmes confirmed it saying that the

countess had fixed a big prize of £1000 for its restoration to her as he guessed it to be a love-token (محبت کی نشانی) given to her by her lover. He added that an advertisement of this robbery case had appeared recently (حال ھی میں) in a newspaper. It said that on the 22nd December, John Horner, a plumber (نل ساز), had gone into the room of the countess to repair a bar of a grate (انگیٹھی کی سلاخ) and had stolen her blue carbuncle from her jewel case. James Ryder, the head-servant of the hotel, raised a hue and cry (شور). The case was brought to the court. James Ryder gave evidence against him (اس کے خلاف شہادت دینا) The magistrate referred the case to the special legal court in circuit (گشتی عدالت).

Now the mystery to solve was how the gem came from the jewel-case lying in the hotel to the goose left by Henry Baker in Goodge Street. Holmes advertised in different newspapers about the goose and the felt hat. By this time he was convinced that the precious stone involved a crime. In response to the advertisement a tall man came to see him. A careful look at his dress, his appearance and his habits proved to Holmes that his previous guess about him was right. The stranger got back his felt hat. But he was startled (چونک پڑا) to know that his goose was eaten up. Anyhow he accepted very gladly when another goose was offered to him in place of his own. He raised no objection at all. This convinced Holmes and Watson that the visitor was unconscious (بے خبر) of the presence of the gem in the crop of his goose which had been eaten up. On inquiry the visitor told Holmes that he had bought his goose from Windigate of the Alpha Inn.

After Henry Baker had left them Holmes and Watson went to Windigate and learnt from him that he had bought the goose from Breckinridge in Covent Garden Market. Now they went to Breckinridge who was closing his shop. He was in an angry mood. Holmes said to him that he

was prepared to bet that the geese which he supplied to the Alpha Inn were country-bred (دیہات میں پالی ہوئیں). Breckinridge readily (فوراً ہی) bet with him that they were town-bred and not country-bred. He showed him his account books in which it was entered clearly that they were town-bred and were bought from one Mrs. Oakshott, 117 Brixton Road, egg and poultry supplier (مرغیاں مہیا کرنے والی). Though he lost the bet yet he was inwardly pleased that he had got some more information.

When they were about to leave the place they saw a thin man inquiring of Breckinridge about the goose but he was angrily dismissed by him. When he came to a dark place Holmes compelled him to tell him his name. He was pleased to know that it was James Ryder. Holmes brought him to his house and related to him the whole story of the theft of the blue carbuncle and showed him this precious stone also. Ryder was confused whether to claim or disclaim the stone. When asked how he came to know of the gem in the jewel-case of the Countess, Ryder told Holmes that her ladyship's maid-servant Cusack gave him this information. Holmes blamed Ryder and Cusack for throwing the blame on the poor and innocent plumber Horner. Ryder went down on his knees and prayed to Holmes not to bring the case to the court. Holmes further asked him how the precious stone came into the crop of the goose and how the goose came into the market for sale. Ryder told him that he went to the house of his sister Mrs. Oakshott where he saw many geese. An idea flashed upon his mind (اس کے دل میں اچانک خیال آیا). He opened the mouth of a fat white goose with a black feather in its tail and thrust the gem into its crop. His sister had promised to give him a goose as a Christmas present and so he asked for the goose with the black feather. But he took another fat white goose with a black feather in its tail and left the goose with the gem there. After his departure (روانگی) his sister sold off two dozen geese including the goose with the gem to Breckin-

ridge in Covent Garden Market. When Holmes had heard the story he turned Ryder out of his room.

Sherlock Holmes said to his friend Watson that it was no use following the case further. He was sure that Ryder was too frightened to commit any crime again. But if he was sent to the jail once he would commit crimes again and again. So he forgave him and saved a soul.

11. Rings on Her Fingers—(*Miss Frances Winton*)

In ancient times people put on rings to save their valuable possessions (قیمتی چیزیں) from theft. They exchanged heavy and precious things for rings which were easy to preserve (محفوظ رکھنے کے لیے). Their wives put rings on their fingers to increase their beauty. Rings were also used to remind a wearer (پہننے والے کو یاد دلانے کے لئے) of his vow (وعدہ ۔ قسم).

In early days signet rings (مہر دار انگوٹھی) were worn. Few men could read and write. So a signet ring with its impression (نقش) in wax (موم) stood for a signature with the pen. It was often very beautiful as it was studded with precious stones. Some people made holes in their gloves (دستانے) to show off these jewels (ان جوھرات کی نمائش کرنے کیلئے). These rings were often worn on the thumb (انگوٹھا).

Signet rings were first used by ancient Egyptians (قدیم مصری لوگ). Their rings generally (عموماً) bore the design of a dung-beetle (گبریلا). These beetles were found in large numbers on the banks of the Nile (دریائے نیل). The Egyptians regarded the beetle as a holy sign and copied it in precious stones and metals. The bottom of the beetle shape (گبریلا کی شکل) had an engraved inscription (کھدی ہوئی عبارت) which was used for sealing.

Another kind of signet rings called the Merchant Rings, were used in the Middle Ages (ازمنہ وسطیٰ). They were used by merchants to impress their signs (اپنی نشانیاں

(ثبت کرنے کے لئے) on the things sold by them. If a messenger (پیغام لے جانے والا) had to collect goods on behalf of the merchant he carried his merchant ring with him as a proof of his honesty.

It is said that the Earl of Essex had got a signet ring from Queen Elizabeth. He was asked to send it to her in case he needed her help. Unfortunately the Earl was imprisoned. He sent the ring to her but some member of her family jealously withheld it from her (اس کے پاس جانے سے روک لیا). The Earl was put to death. The Queen felt sorry for him.

Now-a-days it is a custom to exchange rings on the occasion of betrothal (منگنی) and marriage. A betrothal ring is often set with precious stones and a marriage-ring is a simple gold-ring.

Then there were rings of death. When a wearer wanted to kill his enemy he shook hands with him. The ring was pressed and a sharp point in it was released. This point stung him sending the poison which was behind this point into the enemy's hand. He died at once. But sometimes the death ring was used by the wearer to commit suicide (خود کشی کرنے کے لئے). He drank a few drops of poison kept in a little box in the ring. Hannibal, a famous Carthaginian general, took poison from his death ring. He thus avoided capture by the Romans.

Rings are also worn by the Pope and bishops. The Pope's ring is called the "Ring of the Fisherman," because it has on it the device (نقش) of St. Peter in a boat, drawing a net out of the water. After the death of a Pope his ring is broken and a new ring is made for his successor (جانشین). It is placed on his finger at his coronation (تاجپوشی). A bishop's ring is usually made of gold and decorated with a blue sapphire (نیلم).

The British King William IV used a ring richly set with jewels. The same is used also by Edward VII and George V.

Besides the above there are some other interesting rings. One is a posy ring (کتبہ دار انگوٹھی). It has small lines of poetry engraved inside it (انکے اندر کندہ کی ہوئی). Another is a memorial ring (یاد گاری انگوٹھی). It is made in memory of a dead dear relative. Still another is a cramp ring (پٹھوں کے اینٹھن کے علاج کی انگوٹھی). It was supposed to protect the wearer from the disease of cramps because it was blessed by the king. A special kind of religious service was performed and a large number of rings were blessed by the king at the same time.

In the family designs (خاندان کی امتیازی نشانیاں اور شکلیں) of the city of Glasgow (Scotland) there is a tree crossed by a salmon (ایک درخت پر ایک مچھلی سے صلیب کا نشان بنایا گیا ہے) which has a ring in its mouth. There is a love-story behind this design. A certain queen gave a ring as a love-token (محبت کی نشانی) to a knight. This ring was given to her by her husband. The king suspected her (اس پر شبہ کیا). One day while out hunting he saw the knight sleeping on the bank of the river. He took out the ring from his bag. In anger he threw it into the river. When he asked the queen for the ring she was in a fix (وہ گھبرا گئی). She requested the city bishop to help her. His servant brought a salmon from the river. In its mouth was found the same ring. The queen thanked the bishop and produced it to her husband. In this way her life was saved.

12. Democracy in Ancient Greece—(*T. R. Glover*)

The life of the ancient Greeks was in many ways very different from modern life. Now-a-days people believe in united countries such as England, France, Germany and Italy. On the contrary (اس کے برعکس), the centre of Greek life was the city-state. Greece (یونان) was divided by mountains and the sea into many small cities. Each of these cities was quite independent of the other cities. There was no parliament in Greece. Each city had its

separate Government, its separate laws, fought wars and made peace as it liked. The city state was the only natural way of Government. Unity of a country or a nation was regarded by the Greeks as a violation of nature (قدرت کی خلاف ورزی). They left nothing to parliament, to the king, to the Prime Minister, to the town council and to the judges. They wanted to take active interest and share in all matters of Government. To them freedom lay in that.

A city in Greece was nothing more than a mean-looking small town. In had narrow, dirty and crowded streets. The houses had no gardens attached to them. They had no windows looking out on streets or country just as modern houses have. The houses were generally small and dark and built more or less square. Later on, when new cities were founded (بنیاد ڈالی گئی), wide and cross streets were built at right angles to the main streets. There were no underground drains (زیر زمین نالیاں) as in some of the modern cities. Refuse (کوڑا کرکٹ) was carried away by people fixed for this purpose.

Now we come to the Greek market place. It was situated somewhere in the city where citizens gathered in the morning to do business. All the shops selling one kind of things were generally in the same street. The man who sold a thing also made it. If a city had a port ships could be seen in it with labourers loading and unloading cargoes (جہاز کا سامان). Different dialects (مقامی بولیاں) were spoken in different cities. In some towns forts were built on the hills where the people took shelter at the time of a foreign invasion (بیرونی حملہ). The Athenians were democratic and safeguarded (حفاظت کرتے تھے) the people against tyrants (مطلق العنان غاجب فرمانروا).

Pericles, the great Athenian politician, described Athens as a model city of Greece. In his famous speech he explains that it was a free city which had democracy (جمہوریت) as its form of Government. There were no parlia-

ment, no town council and no law courts as we find today. The citizens met in one place to form a parliament, they met in another place to form a law court, and they met in a third place to form a town council. Equal justice was done to all on the basis of merit (قابلیت کی بنا پر). Even if people had differences they wore pleasant looks. Great respect was shown in public life for the magistrates and for the laws. Home life was happy and fine. Regular games and festivals made the life of the people happy. Foreigners were treated fairly and were allowed to come and go as they pleased. The city gave all round education to the citizens. They were made physically strong. They were also made to love the beautiful, to have simple taste and to cultivate their minds. A Greek was expected to take a keen interest in public affairs so that he might be able to serve his country with correct knowledge of the facts of the world. In the end of his speech Pericles said that Athens was the school of Greece. He urged people to love the city of Athens passionately and live and die for Athens. Thus he favoured the highest form of democracy and expected the Greeks to take part in matters of the state, to decide on their policy, to make laws for themselves and to obey those laws, to defend their country in time of war and, when the war was over, to make and sell goods and cultivate the land.

The Greeks whether living in cities or in rural areas (دیہاتی علاقے) enjoyed intellectual pleasure. At festivals they performed famous plays by great poets. They learnt important lines from great poetry by heart. They were very fond of music and sang sweet songs.

13. The First Trans-Atlantic Flight

—(*Charles A. Lindbergh*)

Colonel Charles A. Lindbergh, a young airmail pilot of America, took off (جہاز پر سوار ہوا) from New York in 1927 on his first non-stop flight. He flew in his aeroplane named the *Spirit of St. Louis* across the Atlantic Ocean (بحر اوقیانوس) for 33 hours. His destination was Le Bourget Aerodrome (ہوائی اڈہ) in Paris. As he kept awake

all through the night he was extremely tired and felt that the whole adventure (مہم) was but a dream. It was a dangerous flight and he was not sure whether he would reach Paris, his goal, or not.

As he felt tired and dreamy he wanted to land somewhere in order that he might take rest and enjoy sleep. When he was in the middle of the Atlantic Ocean he saw many small boats on the sea. He lowered his plane and found that they were fishing boats. He thought that that was the coast of Europe—of England, Ireland, Scotland, France, Spain or Norway. He was happy that after 15 hours of lonely and hard flight he was about to see human beings, to enjoy sleep and get warm food to eat. But when he came down nearer to the boats he was surprised to find that there was no sailor on board the boats. He thought they might be in small fishing boats catching fish but there were no such boats anywhere. Then he thought that the sailors of this far-off place—it might be some village of Ireland or France—might have been frightened by the plane which they had never seen before. As his plane took a round he saw a man's head thrust out (باھر نکلا ھوا) through a porthole (جہاز کے پہلو کا سوراخ) of the cabin (جہاز کا کمرہ). It was motionless and stared (ٹکٹکی باندھ کر دیکھتا تھا) at him. He shouted out to the sailor with this head to show him the way to Ireland but in vain. He flew thrice over the boat but every time found the head as if it were cut off from its body and were fixed there. He was astonished why the sailors did not come out from their hiding place on the deck and reply to his question. This scene seemed to him as supernatural as the ship in Coleridge's poem "Rime of the Ancient Mariner." He thought it was useless to fly again and again over the boat. He, therefore, pressed forward.

On the way he saw mountains, rivers, fields, etc., but feared lest they should be but a mirage (سراب). He consulted his maps which confirmed what he saw below. It was 10-52 a.m. and he had flown 27 hours

from New York. Sometimes he passed through rain, sometimes through storm. He enjoyed cool, fresh and pleasant air of the sea. Now as he way flying towards the noth-eastern horizon he saw a cloud, a strip of land (زمین کا قطعہ). He was afraid lest that should turn out to be another boat with the enchanted head (سحر زدہ سر). He flew further and saw green fields, high mountains inside the land and barren islands around it. It could not be any other place but Ireland. He was delighted to find that it was Ireland. He lowered his plane. He was full of joy to see hard ground below, human beings running, carriages moving, boats sailing in the harbour, green fields waving, mountains standing majestically (پر سکھ انداز سے) and a beautiful village welcoming him. He consulted his map a third time and found that his destination, Paris, was only 600 miles.

He flew further and left Ireland behind. In examining the maps he was led out of his way. He turned round south-eastward and set his plane on the right course. He saw low hills and green fields and cattle grazing (چرتے ہوئے) carts moving on the roads, and stone buildings. This was a very bad place for landing (جہاز اتارنے کے لئے).

The sight of population and villages and the prospect (امید) of reaching Paris soon made Lindbergh forget the dreadful boats, the enchanted head and other hardships of the flight. Even the desire to sleep left him. He had crossed Ireland already. He had to cross England, then France and after that he would reach Le Bourget, the aerodrome of Paris. He was happy, very happy that in less than six hours' time he would reach Paris safe and sound.

14. Murdering the Innocents—(*Charles Dickens*)

Mr. Thomas Gradgrind was running a school in Coketown. It had forty boys and girls. Mr. M'Choakumchild was appointed schoolmaster by him. He and his friend Mr. Bounderby visited the school. They gave

instructions (هدایات) to the schoolmaster how to teach little children. Mr. Gradgrind asked the schoolmaster to teach the boys and girls nothing else but facts (حقائق) because facts alone, he said, were wanted in life. Imagination or fancy (قوت متخیلہ) was not needed in life at all. So it should be killed in young children. Gradgrind was a merchant and Bounderby was a manufacturer (کارخانہ دار) and trader (تاجر). They had a business mentality (تاجرانہ ذہنیت) and believed in the utilitarian theory (افادی نظریہ). It held that the basis of education should be almost entirely rational (کلی طور پر عقلی).

Mr. Gradgrind was a square built man. While giving instructions to the schoolmaster he laid emphasis (زور دیتا تھا) on his remarks by drawing lines on the school-master's sleeve (قمیص یا کوٹ کا بازو) with his square forefinger (انگشت شہادت). This emphasis (زور) was also laid with the help of his square forehead, of his mouth which was wide, thin and hard set, of his voice which was dry and commanding, of his stiff hair, of his way of walking, square foot, square legs, square shoulders, square coat and square necktie. He was a man of realities, of facts, and correct estimates. He was mentally introduced to his friends, to his school students and to other people as a man of facts. He desired to fill the minds of his students with facts just as pitchers (گھڑے) are filled with water. He aimed at brushing away all dirt (مٹی) of imagination from the students.

Mr. Gradgrind asked Girl No. 20 her name. She replied that she was called Sissy Jupe. He corrected her to say Cecilia Jupe. He learnt from her that her father was a horse-breaker (گھوڑے سدھانے والا), farrier (نعل بند) and veterinary surgeon. At this he asked her to define a horse. She could not do so. He then asked one of the boys, Bitzer by name, who was sitting in the row of the boys, to define a horse. He defined it as a graminivorous

(گھاس پھونس کھانے والا چوپایا). It had 40 teeth : 24 grinders (داڑھیں), 4 eye-teeth (آنکھوں کے نیچے کے دانت) and 12 incisive (سامنے کے دانت جو خوراک کاٹتے ھیں). He threw off coat (بالائی کھال اتار دیتا ھے) in the spring and in marshy countries (دلدلی علاقوں میں) shed hoofs too (سم بھی اتار دیتا ھے). His hoofs were hard and were shod with iron (لوھے سے باندھے جاتے ھیں). His age could be known by marks in his mouth (منہ میں نشانات کے ذریعے). Gradgrind asked girl No. 20 to remember that definition.

Now Mr. Bounderby came forward. He was a famous and experienced boxev (مکا باز). He could fight with any boxer in the country and defeat him. He asked the students whether they would decorate the walls of a room with pictures of horses. One-half of the students said "yes" and the other half said "no." Bounderby said, "Of course, no, because horses never walk up and down the sides of rooms in reality—in fact." He advised the students never to do anything that they did not find in fact. That was called real Taste. Next he asked the students whether they would spread a carpet having pictures of flowers upon it in a room. A large majority of students said "no." One of them who said "yes" was Sissy Jupe. When he asked she explained that she liked flowers and added that when they were embroidered (کاڑھے جائیں گے) on a carpet they did not crush (پاؤں تلے ٹوٹتے نہیں) or fade. She was advised by both Bounderby and Gradgrind to avoid things relating to imagination. Since real flowers would crush and fade when pressed under the feet so no flowers should be worked on a carpet. Likewise since birds did not come and sit on china pots (چینی کے برتن) so no birds should be painted on them. Similarly as animals did not go up and down the walls, the walls should not be decorated with their pictures. That was really artistic taste. Poor Sissy was puzzled. She bowed and sat down.

Last of all Mr. M'Choakumchild was called upon to teach the boys in their presence so that they might know

his method of teaching. The master was trained at an Elementary Training College and had obtained his diploma in Schedule B. The author humorously remarks (مزاحاً کہتا ہے) that he had knowledge of all the sciences, all the arts, all the histories of all the nations, all the languages of the world, and what not. In his opinion such teachers may try whether they may to destroy imaginative faculty of the students under their control, but they can never completely succeed in their object.

15. Politics and Society—(*Gilbert Highet*)

In the 19th century Japan modernized herself and made her own history through education rather than through warfare. She borrowed numberless techniques and ideas from other countries and built her political and social life on the pattern of Western countries. In 1868 the Emperor of Japan took an oath, the Charter Oath (تحریری حلف) to change and reform his empire. Accordingly the Japanese determined to learn whatever they could from other nations. Though they, out of national pride, did not want to put themselves in a dependent position to foreigners whom they hated and distrusted, yet they asserted their will-power and carried their policy through.

One of the eminent (نامور) statesmen was Hirobumi Ito. Later he became premier of Japan for four times. While he was still a budding politician he pursuaded his feudal lord (جاگیردار بعوض فوجی خدمت) Choshu to replace the old-fashioned bows and arrows by the modern rifles and guns. In 1882 he was called upon to prepare the constitution for his country. He toured Europe, studied various constitutions and returned home. In 1889 the new constitution of Japan based on the constitution of Bavaria was declared by the Emperor. Under foreign educational influence the Japanese old feudal system was abolished (ختم کر دیا گیا) and the old degrees of rank were replaced by princes, marquesses (ڈیوک سے چھوٹا اور ارل سے بڑا نواب). counts, viscounts and barons in Europe. The Western calendar was officially adopted in place of the

inaccurate (نا درست) Chinese calendar in vogue at that time (جو اسوقت رائج تھا). The Japanese currency had a large number of coins of gold and silver and paper money. The currency system was so defective that the foreign traders took away almost all the gold in the country. So in 1872 the Bank of Japan was established on the model of the Bank of Belgium. As a result of it in a few years the currency became stable (مستحکم). Now the Japanese paid attention to their navy and their army. They studied the organization and training of foreign defence forces and modelled their navy and army on them. They made central dockyards (جہازوں کے اتارنے اور طوفان سے بچانے کی جگہ), arsenals (اسلحہ خانے), training schools and laws. They got the services of foreign instructors—a British naval mission for their navy and a Prussian military mission for their army. They also brought in about 5000 teachers, including 1200 Americans, from other nations to teach them different arts and sciences at their schools and colleges. Earlier some fondness for learning the Dutch language was found among a few scholars. Western astronomy (علم نجوم), geography and painting were beginning to be studied about the same time. However, the real and great revolution in the field of education came in the decade (دس سالہ عرصہ) 1860—69, and onwards. During this period China was the greatest contributor. The Japanese learnt from her (China) centralized bureau-cracy (مرکزی دفتری حکومت) Buddhism as a higher religion, Chinese script (چینی طرز تحریر), fine arts and many other requisites (لوازمات) of civilization.

After defeat in the World War I there was a revolution in Turkey. She determined to make herself a modern civilized nation on the model of the Western countries. Within ten years from 1925 to 1934 she recognized and enlarged her universities and schools. Arabic, Persian and French were replaced by English. The metric system of measurement was introduced. Polygamy (کثیر الازدواجی) was abolished and w o men were given the right of voting.

The old titles, such as Pasha, were dropped. In dress the hat took the place of the fez (ترکی ٹوپی) and the European dress was appropriated (اپنا بنایا گیا) for all important occasions.

In the same way if Java, Burma and Egypt had sought the help of the West they would have learnt a lot and the history of the world would have undergone a great change.

Prof. Highet passes on to discuss the civilization of the ancient Romans in about 250 B.C. They were simple, brave, illiterate (نا خواندہ), stay at home and conservative (قدامت پسند). Their main profession (پیشہ) was agriculture (زراعت). They believed in law and self-discipline and were, therefore, good rulers. They were fine technologists (ماہرین صعنت حرفت)—they built roads, towns and canals. laid out orchards (چمن) and grew rich crops. Even the spiritual side of civilization was not ignored by them.

The Romans conquered Greece in the second century and at once came under the influence of Greek civilization and culture. Like the Japanese they brought teachers from Greece to teach them. Among them were Greek philosophers, scientists, artists, thinkers and literary artists. But this does not mean that the Greeks were only imitators (نقال). As a matter of fact they had moral sense, patriotism, responsibility and a consciousness of time which the Greeks lacked. The Roman language was powerful and musical. The Romans produced poetry, dramas, speeches, philosophical dialogues (فلسفیانہ مکالمات) and histories which no Greek could have produced, and yet they were based on the Greek model. Before 250 B.C. it was possible to talk of Greek culture (یونانی ثقافت) but from 250 B.C. with the rise of Rome it is better to speak of the Greco-Roman civilization. It was a civilization to which both the Romans and Greeks contributed in all walks of life.

The Romans had the ability to teach the succeeding barbarians (آنیوالی غیر مہذب اقوام) of the world. But the quality was not possessed by the Greek civilization which was difficult and highly developed. The Romans taught industry, agriculture, trade, architecture (فن تعمیر), law, philosophy, literature and religion to the Spaniards, the Gauls, the British, the Rumanians, the North African and the Balkan peoples. Another great contribution of theirs was Christianity which went a long way to civilize them.

The author takes another example. It is that of the Spaniards. Their main pastime (مشغلہ) of bull-fighting reminds us of the famous Roman amphitheatre (نیم گول کھیل کا میدان). In 711 A.D. when the Arabs conquered most of Spain the people of Spain came under the influence of their civilized conquerors. They learnt from them music, poetry, philosophy and architecture. They came to have delicate sensibilities (نازک احساسات)—they adopted Arab dress and had beautiful gardens, houses aud furniture like their masters. Two of the greatest consequences of this contact were :

(*i*) The Arabs helped to create modern European poetry ; and (*ii*) Spanish emerged (ہسپانوی زبان پیدا ہوگئی) as a vigorous language (ٹھوس اور مضبوط زبان).

Lastly, the Spaniards overcame the Indians of South America. In some respects the Spaniards and the Indians had common traits of civilization, for example, courage, dislike for death, seriousness and deep sense of religion, wild rhetoric (فصاحت) and harsh realism balanced by lofty mysticism (بلند تصوف). But in other things they widely differed. However, the process of the Spanish influence on the Indians is going on and has not completed yet.

To sum up, history should be viewed neither from the political nor from the social points of view, but only from the educational point of view as discussed and illustrated in the preceding pages.

16. Shooting an Elephant—(*George Orwell*)

George Orwell, the author, was an Anglo-Indian. He was appointed sub-divisional police officer in Moulmein, a town in Lower Burma. The Burmans hated the British who treated them cruelly and heartlessly. Whenever the Burmans found Orwell or any other British officer alone they made him a target of ridicule (نشانہ تضحیک) and laughter. The author felt that this hatred was due to the imperialistic rule (شہنشاھیت) of his country. He hated the cruel British and wanted to give up his job (ملازمت). It was unbearable for him to see the miserable under-trial prisoners crowded together in foul-smelling lock-ups (حوالات) with scars of flogging (کوڑے کی ضربوں کے نشانات) on their bodies. But he was compelled by his duty to keep silent and keep up the prestige (وقار) of his nation. Though he was teased by Buddhist priests yet in his heart of hearts he hated the British Raj as an unbearable tyranny which was responsible for his molestation (ستانا - تنگ کرنا) at the hands of the Burmans.

Orwell then relates a little incident which throws light on the real nature of imperialism and the motives for which it acts. One day the Burmese sub-inspector of police telephoned him (اسے ٹیلیفون کیا) that a "must" elephant (مست ھاتھی) of a Burman had broken loose and was causing great destruction in the city. Orwell took a small rifle and set out on a pony (ٹٹو). On the way people told him that the elephant had pulled down (گرا دی تھی) a hut, killed a cow, ate up the fruit in a shop and broke a rubbish van (کوڑے کرکٹ والا چھکڑا). He reached a hill and saw a black coolie lying dead in the mud. He was killed by the mad beast round the corner of a hut. He at once sent his orderly to a friend's house nearby to borrow an elephant rifle. He was told that the elephant was in

the paddy fields (دھان کے کھیت) below at a distance of only a few hundred yards. As he marched down the hill he was followed by crowds of people who wanted to enjoy the shooting of the elephant and to get its meat. He had no intention to kill the animal ; he provided himself with the rifle merely to defend himself against an attack, if any. He neared (نزدیک گیا) the fields and saw the elephant tearing up grass (گھاس اکھیڑتے ہوئے), beating it against his knees (گھٹنوں پر مار کر مٹی جھاڑتے ہوئے) and putting the lots down his throat. He stood apart (ایک طرف کھڑا ہو گیا) watching the huge animal at his work peacefully. He felt remorse (پچھتایا) for him and thought that if he showed signs of recovery from his fit of "must" he would not kill him but return home quietly. He thought of the owner of the elephant. The death of this huge animal would mean a loss of about £100 to him. But then there was the question of his prestige which involved (جس میں شامل تھا) the prestige of the whole British nation of which he was a representative in the East. If he spared the heart and returned, it might reflect on his cowardice (یہ بات اسکی بزدلی کا تاثر پیدا کریگی) and stake the honour (عزت خطرے میں ڈال دیگا) of his nation. He could not tolerate it at any cost. He, therefore, decided to shoot the elephant.

He lay down on the ground, at the head of the animal, and pulled the trigger (رفل کا گھوڑا کھینچا). The people roared in great joy. The elephant did not stir or fall. He trembled and looked old and paralyzed (مفلوج). After about five seconds he lowered on his knees. But he rose again and received a second bullet and then a third. He fell down with a thud (دھڑام سے) and began to breathe hard. The fourth and fifth bullets were fired at his heart but still the animal did not die. Orwell sent for his small rifle and fired at the heart and in the throat of the huge beast who still breathed softly. The author could not stand the sight and returned from the spot. It took the

animal half an hour to die. The Burmans tore off his skin and filled their baskets with meat.

The owner of the elephant gnashed his teeth (دانت پیستا تھا) but could do nothing. The author's legal position was safe. The mad elephant was out of control and had killed a coolie. There was just legally enough to save his skin. The real motive (محرک) behind shooting the elephant was that the sub-divisional police officer did not like to cut a sorry figure in the presence of a crowd of thousands of hostile people (مخالف لوگ).

17. The British Idea of Sport—(*Ernest Barker*)

According to Ernest Barker the essential quality (ضروری خصوصیت) of British sport is that it is a matter of the mind. Games are played for relaxation (تفریح طبع). They provide mental delight (ذہنی خوشی) and happy exercise of mental faculty. They do not aim at improving physical efficiency (جسمانی استعداد) or preparing people for war. The British idea of sport is artistic and ethical (اخلاق) in nature. The game of cricket is their national game. There is a magic about the sound of the bat when it touches the ball thrown by the bowler. It is the magic of an art, and watching artists at work. There is art in the batsman and there is art in the bowler. Their playing the game is magical because they are observing principles of art. Besides, there is magic about the joint effort of the members of one side according to the rule of the game and moral principles of the game. A game teaches the player to obey rules of the game. Games are like politics in so far as free activity of members is concerned. The British bring the spirit of the game into their politics and war.

Though games tame and humanize us (ہمیں انسانی اوصاف سکھاتی ہیں) yet they have their dangers. Firstly, if a man devotes himself too much to games he may neglect his work which is the serious purpose of his life.

Secondly, games have become a showy thing to-dav. There are professional players who play for the sake of profit. But this does not mean that there is a degradation (متنزل) in morals. Professional players can raise sport to the level of art. Crowds of people leave their toilsome daily work and come to the playground to watch a match. It makes them forget their worries and fills them with joy. Their hard life is changed into a world of emotions (جزبات) and feelings.

A game must be played for its own sake and not for the sake of getting victory over another team. A game is never a war. When a team wins in a game it should feel happy. But when it loses it should not be disappointed. A game is essentially 'play'—and an activity for its own dear sake, and not for the sake of prizes or honours. This is because the spirit of the game is artistic and ethical. This is the British idea of sport. A nation does well to develop its sports along these lines.

18. My First Ride—(*George Borrow*)

One morning the author George Borrow was standing near the door of the barrack stable (اصطبل). One of the grooms (سائیس) asked him to take a horse out for breathing (ہوا خوری). Borrow refused to do so. He asked the groom why he himself did not ride. The groom replied that he had once struck the horse with a stick while he was riding him. Though he struck him in absent-mindedness (بے خیالی میں) yet the self-respecting horse (خود دار گھوڑا) had never forgiven him. The horse even threw him off his back for that insult. He assured Borrow that if he treated the horse properly and nobly he would also treat him as if he (horse) were his elder brother. He would even teach him how to ride.

It was a very beautiful horse with a small head, a wide back, a broad chest and strong and symmetrical (متناسب) shoulders. He could trot (دلکی چلنا) fourteen miles an hour with quite a heavy load on his back.

Borrow was half afraid and wanted the groom to ride him. The groom replied that he had no objection (اعتراض) except that the horse did not allow him to do so. Then he gave him some more instructions. He asked him to ride without a saddle for that would give the horse an impression that his rider trusted him. If he felt he was slipping off his back he should not catch hold of his mane (گھوڑے کی ایال). Instead he should press his back with his legs. Then the horse would not allow him to fall down. Also he should handle his bridle (لگام) gently.

After this the ride began. The author followed the instructions of the groom while the horse kept on trotting at the speed of sixteen miles an hour. He understood that his rider was a brave man ; therefore, he gave him every kind of help in riding. In less than two hours the horse had made a round of the Devil's Mountain and was returning happily. Borrow was perspiring from head to foot (بارو Borrow کو سر سے پاؤں تک پسینہ بہ رہا تھا).

This was Borrow's first ride. His joints were stiffened (اُس کے جوڑ اکڑ گئے) and he could hardly move his hands and feet. But that did not matter. He had enjoyed the ride greatly. After the first ride he never felt tired in any ride. He longed to have that riding experience again in life. He preferred first ride to first love.

This first ride produced in him an ever-increasing passion for horse-ricing. He regarded the horse as a noble and generous helper and friend of man. He preferred the horse to the dog for his sense of self-respect (خود داری کا مادہ).

19. Going out for a Walk—(*Max Beerbohm*)

Max Beerbohm was against going out for a walk right from his childhood. The smoky atmosphere of London, dirt, fog (دھند) and noise, too, were unfavourable for a walk. But whenever he was in the country his friends compelled him for a walk. They thought that there was something good and noble in the desire for a walk. The

author put them off on the excuse (اس بہانے پر) that he had to write letters. But this excuse did not work on a Sunday morning as he was asked by his friends to write letters during the day.

The reason why he does not go out for a walk is that it stops the brain. So long as a man is in his room he can talk intelligently and informatively but as soon as he sets out for a walk his vast knowledge and bright imagination (قوت متخلیہ) leave him. He begins to talk of ordinary and even worthless matters. He talks of his host (میزبان) or his wife and reads sign-boards (دوکان وغیرہ کے اوپر لگا ھوا بورڈ) and milestones on the way. But when he comes back home his intelligence, his knowledge and his rich imagination return to him again. He becomes the life and soul of the hearers as before.

What urges a man (کونسی بات اکساتی ہے) to go out for a walk? It is his soul and not his brain. The brain does not want a man to walk without a purpose and without destination (منزل مقصود). It is the soul that does so. When the soul goes out the brain sleeps at home and will not enter the body till it has returned home from the walk.

When a person has some definite purpose and some definite place to go it is better for him to take a carriage. However, the author is not an extremist (انتہا پسند). He does not forbid a man (کسی کو منع نہیں کرتا) from walking if it is taken as an exercise in the interest of health. He is in favour of moderation (اعتدال) because walking is not of great use any way. So far as he is concerned, he will not leave his house without any purpose or until he is compelled to do so.

In the end he says that this essay does not contain great ideas as it was composed during a walk.

II. IMPORTANT QUESTIONS WITH ANSWERS

Q. 1. What, accordingly to L. A. G. Strong, are the two kinds of worlds ? Show how they are different from and also interdependent upon each other.

Ans. According to L. A. G. Strong there are two worlds, the world of science and the world of art. The world of science is the ordinary everyday world. It deals with the material side of life. One who denies it is foolish. We owe our comforts of life to it. We have bridges, buildings, drains (نالیاں) and we have medicines, railways and technical books (فنی کتب) on medicine, engineering, electricity, etc. If there were no science there would be no civilization. We would be not better than savages (وحشی آدمی). If all the books on medicine, engineering, electricity and books which give us practical information were destroyed it would take us hundreds of years to produce them again which would be very difficult.

The other world is the world of arts. It is a world of values. Now the world of values is a world of feelings and emotions (جزبات). We enter this world through music, painting, writing and religion. It is a world of noble thoughts and deeds. It is in this world that the quality of a work of art or a person is measured which cannot be measured by science. Science can only describe the arrangement of a piece of music, or painting or literature. It can tell you the ways in which it is composed. But it cannot distinguish (امتیاز نہیں کر سکتی) good music from bad music. That is the work of a person with musical taste.

Why is it that the quality of a person or art cannot be measured by science ? It is because quality belongs to the world of values. Science can measure only the material world and not the world of values. L. A. G. Strong illus-

trates this idea as follows. A woman has a wooden dog which is roughly made and painted. It is a dirty thing and cannot fetch any price in the material world. But the woman will not sell it for anything in the world. It is a priceless thing for her because it is given to her by her dead son. There is a sentiment connected with it which cannot be measured in the world of values. Love of a person for a thing or a place or another person cannot be measured in terms of weights or money.

Both these worlds—the world of science and the world of arts or value—are real. They are interdependent (ایک دوسرے پر منحصر ہے). One who lives in the one world is also living in the other. If one thinks that one belongs only to the world of values one will be foolish to think so because one cannot cut oneself off from the everyday material world. On the other hand, if a person thinks that he is related only to the material world and has nothing to do with the world of values he will be least human. So it is clear that one must remain in touch with both the worlds. Whereas bridges, buildings, technical books, medicines, railways, etc., are necessary for the advance of civilization, good paintings, music and books are also necessary for the advance of our spiritual life.

Q. 2. Explain the two classes of books. What is their value and how do they enable the different nations of the world to understand one another ?

Ans. There are, according to L. A. G. Strong, two distinct (واضح) classes of books—technical books (فنی کتب) and literary books. Technical books include books on medicine, engineering, science, building, etc. They have great importance in the material world. They have given us bridges, buildings, medicines, railways and many other things which have added to our comforts of life. Our civilization is indebted (مقروض ہے) to the various inventions of science. The importance of these books rises in our eyes when we think what a great loss we would have to suffer if they were destroyed. These books are produced in course of hundreds of years and it would take us hundreds of years to produce them again. If this accumulated treasure is

destroyed our civilization will suffer immensely (ہماری تہذیب کو زبردست نقصان پہنچیگا). We will become as uncivilized as the primitive man (قدیم زمانے کا انسان).

Let us take the second class of books which is literary books. They include all the novels, all the poems, all the dramas and all the short-stories that have been written through the ages. These books are very important in the world of values because they deal with feelings and emotions of human beings. Books written by the great ancient writers Homer, Virgil, Shakespeare, Socrates (سقراط), Plato (افلاطون) and Chaucer tell us that the inmost selves of people were the same in the past as they are to-day. They had the same feelings, hopes, fears, beliefs, the same sense of beauty and religion as we have in modern times. They felt pity and regret (افسوس). They cut jokes and quarrelled over petty household matters (معمولی گھریلو معاملات) as we do in the modern times. They distinguished between noble and mean things like us. They differed from us only in their language, dress, food, modes of living and other outward things. But in their matters of the soul and feelings they were just like us.

If all the literary books—novels, poems, dramas, stories, etc.—are destroyed, the loss would be as great as the loss of technical books. It would be a loss to the world of values. This is because these books contain the record of the real selves of men, their emotions, hopes, fears, religion, their sense of beauty and their sense of good and evil.

These books have a great effect on us. They refine (صاف کرتی ھیں) our souls. We begin to love and sympathise with our brethren in the past who had the same feelings as we have to-day. Moreover, these books create in us the sense of distinguishing between good and evil and between meanness and nobility. We become noble and hate meanness.

In modern times, in particular, books are very important. When we see the people of other countries we

guess from their dress, their language, their food, their buildings, etc., that they are different from us. But when we read their novels, their stories, their poems and their plays we find that they are not different from us. They have the same inmost selves as we have. Their feelings, their fears, their hopes, their love, their hatred, their jealousy, their kindness, their friendliness are the same as ours. In this way books bring us closer to one another. We feel that we differ only in the material world, and in the world of values we are not different. There we are the same human beings all the world over.

Q. 3. What are the different theories put forth to solve the mystery of the *Mary Celeste*? Why cannot they be regarded as true explanations?

Ans. The *Mary Celeste* was a small ship of two masts (مستول) only and of 282 tons. It was built in Parrsborough, Nova Scotia, a province of Canada. It was mainly owned by Mr. J. H. Winchester who had given her on hire. She carried a cargo of barrels of alcohol (شراب کے پیپے). She sailed from New York and was bound for Genoa. She was captained by Mr. Briggs who had his wife Sarah and his little daughter of two years with him. There were seven sailors. It made ten persons in all on board the ship. Sailing in the Atlantic Ocean (بحر اوقیانوس) all the ten persons completely disappeared. It is not known to this day why and how they left the ship.

Many theories had been put forth to solve this mystery of the *Mary Celeste*. No provision (خوراک), or water or boat was removed. All the valuable things—chests, clothes, the sewing machine, the gold watch, etc., were lying intact (اپنی جگہ محفوظ). Three cups of tea, a boiled egg and a cooked chicken were lying for breakfast untouched on the table. Mereover the last entry in the log-book (جہاز کی رفتار وغیرہ کا روز نامچہ) was made on the 24th November. It meant that the ship had been sailing towards Gibraltar for ten days.

This mysterious condition of the *Mary Celeste* invited the attention of the Government. Mr. Solly-Flood appointed a Board of Examiners. On inspection the Board found blots of blood (خون کے دبھے) on a sword and deep cuts in the ship's railing (جنگلہ). Mr. Sprague, the U. S. Consul (افسر امور خارجہ), found out by an independent inquiry that the red stains on the sword and the railing were no other than a mixture of rust (زنگ) and linseed oil (السی کا تیل).

The newspapers published many explanations of this mystery. Sir Arthur Conon-Doyle's explanation was more in the spirit of an adventure. He said that the sailors were negroes and that the ship carried passengers. This explanation was untrue because the sailors were Germans and the ship carried no passengers. Another explanation was that the sailors were eaten up by a very big devil-fish (تیندوا). The owner of the ship, Mr. Winchester's story was that one of the alcohol barrels (شراب کے پیپے) burst a little due to intolerable heat. The sailors feared lest the other barrels also should burst. Therefore, they left the ship in a boat in panic (خوف و ہراس میں). The Attorney-General believed that the sailors were drunk and killed the officers and themselves left the ship. Both these theories were wrong because both the boats were lying intact.

The recent explanation published in *Chambers's Journal*, July, 1926, on the authority of the ship's cook Pemberton seems to be true. According to it the *Mary Celeste* and the *Dei Gratia* were lying in the harbour of New York. The former ship carried timber (عمارتی لکڑی) and whale oil (وہیل مچھلی کا تیل) and bound for Genoa. The sailors objected (اعتراض کیا) to the sickening smell of the whale oil and so three more sailors were borrowed from the *Dei Gratia* for this small ship. As ordered by Captain Briggs, the mate (نائب کپتان) tied the piano to the ship against any accident. Unluckily a strong wind blew and the ship leant (جھک گیا)

a while to one side. The piano broke loose and crushed (کچل دیا) the Captain's wife. It turned the captain almost mad. He shut himself in his cabin and disappeared. Venholdt suspected the mate to have murdered the Captain. In the fight that followed between the two, Venholdt was thrown overboard into the sea. After this three sailors Sanson, Hullock and the boatswain (صدر ملاح) left the ship to avoid inquiries. The remaining four, the cook and the three sailors lent by the *Dei Gratia* were picked up by her Captain Morehouse. They were taken to Gibraltar along with the *Mary Celeste*.

Like others this story, too, is open to criticism (تقصیر). No mention is made of the two-year-old daughter of Captain Briggs. She is replaced by a "baby" piano while there was already a large piano in the ship. Again, according to this story, the ship had timber and whale-oil while the best evidence says that her cargo was alcohol.

In spite of all these theories the incident of the *Mary Celeste* is still a mystery.

Q. 4. Describe the theory first appearing in *Chambers's Jounral* for July, 1926, on the authority of Pemberton, the cook of the *Mary Celeste*. Is it a correct explanation towards solving the mystery ?

Ans. For answer see the last three paragraphs of the last answer.

Q. 5. Give a character-sketch of the Irish gentleman as drawn by E. V. Lucas.

Ans. The Irish gentleman lived in Surrey, a country (ضلع) in the south of England. He was Irish by birth and had many of the traits (خصائل) which were particularly Irish.

He was a very great scholar. He spent most of his time in reading and writing. His friends benefited by his erudite scholarship (اسکے وسیع علم سے فائدہ اٹھاتے تھے) and rose to great fame through their publications. He studied widely

Shorder to master all the branches of English literature. He was specially interested in Keats, Wordsworth and in akespeare. The more lyrical passages of Shakespeare were at the tip of his tongue. He derived great pleasure out of his reading. His studious nature led to some interesting habits. Whenever he went out on a journey he took some books with him to read in the train. He wrote only one book in his life-time. It is in the form of a manuscript (دستاویز) because it could not be published. There were two reasons for it. Firstly, it was written without much method which defect aroused the laughter of literary friends. Secondly, it was written in a very illegible hand-writing (بد خط) and could not be read by publishers. His friends faced a great difficulty in reading his letters sent to them. They had to take one another's help in reading them.

He had a quick and chivalrous temper (تیز اور بہادرانہ مزاج) It was again an Irish quality like lack of method mentioned above. Once he thought that a certain tobacconist (تمبا کو فروش) in Great Portland Street insulted the author. At this the Irish friend of the author picked up a quarrel with him which was soon patched up. He helped the poor and helpless. If any bus-conductor in London was harsh towards a poor woman the Irish friend could not tolerate it and went over to her help. Generally he was kindly and tolerant (متحمل) but at the sight of meanness and injustice he lost his temper.

He was very fond of whisky punch (شراب جسمیں دودھ' لیموں' پانی' وغیرہ کی ملاوٹ ہو) which he mixed with great care. Concentration and method which he lacked in his reading and writing were shown in its preparation. He mixed it as seriously as if he were performing some religious ceremony. His other hobbies (مشاغل) were going out for long walks in the company of his friends and talking with them in his leisure (فرصت کا وقت).

He died at the age of 63. His funeral (جنازہ) and burial ceremonies were performed by his eight literary friends (ادبی دوست) and two or three relatives of his. He had no wife and children to mourn his death because he was unmarried. His funeral was not very sad because he had lived a happy life. Another reason was that if he had lived longer he would have remained ill and miserable. Anyhow, his death was a great loss to the author and his friends because they were deprived of his great scholarship.

Q. 6. Discuss what factors count in the development of a child's character and behaviour according to Mrs. Amabel Williams-Ellis.

Ans. There are two main factors which help in developing the character and behaviour of a child, says Mrs. Williams-Ellis. The first is the character and behaviour of his parents who have to bring him up at home. Their habits and beliefs and ideas of right and wrong influence the impressionable mind (جلد متأثر ہونے والا) of the child. In the earlier stage of life the child cannot think independently and has to depend on the adults of his home for forming his own habits, behaviour and character.

Vast international investigation into child welfare (بچے کی بہبودی کے بارے میں وسیع بین الاقوامی تحقیقات) and books written by doctors, teachers, psychologists, etc., lay stress (زور دیتے ہیں) on four points. Firstly, children can best adapt themselves to circumstances at home. They take the same food, wear the same clothes, live in the same house as their parents do. Secondly, for the proper up-bringing (پرورش) of children it is very essential that they should have a good home to live in and that they should be loved at home. Thirdly, it is the behaviour of the adults which is shared by the children more than anything else. No home can be good if its adults are ill-behaved. Fourthly, the behaviour of the adults to their children, and to one another, their thoughts, their whole characters are largely influenced by outside circumstances.

The last point is specially emphasized by anthropologists (انسانیات کے عالم خصوصاً آخری نکتے پر بہت زور دیتے ہیں). Our character and behaviour do not depend as much on our nature as on the outside circumstances. Our children think that we are very powerful, free and independent. They are wrong to suppose that. They do not know that we have our worries and joys outside the home. Our moods affect our children. If we are happy our children will also be happy to see us. And if we are sad they will also feel sad. Our habits, beliefs, and ideas of right and wrong are not the result of our individual temperaments (انفرادی طبیعتیں). They are the result of the outside circumstances and the time and place in which we are living. Children whose minds are not developed enough to think independently catch their elders' ideas, habits and beliefs easily like an infectious disease (چھوت کی بیماری کی طرح). Their impressionable minds (جلد اثر قبول کرنے والے ذہن) learn this behaviour which becomes a necessary part of their nature when they grow up.

People have different and strange ideas which determine their 'learned behaviour.' For example, many intelligent and well-educated Hindus to-day regard cows as sacred. They call them their foster-mothers (دھرم ماتائیں) because they feed them with their milk. There are some communities (فرقے) that regard begging and stealing good behaviour while others teach their children that taking revenge and continuing family-feuds (خاندانی جھگڑے) is necessary and honourable behaviour. Norman Lewis writes in a travel book that in some parts of Indo-China (ہند چینی) the Buddhists believe that collecting of wealth is a mean and impious deed. In the Middle Ages high-born people taught their children that it was right to tease neighbours, to continue family feuds and indulge in serious love affairs.

If we are conventional (پابند رسوم) we shall like our children to accept these traditions and views and will be

shocked if they question them (اگر وہ آن پر اعتراض کریں). And if we are unconventional we shall rebel against them and shall be pleased if our children do not accept them.

Q. 7. What, according to Mrs. Williams-Ellis, are the cross-currents in traditions? What course should parents follow when they are faced with them in view of the proper upbringing (موزوں پرورش) of their children?

Ans. According to Mrs. Williams-Ellis there are strong cross-currents (مخالف لہریں) in our traditions. They very often puzzle an intelligent child who comes freshly to our particular (مخصوص ثقافت). For example, Christianity teaches that its followers should avoid collecting wealth. But in Britain and America people are after making money. In Indo-China those who are worshippers of nature believe that to be drunk is a good and holy act. On the other hand they live in very clean and well-built houses. Such contradictory traditions (متضاد روایات) confuse their intelligent children who find difference in what is said and what is done. If we are conventional (پابند رسوم) such ideas and traditions will sound proper and natural to us and worthy of our children. But if we are unconventional we shall reject them for ourselves and for our children.

In a certain time and place we accept certain traditions, otherwise not. In the time of the twelve Roman Emperors after Julius Caesar and in Japan in the past it was thought that the only honourable way out of a difficult problem was to commit suicide (خود کشی کرنا). Those who are conventional accept such traditions as in course of time become a part of their nature. But those who cannot adapt themselves to existing social code (معاشرتی مجموعہ قوانین) rebel against them. They are called more or less misfits (جو موزوں نہ آئیں). If they are strong-minded they succeed in abolishing the useless traditions. But if they are not strong-minded they will fail in their effort. It will produce some friction (پھوٹ) between them and the rest of society.

Our love or hatred of the prevailing ideas, beliefs, customs and traditions influences our children largely. Our behaviour sets an example for them. When they go to school they come in contact with other students and their teachers. They either confirm (تائید کرتے ھیں) their ideas or contradict them (تردید کرتے ھیں). Later on, when they enter into the practical world these ideas become a part and parcel of their nature (آنکی فطرت کا جزو لازم بن جاتے ھیں).

As good parents it is our duty to examine the existing social code and select good traditions leaving out the bad ones.

If our examination shows that our social traditions contradict one another two consequences (نتائج) will follow :—

(*i*) We shall find ourselves less worried (متفکر) in adopting good traditions. Seeing us our children also will not worry.

(*ii*) We can be able to make a choice very clearly and easily.

Mrs. Williams-Ellis advises that as parents we must study the existing social tradition and ideas. We need not go against all traditions as bad. There may be some traditions which are good and useful. They should be adopted by us. If we find some defects in some traditions we should try to remove them and should follow the traditions in their revised form.

Q. 8. Give an account of the walking-tour made by R. L. Stevenson from the town of Monastier to Bouchet St. Nicholas. Describe the mnin humorous situations (مزاحیہ واقعات) that he had on the way.

Ans. R. L. Stevenson made a walking-tour in the Cevennes mountains from Monastier to Bouchet St. Nicholas. Originally he intended to camp for the night on the bank of a lake which was about a mile from Bouchet St. Nicholas but on account of the difficulties created by

his she-ass he could not reach the lake and had to stay at an inn in Bouchet.

Stevenson had bought a she-donkey named Modestine. He packed his luggage and loaded it on her back. He began his journey at nine o'clock in the morning. In the beginning of the journey she went at a good pace but soon she began to move very slowly. The author applied his stick to her again and again but in vain. When he was tired of beating her he allowed her to move as she liked and himself began to smoke to pass some time.

In the meanwhile, a tall peasant (کسان) of about 40 years of age came up behind them. He was surprised to see that the donkey moved very slowly. He asked Stevenson whether the animal was very old and had come from a long distance He was told that that was not the case. He plucked a stick from a plant and gave it to the author to beat the donkey with. Then he twisted the tail of the animal which set her at a brisk walking (تیز چال). He advised Stevenson to beat the donkey and twist her tail. This experiment (تجربه) proved a success and Modestine walked briskly during the earlier part of the day.

After some time they reached Goudet town which was surrounded by mountains. The post-man carrying letters to this town seemed to connect the town with the surrounding area (ارد گرد علاقه). Here Modestine became too slow. The author beat her again and again but she did not improve her speed. The green (ناتجربه کار) donkey-driver's trouble increased when a he-donkey met his she-donkey. They neighed aloud. The author had to beat the new-comer with his stick. He fled away. Now the she-ass walked less than two miles an hour. The author adjusted her load again and again lest it should fall. But when she came to Ussel village the whole load rolled down into the dust. Nobody came to his help. He took some of the load to be carried by him. On the way, a priest and some of his followers saw him and laughed at his miser-

able condition. This taught Stevenson a lesson not to laugh at others which he used to do in the past.

When they were out of this village the she-ass gave a lot of trouble to her inexperienced driver. She left the main road and walked on a by-road (بڑی سڑک سے ملحقہ چھوٹی سڑک). When beating proved useless he began to smoke and drink. Then he threw away some of the goods such as bottles, mutton (بھیڑ کا گوشت), egg-whisk (انڈا پھینٹنے کا برتن), etc., and lightened his load. Hardly had he gone some distance when the load came down on the ground again. He packed it with difficulty again and resumed (دوبارہ شروع کردیا) his journey. Now he saw a tall young man followed by his good-looking mother who was using abusive language (گندی زبان). Stevenson shouted aloud and asked them his way. Receiving no satisfactory reply from the young man he caught the woman by her collar and compelled her to tell him the way. She told him that he should follow her uphill. Following her instruction he came to a table-land (سطح مرتفع) where he was told by two children that he was in Bouchet St. Nicholas which was about a mile south of the lake, his destination (منزل مقصود). As it was dark he decided to stay at an inn there for the night.

Q. 9. Describe the circumstances under which Sir Winston Churchill was called upon to become Prime Minister of Britain for the first time in May 1940.

Ans. See the summary.

Q. 10. "Insects, especially bees, wasps, (بھڑیں), ants and spiders . . . . reveal an intelligence which is strikingly (مؤثر طریقے پر) like that of man, even if their reason (فہم و فراست) is instinctive." How far, according to John Crompton, is it true of spiders ?

Ans. According to John Crompton spiders, bees, ants, wasps and other insects possess intelligence. In addition

to sub-conscious acts (تحت شعوری کام) they show intelligence in their conscious acts (شعوری کام). Some people think that spiders are foolish. They are wrong. In order to understand the mind of a spider we must study its conscious acts closely which it does in normal life. Only then can we form a judgment about its intelligence.

Spiders can learn. This shows that they have intelligence. If you put a tuning-fork (کانٹا نما اوزار جس کو چھونے سے سریلی آواز پیدا ہوتی ہے) against their web they soon come to dislike it. They learn to distinguish between colours and to come and take flies from the fingers of a man.

The making of a web by the spider is an act of the sub-conscious mind. But the way in which it manages to catch its prey through the web is a conscious act and shows its intelligence. When an insect comes near the web, the spider comes out, watches it from different angles and tries to round it up. It thinks what steps it should take : whether to bite the insect, or to wrap it in a thread, or to cut it loose altogether and get rid of it. It takes the step which is most suitable and catches its prey. It proves that the spider can think and follow a plan of action according to its thought.

Again in the choice of a place for making its web it shows a good deal of intelligence. It makes its web at a place above the foot-path or in bushes. Some think the spider is foolish to choose such a place for a web. Dogs, cats, human beings may pass near such a place and destroy it. The author says that this apparent foolishness (ظاہر حماقت) is really an intelligent act. When people walk or animals run they frighten (ڈرا دیتے ہیں) insects which fly and get stuck (پھنس جاتے ہیں) in the web. The spider catches them. But if the web is destroyed the spider can remake it. One need not take pity on it for its efforts because it is its usual work.

Some naturalists (مظاہر قدرت کے پرستار) have seen spiders showing intelligence in another conscious act.

When a strong wind is blowing spiders hang a stone or a piece of wood as a weight to the bottom of the web. If the wind is very strong even two or three stones or pieces of wood are hung to balance the web evenly (جالے کو متوازن کرنے کے لئے).

Spiders have a drawback (کمی) in their process of thinking. They have no speaking power which may help them to think as properly and completely as human beings do.

Q. 11. "The actions and conversations in which she (Alice) takes part, though superficially ridiculous (بظاہر مضحکہ خیز ہیں), have in them something of the inverted logic (آلٹا منطق)." Bring out this intellectual quality underlying the humour (مزاح) in "A Mad Tea-Party."

Ans. A Mad Tea-Party—is an adventure taken from the many adventures contained in Lewis Carroll's book *Alice's Adventures in Wonderland.* In the opening of the book Alice, a young girl, falls asleep, and has many adventures in her dreams. "A Mad Tea Party" is one of these dream adventures. It contains situations and conversations in which Alies takes part. They are very humorous (مزاحیہ) and have something of the inverted logic in them.

Alice saw a large table set out under a tree in front of the house. At one corner of it sat the March Hare and the Hatter with the Dormouse (گلہری کی قسم کا جانور) in between them. Tea-pots were served on the table and they were taking tea. When they saw Alice coming towards them they said that there was no room for her at the table. She said there was plenty of room and sat down in a chair. The March Hare replied that it was very uncivil (غیر شائستہ) on her part to come there uninvited. It is very funny indeed to sit down uninvited and equally funny to offer a thing not present on the table. At the same time there is a piece of advice given indirectly that one should not come to a tea-party

without being invited. Then the Hatter remarked that Alice's hair wanted cutting. She felt this personal remark and told him that it was rude to make personal remarks.

What a funny watch the Hatter had! It told the day of the month instead of the time. The March Hare had applied butter to it which had spoilt it. He now dipped it into his tea-cup. This ridiculous situation (مضحکہ خیز واقعہ) invited criticism (نکتہ چینی) from Alice. The Hatter said that her watch also did not tell what year it was. Alice was puzzled by these riddles which appeared to her to be senseless. This situation teaches that one should be plain and not talk in riddles.

Alice was sick of their riddles to which they gave no answers. She asked them to use time profitably and not to waste it. The Hatter asked her to be on good terms with Time if she wanted 'him' to do anything for her. Then he related that last March the Queen of Hearts (تاش میں پان کی بیگم) arranged a musical entertainment (موسیقی کی مجلس) where he sang the parody (مضحک نقل) :—

Twinkle, twinkle, little, bat!
How I wonder what you're at!
Up above the world you fly,
Like a tea-try in the sky.
Twinkle—, twinkle—.

The Queen became angry and said that he was murdering Time. She ordered to cut off his head. The result was that Time became angry with him and remained at 6 o'clock since then. The famous lullaby (لوری) is ridiculed (تمسخر اڑایا گیا ہے). At the same time the incident teaches that one should not kill time.

Lastly, the story of the three sisters related by the Dormouse is superficially ridiculous. It gives a lot of fun. The Dormouse related that three sisters lived in a well of treacle (راب) and lived on it (اسی پر گذارہ کرتی تھیں). Alice laughed at it and said that it was not possible. The Dormouse went on to say that the sisters were learning to

draw treacle out of the treacle well. Alice said that it was not probable (اغلب) to draw treacle when they were living at the bottom of the well. The Dormouse replied that they were well in. This pun (دو معنی لفظ - ایہام) on the word 'well' confused poor Alice. The reply was irrelevant (غیر متعلق). Further, it mentioned that the sisters drew from the well all the things that began with M, such as mouse-traps, the moon, memory and muchness. She thought it was not possible. At this the Hatter asked her not to talk. This story is very ridiculous and does not stand to reason (عقل اسے تسلیم نہیں کرتی). It teaches that one should not behave rudely. While this and other situations and conversations amuse us they also instruct us indirectly.

Q. 12. Give an account of Alexander William Kinglake's journey across the Desert of Arabia

Ans. Kinglake had to travel from Gaza to Cairo in the Desert of Arabia (صحرائے عرب). He had two Greek servants Dthemetri and Mysseri and four Arab servants with their camels along with him. The Arabs were in the habit of setting out on their journey at one o'clock at night and taking complete rest in the whole of the following afternoon. Kinglake, however, started in the morning, travelled all through the day, and rested only at night. In his opinion it was better to be on camel-back in the afternoon and enjoy the air rather than face unbearable heat (ناقابل برداشت گرمی) in the tent.

Now, an agreement was made with the Arabs that they world bring their food with them for all the days of the journey. On the first day, the Arab servants enjoyed the hospitality (مہمان نوازی) of some other Arabs who had encamped on the way. On the second day they came to Kinglake and told him through the interpreter (ترجمہ کرنے والا) Dthemetri that they had brought no food and depended on his stores otherwise they would die of hunger. Kinglake was inclined (مائل ہونا) to help them. He

wanted to keep them alive for the sake of a successful journey. Dthemetrie, however, pointed out that the Arabs were deceiving him. They understood the terms of the agreement well. If they had not brought food for them it was their fault for which the author need not suffer. This point went home (ذہن نشین ہؤا) to Kinglake. So when the Arabs prayed to him for help he refused themselves point blank (صاف انکار کر دیا). After some time they were seen cooking their food. They had hidden a good bag of meal under the luggage (سامان) on a camel-back. Kinglake took no notice of it and they also liked him for that reason.

Kinglake's daily routine (روزمرہ کا کام) was this. He got up about an hour before the morning, used about $\frac{1}{8}$th of a gallon of water in washing, breakfasted upon tea and bread and rode on a camel for his journey. The Arabs travelled on foot and sometimes complained that they were tired. However, the journey was not broken before the evening. About noon his Greek servant Mysseri gave him a piece of bread and some wine and water. He also talked to him pleasantly for a while.

It was a very painful travel through the desert. The burning rays of the sun were intolerable. There was no shade anywhere. Hills and valleys of sand could be seen here and there.

When the evening came the caravan encamped. The camels were let loose (چھوڑ دئے جاتے تھے) to graze on bushes. Kinglake went out for a walk and enjoyed natural scenery like a child. He returned to his tent following his own foot-steps. At night he would light a candle to do some study. But crowds of moths (پتنگے) gathered round the light and most of them were burnt. When he took tea and toast (توس) with Irish butter he felt as happy as a king or as a boy in the fourth form.

Kinglake's stay at night had made him familiar with the spot where he encamped. He left it quite unwillingly.

The marks (نقوش) of the boxes, the boots and some coal were all that he left there after his departure.

Q. 13. How did Sherlock Holmes investigate the crime of the theft of the Countess of Morcar's blue carbuncle? How far did he succeed?

Ans. The blue carbuncle was a precious stone of deep red and blue colour. It belonged to the Countess of Morcar. She was staying at the Hotel Cosmopolitan when it was stolen from her jewel-case lying in her leather box. Her maid-servant Cusack told James Ryder, the head-servant of the hotel, about it. Ryder removed the gem from the jewel-case and raised an alarm (شور مچا دیا) that John Horner, a plumber (نل ساز) whom he had been in the room of the countess to repair a bar of a grate (انگیٹھی کی سلاخ), had stolen it. Ryder and Cusack gave witness (شہادت دی) in the court against the innocent plumber. But he said that he was not guilty. As there was another accusation (الزام) against him in the past the court passed the case on to the Assizes (گشتی عدالت) for judgment.

Sherlock Holmes was a famous detective (سراغ رساں). One day he was found by his friend Watson examining a dirty and worn out felt-hat. This hat had been brought to him by Peterson, the honest door-keeper of the Cosmopolitan Hotel. Near Goodge Street, Peterson saw some bad characters attacking a tall gentleman with a goose. In the fight his hat fell down. He raised a stick to defend himself. He struck a window-pane (کھڑکی کا شیشہ) behind him which was broken. Meantime Peterson came running to the spot. Seeing him the tall man threw his goose down and took to his heels (دم دبا کر بھاگ گیا). The other ruffians (بدمعاش) also fled away. Peterson picked up the goose and the hat and came to Sherlock Holmes. Holmes kept the hat with him and returned the goose to Peterson who ate it at home.

Holmes drew many inferences (نتیجے نکالے) from the hat. He said to Watson that the wearer of the hat was an

intellectual man, that he was richer in the past but now he was poor, that he had lost the love of his wife, etc. Later on all these inferences turned out to be true. In the meanwhile, Peterson came running to Holmes and gave him a bright gem which his wife had found from the crop (پوٹا) of the goose. Holmes identified (اسے شناخت کیا) it with the same blue carbuncle for which the countess had fixed a handsome prize of £1000.

Holmes wanted to know how the gem came from the jewel-case of the Countess to the crop of the goose left by Henry Baker in Goodge Street. He advertised (اشتہار دیا) in many newspapers about the discovery of the goose and the hat. At 6-30 p.m. a tall gentleman named Henry Baker came to Holmes. His talk, his habits, his appearance and his clothes showed that Holmes' previous estimate about him was true. He took his hat and another goose in place of his own without raising any objection. When asked he told Holmes that he had bought his goose from Mr. Windigate of the Alpha Inn.

Getting this information Holmes and Watson came to the Alpha Inn and learnt that the goose was supplied to this inn by Breckinridge in Covent Garden Market. When they came to Breckinridge they found that he was closing his shop and was in anger. In order to get the secret out of him Holmes said to him that the geese supplied by him to the Alpha Inn were country-bred (گاؤں میں پلی ہوئیں) and not town-bred. When Holmes offered a bet Breckinridge showed him his account books which said that they were town-bred and were bought from Mrs. Oakshott, living on Brixton Road.

Hardly had they left Breckinridge when they saw a thin man asking him about the goose. When he returned he was asked by Holmes what his name was and learnt that it was James Ryder. Holmes brought him to his house and told him all about the theft of the gem and showed him the gem also. Ryder confessed his fault and entreated

(منت سماجت کی) Holmes not to try him in the court. He told Holmes that Cusack, the maid-servant of the Countess, had familiarised him (اسے واقف کیا تھا) with the presence of the gem in the jewel-case of the Countess. After stealing it he went to the house of his sister Mrs. Oakshott where he thrust it into the crop of a fat white goose with a black bar in its tail. Instead of getting this very goose he got another of the same description from her as a Chrismas present. The goose with the stone along with others was sold by his sister to Breckinridge afterwards. Holmes had fully traced out the theft of the gem. He asked Ryder to quit the place at once.

Holmes was sure that Ryder would not commit any crime in future. Therefore, he forgave him and dropped the matter.

Q. 14. Give the main kinds of rings as mentioned by Miss Frances Winton. To what use have they been put and are being put ?

Ans. Miss Winton traces the history of the rings from the earliest times to the modern times. In olden days people did not feel safe, therefore, they got rings in exchange for their precious goods and carried these rings with them. Their women wore rings to add to their charms (خوبصورتی).

Signet rings (مہردار انگوٹھیاں) were very common in the past. They were set with precious stones and worn on the thumb. These rings were so beautiful that people made holes in their gloves (دستانے) to show off (نمائش کرنے کے لئے) their gems (جواھرات). A signet ring was impressed in wax (موم میں ثبت کی جاتی تھی) to serve as signature of the wearer. These rings were first used by Egyptians (مصری لوگ). They had the design of a dung beetle (گبریلا) which was a sacred sign (تقدس علامت) to them. The bottom of this beetle-design had an engraved inscription (کندہ کئے ھوئے لفظ). It was used as a seal. In the Middle Ages (از منہ وسطیٰ) merchants used merchant rings to impress

their signs on the things which they sold. Sometimes they made a ring into parts. One part was kept with them and the other part was left at home with the family. If the merchant had to send any message home he sent his ring to his family for identification (شناخت).

Betrothal (منگنی) and marriage rings are customary even to this day. The former is decorated with jewels and is given before marriage. The latter is a simple gold ring and is given by husband to wife and vice versa at the time of marriage.

Next come death rings. A death ring had some poison in a hollow (کھوکھلی جگہ) in the ring which came out through a sharp point. When the wearer shook hands with his enemy he pressed this point against his hand making a hole for the passage of the poison into the enemy's body. He died immediately. This death ring was used sometimes for killing the wearer when he wanted to avoid shame and disgrace. He drank poison from a little box in this ring.

Then there are religious rings. They are worn by the Pope and bishops (پادری). The Pope's ring, known as "Ring of the Fisherman," has the device of St. Peter on it. When he dies his ring is broken and a new ring is given to the new Pope. Bishops have their own rings. They are set with precious stones and a sapphire (نیلم).

The king of Britain William IV and other kings after him used rings which had many precious stones set in them. This ring has the design of the red cross of St. George on the blue ground of the flag of St. Andrew.

The last kind of rings worth mentioning is called cramp rings (پٹھوں کی اینٹھن کو راضی کرنے والی انگوٹھیاں). A certain religious service was performed by the king who blessed many rings at the same time. These rings were worn as a protection against the disease of cramps (جسم کے پٹھے اکڑنے کی بیماری).

Q. 15. What, according to T. R. Glover, was the conception of democracy of the Greeks? Why did Pericles call Athens a model city?

Ans. The Ancient Greeks did not believe in a united kingdom. There was no united kingdom like Britain, France, Germany or Italy of to-day. Greece was divided into small cities by mountains and the sea. Each of these cities ran its government as an independent unit and had nothing whatsoever to do with other cities. It had its own laws, fought wars with the neighbouring cities and made peace with them as it liked. The people loved freedom and independence. They had no parliament, no town council and no law courts previously elected. The same citizens might he elected at one place to act as members of the parliament, at another place they might be called upon to serve as town councillors, and at a third place to sit in judgment upon others. This was the only natural way of government for them. The modern parliaments, councils, town councils, law courts, prime ministers, etc., were, to the Ancient Greeks, a violation of nature (قدرت کی خلاف ورزی) and human character. Every citizen must remain in touch with the matters of government and ready to serve his country whenever he was called upon to do so. This was the conception of democracy of the Greeks.

A Greek town was small and humble in appearance. It had narrow, dirty and crowded streets. They went every kind of way without following any pre-conceived plan. The houses were small and dark with windows looking inside and not outside on the streets for fear of thieves. They were built more or less in the form of a square. Gardens were not laid out in them as in modern bungalows. In course of time, great Greek kings laid the foundation of many new cities. They built streets wider than before and at right angles to the main streets. There was no system of underground drainage (زیر زمین نالیاں) as we find in the most modern cities. The city had a market place where the citizens assembled in the morning. Foreigners could also be seen there speaking various

dialects (بولیاں). Where there were hills, forts could be seen built on them. In times of war citizens took refuge (پناہ لیتے تھے) in the forts.

Athens was a typical city of Greece. The great Athenian leader Pericles called it the model city. He was a great lover of freedom and democracy. He found democracy at its height in Athens. Here the administration was in the hands of many and not the few. In his famous speech he further says that equal justice was done to all. Poverty or low birth did not stand in the way of progress of any citizens. Polite behaviour was shown by every one. The Athenians showed great respect in public life for the authority of magistrates and for the laws. Home life was very civilized and happy games and festivals added to the joys of life. The Government laid stress (زور دیتی تھی) on the all-round education of all Greeks. They were asked not only to develop their body and health but also to love the beautiful, to have simple tastes, to cultivate their mind and to take an active interest in public affairs. Pericles rounds up his speeches by advising people to have passionate love (پر جوش محبت) for Athens, in a word, to live and die for Athens.

The Greeks were a cultured people. They not only made their laws but also obeyed them. They got intellectual pleasure (ذہنی مسرت) from their festivals. At such times they performed the best plays written by famous poets. They even quoted lines and words from their works. They had great love for music and took joy in singing songs. Thus they made wonderful progress in all walks of life.

Q. 16. Give an account of Colonel Charles A. Lindbergh's non-stop flight in his aeroplane the 'Spirit of St. Louis' in the mid-Atlantic (وسط بحر اوقیانوس), from New York to Paris.

Ans. Colonel Charles A. Lindbergh was a young airmail pilot of United States of America. In 1927 he undertook a non-stop flight in the Atlantic Ocean from New York to Paris. He covered nearly 6000 miles in 33

hours. He kept awake all through the night working at the machine. On account of exhaustion (سخت تھکاوٹ) from sleep the whole experience of flight seemed to him to be a dream.

He had been flying in his plane the *Spirit of St. Louis* for 15 hours. He was tired and hungry and wanted to take rest and food. He was in the middle of the Atlantic Ocean. He saw some speck (داغ) in the distance. He flew towards it and found that it was no speck but boats—fishing boats. He thought he was flying near the coast of England or Ireland or Norway or Spain or France or Scotland. He was happy over the prospect (اُمید) that he would land there, get hot food to eat and enjoy sound sleep. But when he came lower he was astonished to find that there was no crew (جہاز ران) on board the boats. He thought the sailors might have hidden themsleves for fear of a plane they had never seen before. He took a round and shouted but none appeared aboard (کشتیوں پر). What he saw was only a human head thrust out of a porthole (دیوار میں سوراخ یا کھڑکی) of the cabin. It was fixed and gazed at him (آسے بغور دیکھ رہا تھا). It made no reply and was as silent as ever. The scene had some touch of magic about it and reminded him of the ship in *The Ancient Mariner* by Coleridge. It was useless to shout and hover (چکر کاٹنا) any longer over these boats). So he resumed his flight (اُس نے پرواز دوبارہ شروع کر دی).

The scene of the boats and the stationary head (ساکن سر) in the porthole haunted him (آسے رہ رہ کر یاد آتے تھے). He was very careful not to be deceived again. He had the maps lying on his knees and whatever mountains, green fields and rivers he saw below were not believed till he had consulted his maps. He enjoyed the cool and fresh air of the sea. He fought against sleep for that might have made him lose contact of the machine. It was 10-52 a.m. He had been flying for the last 27 hours. His joy knew no bounds when he saw in the north-eastern direction green fields, lofty mountains inside the land and barren

islands around it. He consulted his maps and found that he was flying over Ireland and that only 600 miles were left to his goal (منزل مقصود). He proceeded further and saw low hills, green valleys, stone buildings, cattle grazing and carriages moving on roads.

Lindbergh was full of joy and hope that he would soon reach Paris. He had already crossed Ireland and had to cross England and France only. The mysterious boats (پر اسرار کشتیاں) with no sailors aboard and the head in the porthole terrified him no more. Even sleep had left him. He had only one idea is his mind—that he would soon be landing in Le Bourget, the aerodrome of Paris. There he would refresh himself with sweet sleep, eat hot food, enjoy human society and what not.

Q. 17. How does Dickens criticise the rational method of education based on the Utilitarian theory (افادی نظریه) which emphasized (زور دیتا تھا) teaching of facts alone and killing all imagination in children?

Ans. Mr. Gradgrind was a very rich merchant of Coketown which was an industrial centre. He was running a model school in the town. There were only 40 boys and girls in it. He was a man of realities and believed only in facts and nothing else but facts. Facts, he emphasized (زور دیتا تھا), were wanted in life. He aimed at killing all imagination or fancy because to him imagination had no place and importance in life. He brought up his children on this principle (اصول) and wanted the boys and girls of the school also to be brought up on the same lines. For this purpose he had appointed a new school-master, Mr. M'Choakumchild to fill the students with facts just as pots are filled with water. In fact, the children, according to him, were nothing else but pitchers for receiving the matter-of-fact knowledge poured into them. Such was the Victorian way of education based on the Utilitarian theory which eliminated (خارج کرتا تھا) development of imagination.

Mr. Gradgrind along with his friend Mr. Bounderby, paid a visit to the school He began to give instructions

(هدایات) to the schoolmaster as to the teaching of facts. Gradgrind was a square-built man. He emphasized his remarks by drawing a line with his square forefinger on the sleeve of the master. His forehead, his legs, his shoulders, his coat, his necktie—all were square. His dry, harsh and dictatorial voice, his stiff hair, his wide, thin and hard set mouth, his foolish and obstinate manner of walking, besides the square limbs and articles of dress mentioned above—all these helped him in laying stress on his instructions given to the schoolmaster.

Mr. Gradgrind asked Girl No. 20 her name. She said she was called Sissy Jupe by her father. Gradgrind said that her father had no business to call her Sissy ; he must call her by her real name Cecilia Jupe. Such imaginary names of endearment (لاڈ پیار کا نام) had no place in this real and matter-of-fact world. He then asked her what her father was. She replied that he was a horse-breaker (گھوڑا سدھانیوالا), farrier (نعل بند) and veterinary surgeon. Therefore, he asked her to define a horse. She blushed (شرم سے سرخ ہو گئی) and could not do so. Bitzer, one of the boy students, defined the horse as a graminivorous quadruped (گھاس وغیرہ کھانے والا چوپایا). He had forty teeth—24 grinders (داڑھیں), 4 eyeteeth (آنکھوں کے نیچے کے دانت) and 12 incisive (سامنے کے تیز اور چیرنے والے دانت). He cast off his coat (بالائی کھال اُتار دیتا تھا) in the spring, and in marshy countries (دلدلی علاقوں میں) he shed his hoofs (اپنے سم بھی آتار دیتا تھا). His hoofs were hard and required to be shod with iron. His age was known by the marks in his mouth. Though this definition was partly wrong yet he asked Girl No. 20 to remember it.

Then Mr. Bounderby asked the students whether they would decorate the walls of a room with pictures of horses. One-half of the students said "yes" and the other half said "no." Bounderby agreed to the answer "no" and said that the horse never walked on the walls of a room in reality—in fact. He added that the students should do nothing which they did not find in fact. That was called

Taste, which was another name for fact. The second question which he put to the students was whether they spread a carpet having flowers embroidered (پھول کاڑھے ہوئے) upon it, in a room. All said "no" but Sissy was one of the few who said "yes." To her fancy embroidered flowers appealed very much because they did not fade or crush under feet (پاؤں تلے آنے سے مرجھاتے اور ٹوٹتے نہیں). At the mention of the word "fancy" both Gradgrind and Bounderby spoke out that she should like facts and realities only and avoid imaginery or fanciful things (خیالی یا تصوری باتیں یا چیزیں). All the students were advised not to work flowers on a carpet, not to paint birds on china-pots, and not to decorate their walls with pictures and animals. That was something against facts. Flowers do not grow on carpets, birds do not sit on pots and horses do not walk on walls. That was called real taste.

Mr. M'Choakumchild was instructed to teach the boys only facts. Dickens says that, however much such teachers may try to kill imagination in students, they cannot kill it altogether in the young mind.

Q. 18. "History moves faster through education than through warfare," says Prof. Gilbert Highet. How can revolutions in the histories of nations be brought about through education and close contact? Give illustrations.

Ans. Prof. Gilbert Highet says that to some historians history is valuable for recording political or social changes. It tells them how power passes from one nation or country or person or group to another. Others think history is valuable from the economic viewpoint as it tells them that one nation is economically better or worse than the other nations or that it is better or worse now than in the past. According to Gilbert Highet, a professor of Latin (لاطینی زبان) at Columbia University, U. S. A., history is important for its educational value. It tells us how ideas pass from

one nation or country or group to another. He believes firmly that history moves faster through education than through warfare.

First of all the author takes the case of Japan. In the 19th century she modernized herself according to European civilization. She borrowed ideas and techniques from other nations and built her political and social life accordingly. In 1868 the Emperor of Japan took an oath publicly (سب کے سامنے) that he would change and reform his country. Hirobumi Ito, one of its famous statesman, was sent abroad to study the constitution (آئین) of the Western countries. On his return many preliminary (ابتدائی) laws were passed and meetings held to discuss constitution for Japan. In 1889 the Emperor proclaimed (اعلان کر دیا) the new constitution which was based on the constitution of Bavaria. The old feudal sytem (جاگیر داری نظام) was abolished and new aristocracy consisting of princes, marquesses (ڈیوک سے چھوٹا اور ارل سے بڑا نواب), counts, viscounts and barons came into being (ظہور میں آئے). The Chinese calendar was replaced by the Western calendar. In 1872 the Bank of Japan was established on the model of the Bank of Belgium. It made currency stable (مستحکم) so that the foreign merchants could not take gold out of Japan. The Japanese employed British experts to reorganize their navy and Prussian military mission to prepare the army on the modern lines. In the field of education Japan made a great advance. 5000 teachers, including 1200 Americans, were brought in to teach mining (کان کنی), meteorology (علم کائنات سماوی), seisomology (علم زلزلہ), geology (علم طبقات الارض), anatomy (علم اعضاء), physiology (علم ترکیب اجسام), ethnology (انسانی نسلوں کی خصوصیات اور باھمی تعلقات کا علم), etc. Painting, geopraphy and astronomy (علم النجوم), were also beginning to be taught. Japan is very much indebted to China for her centralized bureaucracy (مرکزی دفتری حکومت). Chinese script (چینی طرز تحریر), Buddhism, fine arts, etc.

Highet then discusses the history of Turkey after her defeat in the first World War. The ruling party made up its mind to follow European nations and make Turkey a civilized nation like other Western nations. Within ten years from 1925 to 1934 Arabic, Persian and French were abolished and replaced by English. The use of the fez (ترکی ٹوپی) was given up for the hat. The old titles, such as Pasha, were dropped. Romen letters and the metric system of measurement were introduced. Polygamy (کثیرالازدواجی) was abolished and woman were given the vote. A new civil code of law based on that of Switzerland was adopted. In this way the movement of ideas from the West to Turkey made her civilized.

In the third place, the author takes up the Roman civilization in about 250 B. C. The Romans were a brave, uneducated, conservative (قدامت پسند) and simple nation. They were law-abiding (قانون ماننے والے) and self-disciplined (ضبط نفس کرنے والے). They built roads and towns. They dug out canals and irrigated (سیراب کیا) jungles and deserts. There they laid out gardens of fruit and grew various crops. When they conquered Greece (یونان) they brought in Greek artists, philosophers, scientists and thinkers to learn from them. Afterwards the Romans produced rare poetry, philosophy, histories, dramas, etc., based an Greek models. In turn the Romans taught trade, industry, agriculture, architecture (فن تعمیر), law, philosophy, literature and religion to such uncivilized nations as the British, the Spaniards, the North African, the Gauls, etc. Their best contribution to them was Christianity. The Spanish pastime (مشغلہ) of bull-fighting has its origin in the Roman amphitheatre (نیم گول تماشا گاہ).

The Arabs conquered and ruled Spain for seven centuries. They civilized them and taught them music, philosophy, poetry and architecture. They also produced fine houses, beautiful gardens, furniture and dress in them.

Later when the Spaniards and the Indians of America came into contact with each other they developed some common qualities, such as respect for religion, dislike for death, courage, etc. The process of Spanish influence on the Indians is still in progress (ابھی تک جاری ہے).

It is quite clear from the above illustrations that it is education that makes history and not political, social or economic changes or events.

Q. 19. Why were the British hated by the Burmans? What incident does George Orwell relate to reveal the real nature of imperialism?

Ans. For answer see the summary.

Q. 20. Why did Orwell shoot the elephant? Describe this experience of his in your own words. Did he feel any remorse (پچھتاوا) while killing the great beast?

Ans. For answer see the summary with the exception of the first paragraph.

Q. 20. What, according to Professor Ernest Barker, is the British idea of sport? What are the difficulties and dangers of sport pointed out by him?

Ans. Barker regards games as a matter of the mind. Games should aim at giving mental delight and exercise. They should not be played with a view to improving health and body or preparing oneself for war. The nature of sport is half-artistic and half-ethical (نصف اخلاق). There is an art in bowling and in batting. When the ball thrown by a bowler hits the bat its sound fills the players and the spectators with joy. There is magic in this sound and this magic is the magic of art. As regards the moral aspect (اخلاق پہلو) of the games they teach the player obedience to rules. All the players of one side put in joint effort obeying the rules to win the game. This develops in them ense of co-operation (تعاون کا مادہ) and obedience.

Games teach us a lot about the difficult art of self-government. There is freedom of activity in games and there is freedom of discussion in a government assembly. In both the cases there are rules made by the members themselves which they obey. The British are sometimes accused that they have made politics and war games. This accusation is not true. The fact is that they bring the spirit of the game and the rule of the game into politics and war. This is something fine, proper and happy. Playing of games makes a nation polite (شائستہ) and human and thus contributes to civilization.

Sport and games have their difficulties and dangers also. If one gives too much attention to games one may neglect one's daily work which requires first and foremost consideration. Games are meant to relieve a tired person after the day's work. But if a person has nothing to do and to talk except the games then the game will be dangerous. Another danger is that they have become great shows played by professionals (پیشہ‌ور کھلاڑی) on the basis of profit (نفع کی بنا پر). Whereas professionals degrade (کم قدری کرتے ہیں) the game they also help a lot in removing the tiredness of thousands of spectators after a life of toil (محنت). They escape from their worries and enter into a world of emotions and feelings (جذبات و احساسات).

It is very well if a nation develops its games and sports in the real sense of the word making it an act and a means of morality (اخلاقیات). It should avoid games to be played for victory, for prizes, for trophies (فتح کی نشانیاں) and for profit. The British play games for the sake of the game and this is the essence (جوہر) of the British idea of sport.

Q. 22. Give an account of George Borrow's first ride on horseback. Why does he prefer the horse to the dog ?

Ans. See the summary.

Q. 23. Why is Max Beerbohm against going out for a walk.

Ans. Max Beerbohm does not want to go out for a walk. He is against it from his early age. Even the dirty, smoky and foggy (دھندلا) atmosphere of London does not favour this idea. When he is in the country (دیہات میں) his friends compel him to take a walk. To them there is something noble and good in the desire for walking. He finds it difficult to refuse them on Sunday mornings when he has to write letters. His friends argue (دلیل دیتے ھیں) that letters can be written any time during the day. The author is compelled to move out.

The author is against walking because it stops the brain. When a man is in his room in the house his brain works. He talks intelligently and does good to others by his wide knowledge and rich imagination. But when he is walking on the road his intelligence, knowledge and fancy leave him and he begins to talk about unimportant and trifling matters (معمولی باتیں). He thinks of his host, reads sign-boards and milestones on the road-side. But as soon as he returns home his brain and knowledge come back to him. He becomes the centre of interest of his party as before.

It is not the brain that urges a man to go out for a walk. It is his soul that does so. That is why when the body goes out the brain stays at home and enjoys a sound sleep. And when the man comes back from his walk his brain begins to work again.

Lastly, Beerbohm says that when a man is going out for a certain work at a certain place he should take a carriage and not go on foot. But Beerbohm is not an extremist (انتہا پسند). As an exercise for health one may take a walk for it does some good. As for the author himself he is not prepared to leave his house without any aim. He may leave when he is compelled by his friends or circumstances to do so.

III. IMPORTANT REFERENCES WITH EXPLANATIONS

1. It is quite possible to live one's life with only the slightest regard for the world of values—though anyone who is sufficiently human to feel affection for people or places must know something of this world, whether he admits it or not since that affection can seldom be measured in scientific terms.

(*The Importance of Art; page 4*)

These lines are taken from the essay *The Importance of Art* by L. A. G. Strong. According to the author there are two worlds, the world of science and the world of arts. The former is the everyday material world. It is devoid of feelings (جزبات سے محروم ہے). The latter is the world of values. It is a world of feelings and emotions. Now every human being must belong to both the worlds. A scientist must have some feelings. In the same way a literary man, a musician or a painter cannot cut himself off from the world of matter.

In these lines Strong says that it is not possible for any man to cut himself off totally from the world of values. Since he is a human being he must have some love for some people or places. He must love his family, his children and his home. This proves that he is human whether he confesses it or not. Love is a feeling which cannot be measured in terms of science. But because this feeling is connected with the soul it belongs to the world of values. And this makes him human.

2. We read the literature of ancient Greece, when we hear the discussions which Socrates had with his friends two thousand five hundred years ago, that great gap of time disappears, and we see, with astonishment and reverence and delight, people of like feeling with ourselves. We see that men thought the same things

noble and the same things base, and that they were as ready then as now to die for what they believed.

(*The Importance of Art ; pages 10—11*).

These lines occur in the essay *The Importance of Art* by Strong. He says that books enable us to see that we are very near to the people of centuries ago. They had the same feelings, hopes, beliefs, griefs, sufferings and jokes. They thought the same things noble and the same things mean as we do. Their inner life was the same as ours. In the world of values they were like us. It was only in the material world that they differed from us.

In this extract, the author says that the books written by the ancient Greek writers and the discussions of the great Greek philosopher Socrates (سقراط) with his friends centuries ago which are described by his pupil Plato (افلاطون) tell us that the people of those times had the same feelings as we have to-day. We wonder at it and look upon them with respect and joy. We further learn that they regarded the same things noble and the same things mean which we do in our own times. Like us, again, they were ready to sacrifice their lives for their faith just as Socrates did. He drank the cup of poison but did not give up his religious beliefs.

3. And so we are brought close to them; brought close, not by the hard facts of the outside world, because it is in those facts that people of other nations are different from us ; but things in the world of values, the things we feel, the things we think beautiful and good or ugly and bad, by the facts of our own inward selves. (*The Importance of Art; page 13*).

These lines are extracted from *The Importance of Art*, written by L. A. G. Strong. The author says that books bring closer people living in different countries of the world. When one sees that they are different in the hard facts of the outside world, that is, in their dress, food, houses, language, and so on, one thinks that they are different people. But when one finds that people of different countries have the same feelings, the same hopes, the

same fears, the same sense of beauty, the same sense of good and evil, one thinks that they are not different. This sameness (یکسانگی) in the world of values tells us that their inward selves are the same. This realization (اس بات کا سمجھ لینا) brings different nations closer to one another all over the world.

4. In the midst of death we are in life, just as in the midst of life we are in death ; it is all as it should be in this bizarre, jostling world.

(*A Funeral* ; *page 23*)

This sentence is taken fıom the essay *A Funeral*, written by E. V. Lucas. The author's friend, an Irish scholar, died in Surrey. He was taken to the churchyard by his eight literary friends and two or three relatives for burial. Near the churchyard a football match was in progress and the spectators (تماشائی) were raising shouts of joy. The author wondered at it and thought to himself that if he had been a school master he would have stopped the boys from making a noise. But as he was no schoolmaster he decided to let the boys go on with their merriment (خوشی).

The author was surprised at this strange world where life and death exist side by side. His Irish friend had died and was going to be buried. Therefore the author and the other attendants were in the midst of death. The players and the spectators on the football ground were enjoying life and were happy. On the one side, there is death and mourning while, on the other, there is joy and life. This is the way of this strange and rough world.

5. We all know, too, that we are nothing like as independent, free and powerful as our innocent Kate and Johnnie suppose. We have outside worries and satisfactions that we cannot explain, even though we can see that our resulting raised or lowered spirits affect the children.

(*Parents and Children* ; *page 31*)

These lines are taken from *Parents and Children* by Mrs. Amabel Williams-Ellis. She says that there are two factors—heredity (توارث بچے کا - والدین سے نفی اور جسمانی خصوصیات میں مشابہ ہونا) and environment (ماحول)—which mould (سانچے میں ڈھالتے ھیں) our character and behaviour. The ideas, opinions, beliefs and habits of our grand parents, uncles, aunts, cousins, parents and other adults of the house are to a large extent inherited by us (ھمیں ورثہ میں ملتی ہے). Then the society in which we move also has a great effect on our character and behaviour.

In these lines the author emphasizes (زور دیتی ہے) the effect of outside circumstances on our character and behaviour. We are not as independent, free and powerful as our little children think us. We are affected by the circumstances which happen to us outside. If we are worried and sad our children, when they see us, will also feel worried. And if outside circumstances give us joy and satisfaction, our children will also look joyful.

6. If we are unaware that there really are tides and that they are, all the time, carrying us along ; if we do not realize that, at certain points, they are double tides; if we innocently think that we can set a simple course by our own compass, we may land upon the rock and are sure to find ourselves in rough water.

(*Parents and Children ; page 40*)

This piece occurs in *Parents and Children* by Williams-Ellis. She says that there are cross currents in traditions (روایات) and ideas in our society. It is not necessary for us to do away with (ختم کر دینا) all the existing traditions and ideas as bad. There are some of them which are really good. We should not rebel against them because public opinion is not always wrong.

In these lines the author says that we must be aware of all the prevalent (مروجہ) traditions and ideas on the one hand and, on the other, we must also know the pre-

sent right thinking. We should accept the good, right and useful ideas and conventions (روایات). We should not unnecessarily rebel against them for that. It is simply deceiving ourselves to think that by following a separate course of our own we can set a good example for our children. Such a course of action (طرزعمل) will produce a friction (ناچاق) between us and the rest of the society and thus embitter our relations (ہمارے تعلقات کو خراب کر دیگا).

7. I am worthy the name of an Englishman, and it goes against my conscience to lay my hand rudely on a female. I desisted, and looked her all over from head to foot; the poor brute's knees were tembling and her breathing was distressed ; it was plain that she could go no faster on a hill. God forbid, thought I, that I should brutalise this innocent creature ; let her go at her own pace, and let me patiently follow.

(*The Green Donkey-Driver* ; *page 42*)

These lines are taken from *The Green Donkey-Driver* by R. L. Stevenson. The author started on a journey on foot for Monastier, a town in France. He had to camp for the night by the side of a lake near Bouchet. He carried his baggage (سامان) on his she-ass named Modestine. It was a silly and obstinate (ضدی) animal. In the beginning of the journey she walked briskly (تیزی سے). But after some time she slowed down her pace (قدم آهسته کر دیا). Stevenson beat her with his stick again and again but she did not improve her gait (چال).

In these lines Stevenson says that he is an Englishman and therefore he will not beat the she-donkey because Englishmen do not beat any females. He stopped beating the poor animal for whom it was difficult to climb up the hill. He looked at her from head to foot and found that she was breathing hard and her knees were trembling. He took pity on her and stopped from treating the poor animal mercilessly. He decided to allow her to go at her own pace and to follow her patiently.

8. I prooted like a lion. I prooted mellifluously like a sucking-dove ; but Modestine would be neither softened nor intimidated. She held doggedly to her pace ; nothing but a blow would move her, and that only for a second. I must follow at her heels, incessantly be labouring. A moment's pause in this ignoble toil, and she relapsed into her own private gait.

(*The Green Donkey-Driver* ; *page 45*)

These lines occur in *The Green Donkey-Driver* by Stevenson. The author packed his luggage on his she-ass Modestine and began his journey from Monastier in the Cevennes Mountains. Modestine was an obstinate and slow-moving animal. The author beat her time and again (بار بار) in order to quicken her pace but in vain. A farmer instructed him to twist her tail, to beat her with a stick which he gave him, and to cry the special word of donkey-drivers "*Proot*!" to her. These instructions worked well for some time but soon the she-ass became as slow as ever.

In these lines Stevenson says that when he had passed Goudet town he called the word "*Proot* !" again and again to urge the donkey sometimes in a loud voice and sometimes in the sweet voice of a young dove (فاختہ کا بچہ). Strange to say, she was neither softened nor terrified. She kept moving at her usual slow pace. If he struck her with his stick she moved for a little while only. So long as he went on beating her he followed just close behind her. But as soon as he stopped this mean act of beating her she resumed (دوبارہ امتیاز کر لیتی تھی) her usual slow movement.

9. I remembered having laughed myself when I had seen good men struggling with adversity in the person of a jackass, and the recollection filled me with penitence. That was in my old light days, before this trouble came upon me. God knows at least that I shall never laugh again, thought I. But O, what a cruel thing is a farce to those engaged in it !

(*The Green Donkey-Driver* ; *page 47*)

These lines are taken from *The Green Donkey-Driver* by R. L. Stevenson. When the author and his she-ass Modestine reached the village of Ussel the whole load fell down from her back. It attracted some lookers on (تماشائی) but none of them helped the author in his pitiable condition. He placed some of the luggage on the back of the beast while he carried the rest of it himself. In this condition he passed by a church which was under repair. The priest and his followers saw the donkey and her driver and laughed at their miserable condition.

In these lines Stevenson says their laughter reminded him of a time when he himself used to laugh at the drivers of he-donkeys when they found a difficulty in driving them. When this thought came to his mind he repented over his past rude behaviour. At this time he repented to God that he would never laugh at others in misery. He learnt a lesson that those who are in a wretched condition (مصیبت زدہ حالت میں) deserve our pity and help.

10. How would the severe Fabre for instance comment on the intelligence of men if his only subject for study had been certain Chinese labourers who saw off a branch from a tall tree while perched on it, and suffer grievous injury and much surpise when the branch on which they sit goes hurtling to the ground.

(*The Intelligence of Spiders* ; *page 60*)

These lines are taken from *The Intelligence of Spiders* by John Crompton. Some think that spiders have no intelligence. They are wrong. If a proper study of their mind is made it will be found that they are not without intelligence. Indeed there are some nations who are much less intelligent than spiders.

In these lines the author says that if Jean Henri Fabre (1824—1915), the greatest French observer of spiders and other insects, had studied certain Chinese labourers he would certainly have formed a poor opinion about their intelligence. These labourers sit on the branch of a tall

tree and cut if off The result is that thev fall down on the ground and are wounded. The condition of their intelligence is pitiable because they are at a loss to understand why they have fallen down. There is no doubt that spiders have more intelligence than these labourers.

11. In Europe the decision of a scheme like this would have occasioned a disagreeable feeling between the master and the delinquent but you would no more recoil from an Oriental on account of a matter of this sort, than in England you would reject a horse that had tried and failed to throw you.

(*Travel in the Desert* ; *page 60*)

These lines occur in *Travel in the Desert* by Alexander William Kinglake. He was travelling from Gaza to Cairo (قاهرہ) in the Desert of Arabia (صحرائے عرب). He had two Greek servants and four Arab servants with camels along with him. It was agreed upon with the Arabs that they would bring their own food with them for the days of the journey. But on the second day they came to Kinglake and requested him to help them with food otherwise they would, they said, die of hunger. Kinglake's heart was moved to share his stores with them but he was prevented by his Greek guide Dthemetri to do so. He argued that the Arabs understood the terms of the agreement and had knowingly not brought their food in order to save some money. After some time the Arabs were seen cooking their food which they *had* brought with them. They were simply hoodwinking (محض آنکھوں میں خاک جھونک رہے تھے) their master.

In these lines Kinglake points out the difference between the attitudes of a European and an Eastern master towards their servants who have practised some dishonesty. In Europe such a dishonesty as practised by the Arabs would have produced only an unpleasant feeling between the master had his servants. Unlike Europe, a master belonging to the East would never forgive his dishonest servants who try to deceive him even if they fail in their attempt.

12. Time labours on—your skin glows, your shoulders ache, your Arabs moan, your camels sigh, and you see the same pattern in the silk, and the same glare of light beyond ; but conquering Time marches on, and by and by the descending sun has compassed the heaven, and now swiftly touches your right arm, and throws your lank shadow over the sand right along on the way for Persia.

(*Travel in the Desert* ; *page 82.*)

These lines occur in *Travel in the Desert* by A. W. Kinglake. Here he describes the Desert of Arabia in which he was travelling towards Cairo. There was nothing but sand visible everywhere in the vast plain. The sun was dazzling the eyes (چندھا رہا تھا) and scorching the bodies (جسموں کو جھلس رہا تھا). None could stand its sight.

In these lines Kinglake relates that he and his Greek and Arab servants passed their time with great difficulty. Their bodies were being scorched (ان کے جسم جھلسے جا رہے تھے), their shoulders were aching, the Arab camelmen were crying with pain and their camels were groaning (کراہ رہے تھے) due to the intense heat of the sun which was dazzling the eyes. After some time the sun was seen setting and throwing its twilight (شفق) on their bodies. Their shadows lengthened over the sand along the way to Persia.

13. "It's a bonny thing," said he. "Just see how it glints and sparkles. Of course it is a nucleus and focus of crime. Every good stone is. They are the devil's pet baits. In the larger and older jewels every facet may stand for a bloody deed . . . ."

(*The Blue Carbuncle* ; *page 97.*)

These line are taken from *The Blue Carbuncle* by Sir Arthur Canon-Doyle. While Sherlock Holmes was examining the old and worn-out felt hat in the presence of his friend Watson, Peterson also came there. He brought

the blue carbuncle (هیرا) which was found by his wife in the crop (پوٹا) of the goose. Sherlock Holmes got the carbuncle. Now the problem for him to solve was how the gem came from the jewel-case of the Countess to the crop of the goose while both of them were at two different places. Holmes got it advertised in different newspapers that the owner of the felt hat and the goose could come and have his articles (چیزیں). He asked Peterson to buy a new goose to replace the old one for its owner.

When Peterson left, Holmes took up the bule carbuncle and held it against the light. He remarked that it was a very beautiful and exceedingly (انتہا درجہ کی) bright gem. Stones like this tempt people and lead them to commit dreadful crimes, thefts and murders which condemn their souls. Every facet (پہلو) or well-cut and polished side of a jewel has a murder or dreadful crime hidden in it. People are led astray (گمراہ ہو جاتے ہیں) by the desire for wealth and sell their souls to the devil.

14. His rusty black frock-coat was buttoned right up in front, with the collar turned up, and his lank wrists protruded from his sleeves without a sign of cuff or shirt. He spoke in a low staccato fashion, choosing his words with care, and gave the impression generally of a man of learning and letters who had ill-usage at the hands of fortune.

(*The Blue Carbuncle* ; *page 99.*)

This passage occurs in *The Blue Carbuncle*, written by Arthur Conan-Doyle. Peterson brought the blue carbuncle found by his wife in the crop of the goose and gave it to Sherlock Holmes. Now Holmes wanted to know how this jewel came from the jewel-case of the Countess to the crop of the goose. He advertised in the newspapers that the hat and the goose were found and their owner could come to him and claim them. He wanted to give him the same hat and another goose in place of his real goose as that was now eaten up by Peterson's family. In

response (جواب میں) to this advertisement a tall man named Henry Baker came to him at 6-30 p.m. When Holmes observed his dress, manners, face and appearance he was sure that his previous estimate of him was true.

The above passage describes his dress and appearance. He was putting on a black frock-coat which was covered with rust (زنگ آلودہ). It was buttoned up in front and its collar was turned up. His thin and lean wrists (پتلی کلائیاں) were coming out of the arms of his coat. No cuffs or collar or any other part of his shirt could be seen which might show that he was wearing a shirt. He spoke in a low voice. His sentences were short and sharp and his words were chosen with care. It showed that he was a well-read man but his poor and worn-out clothes showed that he was reduced from prosperity (خوش حالی) and had fallen on evil days (اس کے برے دن آگئے تھے).

15. "Yes, and a most remarkable bird it proved. I don't wonder that you should take an interest in it. It laid an egg after it was dead—the bonniest, brightest little blue egg that ever was seen. I have it here in my museum."

(*The Blue Carbuncle* ; *page 108*.)

These words were spoken by Sherlock Holmes, the well-known detective (سراغ رساں), to James Ryder, the head-attendant of the Cosmopolitan Hotel, who had actually stolen the blue carbuncle from the jewel-case of the Countess of Morcar while she was staying in the Hotel. While he was asking Breckinridge about the geese bought from Mrs. Oakshott he was observed (اس کو دیکھ لیا) by Holmes and Watson. Holmes brought him to his house and asked him if he wanted to know what had become of those geese or of a particular white goose with a black bar across its tail. At the mention of this white goose he was startled (چونک پڑا) and asked particularly about it.

In this passage Holmes tells him that he had got the goose. In fact it was a most wonderful, most beautiful and most shining bird that he had ever seen. It was but natural for him (Ryder) to take interest in such a bird. It was such a strange bird that it laid an egg after it was dead. Thus he referred to the blue carbuncle of the Countess which came out of the (پوٹا) of the goose after it was killed. Then he even showed him the carbuncle. Ryder was taken aback to see it (اسے دیکھ کر ھکا بکا رہ گیا).

16. During my entire life I've accepted these gifts of God to man, and not known what was mine until this moment. I'ts like rain after draught; spring after a northern winter. I've been to eternity and back. I know how the dead would feel to live again.

(*The First Trans-Atlantic Flight; page 138.*)

Colonel Lindbergh had to fly in his aeroplane from New York to Paris, a distance of about 6000 miles. He had been flying in the mid-Atlantic (بحر اوقیانوس کے درمیان) all through the night and did not have even a wink of sleep. He was dead tired and wanted to have rest. During his flight he came across some boats. There was no sailor in them except a human head looking fixedly out of a small window in the cabin (جہاز کا کمرہ). In spite of his shouting again he had received no reply from the head. When he was disappointed he resumed his onward flight. After some time he came to Ireland. He was very much delighted to see human beings running about in the streets, boats in the harbour (بندرگاہ), carriages on the roads, green fields and high mountains. He saw a populated village attracting him to have sweet sleep and rest and hot food. There was life and joy below.

In these lines he says that he had always accepted the above-mentioned gifts of God for other men but as for himself he had never enjoyed them. It was now only when he was cut off from all these gifts that he really

longed for them. He welcomed those scenes as people welcome rain after dry weather and spring after a severe winter. He felt as if he had passed to the other world and now came back to this world again. How great would be the joy of the dead if they return to life, he thought to himself !

17. Phantoms, mist islands, haunted fishermen ; and now, is this perfect landfall also an illusion ? It's too much. Hope has leapt too high to live with nothing to sustain it. But again, it's too wrong ; so terribly wrong that there must be a simple answer. There always is a simple answer when life seems as wrong as this. The mountains, the coast, the rocks, the village —all Ireland couldn't disappear ! Collect thoughts—blink eyes—shake head—start again.

(*The First Trans-Atlantic Flight ; page 139*)

Reference is the same as above. During his trans-Atlantic flight Col. Lindbergh worked at the machine for hours together keeping awake at night. He was exhausted (تھک کر چکنا چور ہو گیا تھا). He saw a few boats near the sea-shore and felt glad that he could get some help from them. But he was astonished to see that there was no sailor on board the boats. In a hole in the cabin a human head stared at him (اسکی طرف ٹکٹکی باندھکر دیکھ رہا تھا). It gave no answer to his questions and shouts. He felt it was an enchanted fisherman (سحر زدہ ماہی گیر) and the boats were haunted (آسیب زدہ). He had seen islands wrapped in mist (دھند میں لپٹے ہوئے). Now when he saw Ireland with all its land features he doubted that that might be an illusion (فریب نظر) like the misty islands seen before. He had hoped too much to find hard land below but could hardly believe that. He was like a burnt child who dreads the fire. But, then, he said, it was difficult to disbelieve what he had seen—the mountains, the village, the coast of Ireland and the green fields. He was put in serious doubt. He taxed his brain,

blinked his eyes (آنکھوں کو جھپکا) and shook his head to make sure whether the country below was real or just an illusion.

18. I'm myself again, in earthly skies and over earthly ground. My hands and feet and eyelids move, and I can think as I desire. That third, controlling element has retired to the background. I'm no longer three existences in one. My mind is able to command, and my body follows out its orders with precision.

(*The First Trans-Atlantic Flight ; page 141*)

Reference is the same as above. Col. Lindbergh had been flying over the Atlantic Ocean for about 27 hours. He saw misty islands and fishing boats and the head of a human being which had mystery about them. They were merely a mirage (فریب نظر - سراب). Now he had crossed Ireland and in about six hours he would be in Paris. This prospect made him immensely happy.

In the passage given above he says that when he saw real mountains, real fields, reals streams, and real sky his consciousness returned to him. After a long time he was now feeling that his brain, hands, feet and eyes were working properly. Previously he was as unconscious as a man is before birth and after death. That is to say, his three lives—life before birth, life in this world and life after death—were only a single life, a life of unconsciousness. But now his brain was in good working order and the differant parts of his body were working according to the dictates of the brain.

19. He went to work in this preparatory lesson, not unlike Morgiana in the Forty Thieves : looking into all the vessels ranged before him, one after another, to see what they contained. Say, good M'Choakumchild. When from thy boiling store, thou shalt fill each jar brim full by-and-by, dost thou think that thou wilt always kill outright the robber Fancy lurking within—or sometimes only maim him and distort him !

(*Murdering the Innocents ; page 15*).

This passage occurs in *Murdering the Innocents* by Charles Dickens. Mr. Gradgrind had opened a school in Coketown. In it there were forty boys and girls put under the charge of Mr. M'Choakumchild, the schoolmaster. Mr. Gradgrind and his friend Mr. Bounderby were merchants and had business mentality. They instructed the schoolmaster to teach the students nothing but facts and realities alone. They were bitter enemies of imagination and desired to kill it in the young mind. For discouraging imagination in students they had employed M'Choakumchild to teach the students.

In this passage Dickens says that M'Choakumchild was like Morgiana, the maid-servant of Ali Baba, in "Ali Baba and the Forty Thieves"—one of the stories of *Arabian Nights* (الف لیلی). Morgiana put boiling hot water in the forty skin-jars in which were hidden the 40 thieves, one in each jar, and killed them. This simile is very suitable. M'Choakumchild was instructed by his superiors to kill all imagination in the forty boys and girls under his charge by pouring the hot water of facts on their fancy which was hiding itself, like thieves, in the children who were treated no better than jars. But in the opinion of the author, M'Choakumchild, however hard he may try, cannot fully destroy imagination in the students. It may be crippled or disfigured for some time but it is impossible for anybody to kill it altogether in the children.

20. Of course it can be portrayed as a series of bloody conquests and vain rebellions, with the eagles of the legions turned to vultures above the bleeding bodies of myriads of unhappy tribesmen ; and it can certainly be described as a tremendous racket, in which economic exploitation and waste ran wild and wrecked a whole society.

(*Politics and Society ; page 161*)

The pasage is taken from Gilbert Highet's essay *Politics and Society*. The author says that it is not political and economic changes which make history. It is only through education that the history of a nation is made. He illustrates his idea by giving examples of the Turks, the Japanese, the Romans, etc. While describing the

ancient Roman civilization and how it was influenced by the Greeks he throws light on the Roman empire.

Highet says that the Romans were a warlike and cruel people. Their history was a history of constant wars fought against other nations in which blood flowed like water. They overran other lands, destroyed human life and gave them defeat. It seemed that the pictures of eagles (عقاب) on their flags were changed into vultures (گدھ) to feed on the innumerable (لاتعداد) dead bodies of the unfortunate tribesmen (قبائل) killed by them on the battle-field. The conquering Romans plundered the defeated nations, ruined their social structure and thus made themselves rich.

21. I perceived in this moment that when the white man turns tyrant it is his own freeedom that he destroys. He becomes a sort of hollow, posing dummy, the conventionalized figure of a sahib. For it is the condition of his rule that he shall spend his life in trying to impress the "natives" and so in every crisis he has got to do what the "natives" expect him. He wears a mask, and his face grows to fit it.

(*Shooting an Elephant ; page 174*).

This passage occurs in *Shooting on Elephant* by George Orwell. He received a telephone message from the Burmese sub-inspector that a "must" elephant was causing destruction in the town of Moulmein, Lower Burma, where he was appointed sub-divisional police officer. He took a small rifle with him and rode on a small pony (ٹٹو). As he passed through the streets large crowds of people followed him. They wanted to enjoy the fun of shooting an elephant and to get its meat. They hated the British officer but it was only the rifle in his hand which invited them to have a lot of fun. He had brought the rifle with no intention to kill the poor beast but only to defend himself against an attack, if any. However, when he found crowds of hostile people (مخالف لوگ) expecting him to shoot the animal he was compelled to do the brave deed, otherwise they would laugh at him and bring dishonour to him and to his nation. He found

his will working in obedience to the will of the subject nation (محکوم قوم).

In the above passage he says that when a European becomes a tyrant (ظالم حکمران) he loses his own freedom. He pretends to keep up his traditional prestige (روایاتی وقار) of a ruler. He loses freedom of action and speech and acts in such a way as to please the natives (مقامی لوگ). He does what they expect him to do. He finds no opportunity to behave as he pleases.

22. A game is never a war. It is fun to win in a game; but it is often an honour to be beaten. In any case a game is essentially 'play'—an activity for its own dear sake, and not for the sake of 'ashes' or palms or prizes. There are incidents.

(*The British Idea of Sport ; page 183*)

These lines are taken from the essay *The British Idea of Sport* by Barker.

According to him a game should be played only for mental joy and exercise. It does not aim at physical efficiency (جسمانی استعداد) and health. Nor does it aim at winning a victory or a prize or getting any profit.

In these lines he says that a game is a game only and in no case a war. A war is won or lost bringing joy to the winners and sorrow to the losers. But there is no such thing in a game. No doubt, it is joyful to win in a game; but there is no shame in losing it. A game is played for the sake of playing, for joy and fun and mental refreshment. It is not played for any gain or prize of honour. If one comes to enjoy them that is just by the way and not the primary aim (ابتدائی مقصد) of a game.

23. It is, therefore, natural enough that I should love the horse; but the love which I entertain for him has always been blended with respect; for I soon perceive that, thought disposed to be a friend and helper of man, he is by no means inclined to be his slave; in which respect he differs from the dog, who will crouch when beaten; whereas the horse spurns, for he is aware of his own worth, and that he carries death within the horn of his heel. (*My First Ride ; page 188.*)

These lines are taken from the essay, *My First Ride*, by George Borrow. Borrow enjoyed the first ride round the Devil's Mountain on the back of a short and strong Irish horse. He treated the horse gently and did not offend (آپسے تنگ نہیں کیا) him in any way. The animal was pleased and gave his rider every help in riding peacefully. Borrow enjoyed the ride immensely (بہت زیادہ). This ride awakened in him a desire for horse riding. He regards the horse as a friend and helper of man.

In these lines the author says that he has great love and respect for the horse. He is to be a friend and helper of man and not his slave. He prefers him to the dog who has no self-respect (خودداری). When a dog is beaten he will pocket the insult (ذلت برداشت کرے گا), but when a horse is beaten he will not tolerate it. He will kick one off and even kill one. This is because he is a worthy and self-respecting helper of man.

24. 'Very well, Vagula, have your own Wayula! But I says the brain flatly refuses to be mixed up in this tomfoolery. I shall go to sleep till it is over.' The brain then wraps itself up in its own ,convolutions, and falls into a dreamless slumber from which nothing can rouse it till the body has been safely deposited indoors again. (*Going Out For a Walk ; page 192.*)

These lines are taken from the essay *Growing Out For a Walk,* by Max Beer ohm. The author is opposed to going out for a walk. He is of opinion that it is the soul, not the brain, that urges man to go out for a walk. A walk is taken without any purpose and any destination (منزل مقصود) only because it is not urged by the brain.

In these lines the brain calls the soul a wanderer and asks it to have its own way but as far as the brain is concerned it will not take part in the senseless walk. It will like to enjoy a sound sleep at home till the body returns home from the walk. It means that during a walk the brain stops working and the man talks of ordinary and unimportant things. It is only when he is back that he begins to talk sensibly and brightly.

CONCISE F.A. ENGLISH GUIDE

SECTION I

THE THREE MUSKETEERS

THE STORY

CHAPTER I

THE THREE GIFTS

The setting of the story is in the nineteenth century France. In those days conditions in France were very much unsettled (حالات خراب تھے) and there were great possibilities for young men of courage and valour (بہادری) who were prepared to stake their lives for one faction (گروہ) or the other.

D'Artagnan, the hero of the novel, was a very young nobleman. He was a very good swordsman and was brave beyond all measure (حد سے زیادہ). His father decided that he should go to Paris to make a name for himself. He then gave him an old yellow horse, fifteen crowns and a letter of introduction addressed to M. de Treville, the captain of the king's Guards. His mother gave him a very effective (پر اثر) balsam (مرہم) which could cure all wounds that did not pierce the heart. His father then advised him to fight duels, although they were prohibited (ممنوع) and not to be afraid of anyone except the king and the Cardinal.

D'Artagnan left his home for Paris. His horse looked so strange and was so old that everyone he met on the road-side felt like laughing at it, but people did not do so because they could see from the face of D'Artagnan that

he would not tolerate any nonsense. He reached Meung without any incident. At Meung he wanted to have some refreshment, so he went to the hostelry of the Jolly Miller. At the inn no one came out to welcome him. This offended (ناراض کر دیا) D'Artagnan, because he was a gentleman and expected the landlord (مالک سرائے) to come and welcome him.

He then saw some people standing in an open window of the inn. One man was standing in the middle and it looked as if he was saying something about D'Artagnan and his horse. All the others were laughing at his comments. This was too much for D'Artagnan. He challenged the man, who had the courage to come down and pass the same remarks in his hearing. The man did not take the challenge very seriously. D'Artagnan attacked him, but he jumped aside and saved himself. The others intervened (دخل انداز ہوئے) and gave such a beating to D'Artagnan that he fell down unconscious. He was then removed to the inn and his wounds were dressed (زخموں کی مرہم پٹی کی گئی) When he came to his senses and was going to his room he saw that the man who had insulted him was talking to a beautiful lady. (At a later stage in the story he discovered that her name was Lady Winter.) D'Artagnan challenged the man once again. But on the advice of the lady, she and the man (Comte de Rochefort) both left. They didnot pay even the bill of the landlord. D'Artagnan had liked the lady whom he called "beautiful."

When D'Artagnan recovered he found that the letter to M. de Treville had been removed from his dress while he was lying unconscious. He got very angry and was prepared to fight the landlord and his servants but his sword had been broken. Moreover, the landlord suggested that the letter had been stolen by the stranger (Comte de Rochefort). He was very much depressed at this because he thought his career mostly depended on the letter.

What cannot be cured must be endured (قہر درویش بر جان درویش). He paid the bill and left for Paris without

the letter. As soon as he reached Paris, he sold his horse for three crowns and then managed to get a place to stay for the night. In the morning he made inquiries regarding the house of M. de Treville and went to see him.

CHAPTER II

M. DE TREVILLE

M. de Treville started his career as a very poor man but because he was brave, a good swordsman and a great intriguer (سازشی) so he managed to rise very high, till he became captain of the King's Musketeers.

There was a great rivalry between the king and the Cardinal so the Cardinal also organised a guard of his own. The king as well as the Cardinal were always trying to get the best swordsmen for their guards. They secretly encouraged their men to fight with the other group and were proud of their victories though in public they condemned all such affrays (لڑائیاں) and disorders.

The Musketeers had become very rough and riotous (فسادی) because they knew that whatever they did, they would be supported by their captain who would always get them out of the prison when they were in a difficulty.

When D'Artagnan reached the house of M. de Treville, he found that it was a huge mansion (بہت بڑا مکان) and a lot of people were gathered there. Many of the Musketeers were there in their colourful uniforms and some of them were playing very dangerous games with their bare swords. This impressed D'Artagnan who was himself very brave but had never seen such games being played just for the sake of fun.

He went up the stairs and reached the ante-chamber (ساتھ کا کمرہ) of M. de Treville where many men were waiting to be called in by the Captain. Some had come with requests for one thing or the other and many were applicants for recruitment (بھرتی ہونا) in the Musketeers.

D'Artagnan told one of the officers that he had come to see the Captain. He told the officer his name and address.

In the ante-room D'Artagnan was particularly impressed by a very well built man called Porthos, who was very carefully dressed and was displaying his beautiful baldric (پیٹی) worked in gold (جس پر سونے کا کام ہوا تھا). Another man who attracted his attention was Aramis. He was handsome, intelligent and gave the impression of being a scholar. Everybody respected him, and when he said something nobody questioned it. He was very cultured (مہذب) and sensible (سمجھدار).

Everybody in the room was taking notice of the baldric of Porthos, and they were passing remarks on it when D'Artagnan was called into the office of M. de Treville.

CHAPTER III

THE AUDIENCE (ملاقات)

M. de Treville received D'Artagnan very courteously. But instead of talking to him he called out three names "Athos ! Porthos ! Aramis ! " In reply to it two persons, namely, Porthos and Aramis, came into the room.

M. de Treville was so angry that for some time he kept quiet and said nothing. Then he told them that the Cardinal had reported to the king that some Musketeers were found misbehaving in a tavern (شراب خانہ) the previous night and that his guards had arrested them. He was particularly angry because he thought it was a great insult for his Musketeers to be arrested by the guards.

The two men told him that they had not behaved like cowards, but that the guards attacked them like cowards, and they had, in spite of it, fought back and killed one of the guards. When they were asked about Athos, they told him that he was lying seriously ill with smallpox. The Captain knew that that was false and that either Athos had

been seriously wounded in the fight the pevious night or had been killed in it.

While they were talking Athos entered the room. He was very pale but he told M. de Treville that he had come on being told that he was wanted by him. The Captain was very much impressed by the loyalty and devotion of his friends and shook hands with Athos. Athos fainted on account of weakness. At this, everybody rushed into the room. A doctor was called, who assured them that there was nothing seriously wrong and that he had fainted on account of loss of blood. Athos was removed to the other room, and the office of M. de Treville was cleared of the people.

By now M. de Treville had forgotten all about the presence of D'Artagnan. So now when he found the young man in his room after everybody else had left, he asked him who he was, and why he had come there. D'Artagnan reminded him about himself. He then asked to be admitted to the Musketeers but M. de Treville said that that could not be done unless he distinguished himself (کار ھائے نمایاں دکھائے) in some great event. In the meantime he promised to get him admission to the Royal Academy free of charge.

D'Artagnan then told him about the letter of his father that he had lost on the way. He then narrated his encounter (جھڑپ) with the stranger at Meung and expressed his determination to avenge himself (بدلہ لینا) on that man. M. de Treville advised him to avoid that man because he was too powerful for him.

By this time M. de Treville had some doubts about D'Artagnan because he thought that he might be a man sent by the Cardinal to spy on him. He asked him some questions to satisfy himself and found that D'Artagnan was absolutely ignorant about the court intrigue.

Now M. de Treville sat down to write a letter to the director of the Royal Academy to get D'Artagnan admitted there. D'Artagnan was standing in the window. He suddenly shouted :

"Ah ! 'Sblood ! he shall not escape me this time !"

He then ran out of the room. M. de Treville thought that he was a spy and because he had not been able to get admission in the musketeers he had thought it wise to run away like this. So he kept quiet about the matter.

CHAPTER IV

ATHOS, PORTHOS, ARAMIS

D'Artagnan rushed out of the room of M. de Treville and hit against Athos who was going back. He hit his injured arm and asked to be excused because he was in a hurry. But Athos was in agony (سخت تکلیف میں) so he challenged D'Artagnan to a duel at twelve the same day at a place called Carmes-Deschaux. He accepted the challenge and ran forward.

Two men were standing and talking to each other ahead of him. He thought he could run through the little passage (رستہ) between them. He made an attempt, but unfortunately just when he was going to pass a puff of wind brought the cloak of Porthos in his way, and he got entangled (پھنس گیا) in it. He tried to free himself but Porthos kept holding the cloak so that D'Artagnan turned in the cloak and found himself at the back of Porthos under the cloak. He discovered that the baldric of Porthos was not worked in gold at the back. This was a discovery, because this told him that Porthos was wearing that cloak on such a hot day to hide the fact that only the front of the baldric was worked in gold.

When he finally got free he indiscreetly (بیوقوف سے) hinted to Porthos about what he had seen under the cloak. This made Porthos so angry that he challenged him to a duel at one o'clock. D'Artagnan accepted the challenge and proceeded further.

By this time the man of Meung had disappeared, and in spite of his best efforts D'Artagnan could not find him. He was very much disappointed. Now that he cooled down,

he began to think about himself and the two duels that he had to fight that very day. He came to the conclusion (نتیجے پر پہنچا) that he should become more cool because if he went on accepting challenges at that rate he would soon be dead and gone. He remembered Aramis and decided to make him his model, because he was cool as well as brave.

He was still thinking on the same lines when he saw Aramis talking to two guardsmen. He decided to go and introduce himself to the young man. Aramis did not want to see him because he had been scolded by M. de Treville in the presence of D'Artagnan that very morning. So the moment he reached near the group they stopped talking. D'Artagnan got the hint and was thinking of withdrawing (جانے کے متعلق سوچ رہا تھا) by putting forward some excuse when he saw a handkerchief drop from Aramis. Aramis tried to tread upon it (قدموں میں روندھنا چاھا). But D'Artagnan was anxious to win the friendship of Aramis. so he picked up the handkerchief and presented it to Aramis Aramis denied that it had fallen from his pocket because the handkerchief carried the coronet (نشان جس سے کسی خاندان کا پتہ چلے) of Madame de Bois-Tracy. In spite of all his denials his friends began to suspect that he had an affair (اُس کا عشقیہ تعلق ہے) with the lady.

When the guards left them, Aramis had an argument (جھگڑا) with D'Artagnan which resulted in a challenge to a duel. D'Artagnan accepted the challenge as usual. Now he had three duels on his hands. By this time it was near twelve, so he began to walk towards Carmes Deschaux where he had to fight his first duel.

CHAPTER V

THE KING'S MUSKETEERS

D'Artagnan reached the appointed place (مقررہ جگہ) all alone because he had no friend in Paris who could act as

his second.[1] When he reached there Athos was waiting for him. He told him that his seconds had not yet arrived. D'Artagnan then informed him that he was a newcomer in Paris and, therefore, had no friends there. So he had decided to rely on the seconds appointed by Athos.

In the meantime Porthos and Aramis who had to act as the seconds of Athos arrived at the scene. D'Artagnan was quite astonished to see the two men because they were the people who had challenged him to the other two duels that day. He was then told by them that they were three inseparable friends. D'Artagnan then apologized to Aramis and Porthos because he was afraid that he might die before satisfying all of them. Aramis and Athos liked his courtesy very much but Porthos could not understand the fine points of their talk.

Hardly had their swords met when a group of the Cardinal's guards led by a great swordsmen (تلوار باز) called M. de Jussac, arrived on the scene. They tried to sheathe their swords at once but it was too late. They had been seen. M. de Jussac asked them to surrender (هتھیار ڈال دیں) and follow him because they were fighting against the edicts (قانونی حکم).

The musketeers refused to give up although they were three against five guardsmen. D'Artagnan offered to fight for them. When M. de Jussac noticed this he asked D'Artagnan to withdraw and promised that they would not take any action against him but D'Artagnan refused to do so.

At last the fight began. D'Artagnan faced M. de Jussac, Porthos and Athos had one opponent each but Aramis faced two at the same time. D'Artagnan wounded Jussac and then helped Athos who was sinking on account of his previous injuries and weakness. At the end of the fight one guardsman had been killed, three had been wounded and one had surrendered.

The musketeers put the injured guardsmen under the porch, rang the bell and left the place. On their way to the house of M. de Treville they were marching arm in arm,

1 "Second" is a friend of a man who fights a duel. He sees to it that there is no foul by the other side.

and they called up all the musketeers that they met so that by the time they reached there they had formed a regular procession (جلوس). D'Artagnan was particularly happy, because he knew that he had begun his new career in right earnest.

CHAPTER VI

HIS MAJESTY KING LOUIS XIII

This matter caused a lot of disturbance. M. de Treville immediately went to the palace to win over the king, but the Cardinal who had come to know of the matter was already there. So he could not talk to the king. In the evening M. de Treville found that the king was quite upset with the happening. But he told him that the real aggressors (حملہ آور) were the guards who had attacked the musketeers when they had gone for a little outing with a young man. He then told the king that three of his musketeers supported by a very young man had defeated five guards which was a great victory of the king against the Cardinal.

When the king looked at the matter from this point of view he was very much flattered and happy. M. de Treville then told him that M. de Jussac had fallen to a stroke from D'Artagnan who was no more than a boy. The king promised to help him and ordered that he and the three musketeers should present themselves at the palace, so that he might reward them.

The next day M. de Treville had to bring the four heroes to the palace, but before the appointed time there was another encounter (جھڑپ) between them and the guards in which many guards suffered, so M. de Treville thought that it would be wrong to go to the palace openly. He, therefore, took them to the king by the backdoor so that they may apologise to the king for what had happened that day.

The king was so glad to learn about the great feats (کارنامے) of D'Artagnan that he rewarded him with forty

pistoles and ordered that he should be placed in the company of M. de Essart.

CHAPTER VII

A COURT INTRIGUE (ایک درباری سازش)

All the musketeers were noblemen so they all had servants. The servant of Athos was a silent and devoted man (وفادار آدمی) who obeyed his master in all details. He was about twenty years old but because he was always very serious, so he looked older. He, like Athos, never talked about women.

The servant of Porthos was as showy as his master. He used to wear the clothes that his master threw away because thev were old. He was very talkative (باتونی). His name was Mousqueton.

Aramis was a very serious type of man who was fond of religious learning. He seldom spoke and had serious and sober habits. His servant Bazin was as quiet and sober as his master.

So the musketeers had to provide a servant for their friend M. de Treville. Porthos found him a servant called Planchet. So long as D'Artagnan had money Planchet lived with him quite happily but when that money was spent he wanted to go away. Thereupon D'Artagnan gave him a sound beating. It had a good effect on him and he did not make any further attempt to run away from the place.

So long as the forty pistoles given by the king were there the four friends lived happily. But D'Artagnan's friends spent most of that money in gambling and D'Artagnan also exhausted his share of it.

One day D'Artagnan was sitting and thinking about his friends and of means of earning some money to meet his expenses. He knew that his friends were living under an assumed name (نقلی نام) and he wanted to know about their real names and the life that they had led in the past.

Suddenly a visitor called M. Bonacieux was announced (اطلاع دی گئی). D'Artagnan had never seen him till then but the man told him that he was his landlord. After some hesitation (جھجک) he disclosed to D'Artagnan that he had come to ask him for some help. In return for it he was prepared to forego (معاف کردینا - چھوڑ دینا) all rent that was due or that may be due in future and was prepared to pay fifty pistoles to the young man.

M. Bonacieux then told D'Artagnan that he had a very good wife who was a seamstress to the queen. The queen was being persecuted by the Cardinal. To disgrace her the Cardinal had written to her lover the Duke of Buckingham to come and see her. To make this plan a success the Cardinal had managed to get his wife abducted when she was leaving her workroom. He was afraid that she would be used against the queen because she will be made to ensnare (جال میں پھنسانا) the duke on the pretext (بہانہ) of taking him to the queen.

M. Bonacieux was particularly afraid because he had received a letter telling him that he would be a lost man (تباہ ہوجائیگا) if he tried to find out where his wife was. When D'Artagnan asked him about the person whom he suspected, he found that it was no other than the man of Meung. He was happy to learn this because he would be able to kill two birds with one stone in so far as he would satisfy his personal hatred as well as M. Bonacieux by defeating that man.

While they were still talking M. Bonacieux looked down and saw the man he suspected in the street. He pointed him out to D'Artagnan. He immediately rushed out to meet him. On his way down the stairs he met Athos and Porthos who were coming to see him. He told them where he was going and rushed out. But the man had disappeared by then. He searched him all round the place but it was of no avail (فضول تھا).

He returned to his apartment (کمرہ) where his friends were waiting for him. M. Bonacieux had gone in the meantime.

CHAPTER VIII

D'ARTAGNAN'S CHARACTER UNFOLDS

D'Artagnan told his friends all that he had been told by M. Bonacieux and disclosed that he had failed to get at his man. He went to tell them that the abduction of Madame Bonacieux was a political abduction and was connected with the arrival of the Duke of Buckingham. He was of the opinion that by helping her they would be helping the queen and so they could expect a great reward for their services.

The story of M. Bonacieux was supported by Aramis, who told them that one day he was coming out of the house of a clergyman with his niece when they were arrested. He was dressed in such a way that he could not be recognised (پہچانا نہیں جا سکتا تھا), and it appeared that they had been taken for the duke and the queen. The friends of Aramis concluded that the lady with him must have been his beloved.

The matter was still under consideration when M. Bonacieux came running to the room followed by some guards and requested that they (the four friends) should protect him. D'Artagnan refused to help him because he thought that any help given to him would lead him to prison and he would be unable to help Madame Bonacieux. So in spite of the protests (احتجاج) of Porthos they handed over the landlord to the guards.

D'Artagnan invited the officer of the guards to take a glass with them. The offer was accepted and the officer went back in good spirits.

His friends appreciated his brilliant handling of the situation (حالت کو سنبھالنا), and he was recognised as their leader from then onwards. The only person who did not

understand the whole affair was Porthos but he was sensible enough to follow his other friends.

After a short conference they all decided to rescue (بچانا) Madame Bonacieux whatever the consequences (نتائج) may be. They then took an oath to stand by each other through thick and thin, and then they all went to their homes.

CHAPTER IX

THE ALIBI

Four guards of the Cardinal were put on duty at the house of M. Bonacieux to question all callers. D'Artagnan who was living in the second storey removed some tiles (اینٹیں) from his floor, so that he might hear all that was passing below. On the second evening he heard the voice of Madame Bonacieux and rescued (چھڑا لیا) her from the guards.

He took her to the house of Athos, and informed M. La Porte, the queen's confidential servant (راز دار نوکر), to remove her from there. He was advised by La Porte that he should have an alibi so that if he was arrested he might be able to save himself.

D'Artagnan went to the house of M. de Treville and by putting back the clock by forty-five minutes, he managed to make M. Treville a witness of the fact that he was with him at the time when Madame Bonacieux was rescued. After arranging such a strong alibi he left the captain to go back to his own house.

CHAPTER X

THE PLOT THICKENS

On his way back D'Artagnan took the road which passed from near the house of Aramis. When he was near that place he found a woman going towards the house of

his friend. He began to follow her. The woman stopped near the window of Aramis and knocked at it. The window was opened and she exchanged a handkerchief with the person inside. D'Artagnan thought he had discovered a love affair of Aramis but looking from close quarters (قریب سے) he found that the person inside was also a woman.

This intrigued him and he began to follow her. When she found someone following her, she began to run. D'Artagnan soon overtook her, and was astonished to find that it was no other than Madame Bonacieux. She told him that she was on a secret mission. He then accompanied her to the house she had to go to, and then at her request left her there and returned to his room. He found then that Athos who had come to see him, had been mistaken for him and had been arrested for rescuing Madame Bonacieux. He immediatly went back to tell M. de Treville about what had happened.

On his way he saw Madame Bonacieux going along with the Duke of Buckingham. He later on discovered that the duke had discovered, that he had been called on a false invitation. But he had decided that whatever the risk he will see the queen before going back to England. Madame Bonacieux was taking the duke to the palace when D'Artagnan saw her. The queen gave the duke a present of a set of twelve diamond studs in a rosewood casket as a token of her love.

The Cardinal received information from his confidential agent, the Comte de Rochefort, that the queen had given that present to the duke. He immediately wrote to his agent, Lady Winter, who was then in London to go and steal two of the duke's studs at the first ball (ناچ) to which he might go, and to inform him (the Cardinal) when she had stolen them.

On the other side M. Bonacieux was confronted with (سامنے کیا گیا) Athos, and he told them that he had never seen the man. At that Athos was set free.

M. Bonacieux was examined (جراح کی) by the Cardinal who came to the conclusion that he knew nothing about the intrigues of his wife. The Cardinal was very friendly towards him and set him free. M. Bonacieux began to think that he was the Cardinal's friend and became his party-man from then onwards.

CHAPTER XI

THE QUEEN'S PAPERS

Net morning M. de Treville went to the king and got M. Athos released in spite of the opposition of the Cardinal.

The Cardinal told the king that the Duke of Buckingham had been to Paris. This gave air to the doubts of the king that the duke had a love affair with the queen. But the Cardinal made no accusations (الزام نہ لگائے) and said that the object of his visit was a purely political one. He then told the king that throughout the previous day the queen had been writing a letter, which had not yet left the palace.

The king ordered that the letter should be found and delivered to him. The chancellor was deputed for the purpose. He searched the papers of the queen but could nor find the letter. But when he threatened to search her person she gave him the letter. It was conveyed to the king.

The king was glad to find that it was not a love letter and that it was addressed to her brother the King of Spain. The queen was intriguing against the Cardinal in that letter. He showed it to the Cardinal and posed (ظاهر کیا) as if he was very angry with the queen on account of the fact that she was intriguing (سازش کر رهی هے) against him.

The Cardinal told the king that he had wronged the queen by suspecting her (اس پر شبہ کر کے) and advised him to make up his quarrel with her. For that purpose he

suggested that the king should give a ball. The king agreed and told the queen about it. She was so glad that she forgot all about their quarrel.

When the Cardinal received information from Milady that she had stolen the two studs that the queen had given to the duke, he told the king the day on which the ball should be given. He then advised the king to tell the queen on the night before the ball, that she should wear the diamond studs he had given her on that occasion. The Cardinal did not want to take any risk that time.

CHAPTER XII

BONACIEUX'S HOUSEHOLD

The king knew that the Cardinal never said anything without there being a reason for it. The Cardinal had talked about the studs twice. So next time the king went to see the queen he tried to find out the secret that lay behind all that. But he failed. At last he became so angry that he told her to wear the twelve studs at the fete which he was giving. This quite stunned (سکتہ طاری کر دیا) the queen.

She had nobody to bring the studs back from London, so when the king left she was in despair. Madame Bonacieux had heard the conversation of the king and the queen from behind a closet (الماری), so she came to the queen and told her that she would get her studs back. The queen, on her request, gave her a letter to the duke and a diamond ring for the expenses of the messenger.

Madame Bonacieux went home very happy because she knew that her husband was a great lover of money and would like to earn some money by going to London for her. Moreover, she knew that he was so stupid that he would not discover the object of the visit. But when she reached home she found that he had seen the Cardinal, who had given him some money; and, therefore, he had become a Cardinalist. He refused to accept any offer of his wife to go to London.

But soon after refusing the offer M. Bonacieux remembered that he had been asked by the Cardinal to get him the secrets of his wife. He tried to find out why his wife wanted him to go to London, but she kept the secret. He then left the house on some pretext (بہانہ) so that he may pass on whatever he had learnt from her.

Madame Bonacieux was quite disheartened when she found that her husband was not prepared to go. She heard a knock on the roof and somebody asked her to open the door so that he may come down to talk to her. She was very happy when she found that person was D'Artagnan.

CHAPTER XIII

MADAME BONACIEUX'S MESSENGER

D'Artagnan asked Madame Bonacieux to tell him what she wanted to be done at London. With great reluctance she told him the secret of the queen and gave him the letter that the queen had written to the Duke of Buckingham. D'Artagnan did not have any money but Madame Bonacieux solved that problem by giving him a bag of money that belonged to her husband.

D'Artagnan promised that he will face and surmount (عبور کرنا) all other difficulties that may arise at a later stage.

They were still talking when Madame Bonacieux heard her husband's voice who was speaking to some one in the street outside. She asked D'Artagnan to keep quiet. Both of them could not leave the house now. So on the request of D'Artagnan they went upstairs to his room, and waited for M. Bonacieux to go away.

M. Bonacieux had brought with him the Comte de Rochefort (the man of Meung) so that they may get the letter that the queen had given to his wife. But they were disappointed to see that Madame Bonacieux was not in the house. They inquired about D'Artagnan but

because his shutters (کھڑ کیاں) were closed so they thought that he must be out too.

M. Bonacieux assured the Comte that he would go to the palace and get the queen's letter from his wife by some pretence. At this the Comte left. M. Bonacieux then discovered the loss of his bag of money and created quite a fuss but nobody heard his cries.

He ultimately left for the Louvre (محل کا نام ہے). Now that the road was clear, M'Artagnan left the house and was followed by Madame Bonacieux after a while, who went back to the palace.

D'Artagnan went to M. de Treville and told him that he had to go to England on the queen's business. He (M. de Treville) refused to know the details and granted leave to his three friends.

The four friends gave out (لوگوں کو بتایا) that they were all going to the shore for sea-bathing and left for England. They decided among themselves that if any-one of them was killed or wounded on the way the others will deliver the queen's letter at its destination.

CHAPTER XIV

THE JOURNEY

The four friends left Paris at two in the morning. They reached a place called Chantilly without any incident (واقعہ). At Chantilly they stopped to take their breakfast. They found another man sitting at a nearby table who had arrived from Paris by another route. That man noticed that Porthos was doing most of the talking in this group so he thought that Porthos was the leader of the group. He took him for D'Artagnan.

When the four friends were going to leave he, on some pretext, challenged Porthos to a duel. D'Artagnan understood that the man must have been sent there by the Car-

dinal for that purpose. So he left Porthos there to fight and the other three friends went on their journey.

They passed through the town called Beauvis. But hardly had they gone a league away from it when they saw some labourers digging holes in the road. This was quite irritating (تکلیف دہ) and Aramis had an argument (جھگڑا) with them. At this the labourers who were soldiers in disguise brought out their guns from the place where they had hidden them and began to fire at them.

Aramis received a serious wound and Mousqueton a minor one. Mousqueton thought that his wound was quite serious and, therefore, fell down from his horse, whereas Aramis was supported on his horse by his friends, and they left him at the first inn they came to. His servant Bazin remained with him.

D'Artagnan and Athos continued their journey till they reached Amiens at night. The landlord was very courteous. He offered them two rooms on opposite sides of the inn. They had by now become very careful and, therefore, they decided to sleep on the floor in a room in the middle of the inn.

Planchet slept in the same room to guard the door and Grimaud was left with the horses in the stable (اصطبل). At night attempts were made to open the door but the inmates (جو لوگ کمرے کے اندر تھے) woke up and the attempts proved unsuccessful.

At four in the morning they found that Grimaud had been beaten by the stable boys and he had received injuries on the head. On going to the stable they discovered that their horses had been incapacitated (ناقابل بنا دئے گئے تھے) for any further journey.

They, however, found two horses ready and saddled at the door for some other people, and they decided to go on their way on those horses. D'Artagnan and Planchet stood near the horses to guard them (ان کی حفاظت کرنے

لیے کر) and Athos went to the office of the landlord to pay tne bill.

Athos was attacked by some people in the office. He shouted to D'Artagnan that he had been attacked and that the latter should take to the road at once.

D'Artagnan and Planchet got on the two horses and left for Calais. At the outskirts of Calais the horses which had run very fast fell down exhausted (تھک کر گر پڑے). Their riders walked into the city. They saw two persons going ahead of them. They had also arrived just then. D'Artagnan began to follow them. They reached the port and tried to board a ship (ایک جہاز پر چڑھنے کی کوشش کی) but were told that they could only go on board if they possessed permission signed by the Cardinal and countersigned by the governor of the port.

The other gentleman (whose name we later find was Comte de Wardes) had that permission with him. He immediately left for the governor's house. D'Artagnan followed him. On the way they passed through a lonely wood. There D'Artagnan picked up a quarrel with the man and challenged him to a duel. He injured him thrice till the Comte de Wardes fell down. In the meantime Planchet had tied down the servant of the gentleman. Now D'Artagnan got the permission that the Comte de Wardes was carrying on his person and went to the governor, who countersigned it. He rushed back to the port. The ship was going to leave. He and Planchet jumped on board and the ship left.

Hardly had the steamer gone half a league from the port than the port was closed by the orders of the Cardinal. But it was no use, D'Artagnan was already on his way to England.

He reached England at 10-30 a. m. the next day. He set out for London immediately. At the palace of the Duke of Buckingham, he found that the Duke had gone to Windsor to hunt with the king.

D'Artagnan told the confidential valet of the Duke that he had come on very important business. So both of them left for Windsor. There he met the Duke. He told him what was happening in France and delivered the letter of the queen to him.

The Duke was very much perturbed (پریشان هوا) to read the letter and left London with D'Artagnan.

CHAPTER XV

THE COMTESSE DE WINTER

On his way back from Windsor D'Artagnan told him about the difficulties and dangers that he had to face to reach England. The Duke was very much impressed by his courage and bravery.

When they reached the palace of the Duke, he took D'Artagnan to an alcove in which a huge portrait (دستی تصویر) of the queen was standing. In front of it, a rose casket was lying in which there were twelve diamonds that D'Artagnan had come to fetch.

The Duke took out the diamonds and began to kiss them one by one. He suddenly stopped when he found that there were only ten of them. In a minute he came to the conclusion (اس نتیجه پر پہنچا) that two studs had been stolen by the Comtesse de Winter who had met him at a ball. He, therefore, ordered that all the English ports should be closed at once, so that if the Comtesse had not left for France, he may not be allowed to do so.

The Duke then called his jeweller and ordered him to make two studs like the other ten within three days and promised to pay him double the price. The jeweller agreed to do so.

D'Artagnan rested for two days, and when the studs were ready, left for France. The Duke had arranged a special ship for him. When he landed in France he found that all arrangements for his horses and boarding had been made, so he reached Paris very comfortably.

M. de Treville outwardly met him coldly (سرد مہری) but showed his appreciation of his work by pressing his hand very warmly. He then directed him to go to the palace where his company was on duty.

D'Artagnan went to the palace and delivered the studs. Madame Bonacieux arranged a meeting between him and the queen, where her majesty let him kiss her hand and gave him a diamond ring as a reward.

On the day of the ball the Cardinal gave the two studs that he had received from Milady to the king, and asked him to count the number of studs that the queen may be wearing and then to ask her where the two missing ones were. But when the king counted the studs he found that there were twelve there.

The king told the Cardinal about it. He was quite bewildered (ششدر رہ گیا) and to save his face (عزت بچانے کے لیے) he told the king that he had used these means for presenting the studs to the queen. But the queen knew his trick and was not deceived by it.

CHAPTER XVI

PORTHOS

The Duke of Buckingham had sent four horses to D'Artagnan as a reward to him and his three friends. These were received by him in Paris.

One day Madame Bonacieux wrote to D'Artagnan asking him to see her at a particular place. But when D'Artagnan went there, he did not find her at the place. On making inquiries he found that she had been abducted. From the description of the abductors (اغوا کرنے والے) he found out that one of them was the Comte de Rochefort. There was a middle aged man about whom he had his doubts that he might be M. Bonacieux himself.

On his way back D'Artagnan called on M. de Treville to tell him about the abduction of Madame Bonacieux, so

that that news might be conveyed to the queen. M. de Treville advised D'Artagnan to go out of Paris for a few days.

When D'Artagnan came back to his lodging M. Bonacieux was standing in the doorway. He was impertinent (گستاخ) with D'Artagnan. From his shoes which were full of mud D'Artagnan found that his doubts were not ill-founded. He entered the bedroom of M. Bonacieux on the excuse of drinking a glass of water, and discovered that he had not slept in his bed that night. Now D'Artagnan was sure that the old man with the abductors was no other than M. Bonacieux himself.

When D'Artagnan reached his room, his servant Planchet told him that the captain of the Cardinal's guard had called to ask him to come and see the Cardinal and that he (Planchet) had told time that he (D'Artagnan) had gone out of Paris. They both agreed that that was a good answer because going to the palace of the Cardinal might mean arrest and punishment.

They packed their goods and both D'Artagnan and Planchet left on a journey. D'Artagnan went to the houses of all his friends, but he was told that they had not been heard of. Both Planchet and D'Artagnan left by different routes but they met at the appointed place out of Paris.

D'Artagnan wanted to enquire about his friends, so they went to Chantilly. They were welcomed by the landlord of the inn there. On being asked about Porthos, he told them that he had been defeated by his opponent in the duel, but was not killed because the victor (فاتح) found out that he was not D'Artagnan. Porthos was very much upset at his defeat and had told everyone that they should not mention it to anyone.

The landlord complained that Porthos had neither paid any bill, nor does he leave the inn. When D'Artagnan came to the room of Porthos, he found him playing-cards with his servant. He was told by Porthos that all the money that he had was lost along with his horse in

gambling and that they were living on the provision (اشیائے خوردنی) and wine which they secured (حاصل کرتے تھے) by illegal means (غیر قانونی یا ناجائز طریقہ سے).

D'Artagnan paid the bill of Porthos at the inn, gave him one of the four horses and left to make enquiries about his other friends whom he had left on the road. He promised to come and take Porthos along on his way back.

CHAPTER XVII

ARAMIS

D'Artagnan was quite sad during the journey because he was all the time thinking about Madame Bonacieux's abduction. When he reached Crevecoeur he was welcomed by the landlady of the inn where they had left the wounded Aramis.

On making enquiries about him, she told D'Artagnan that Aramis was much better and was in his room with two clergymen (پادری). She was further told that Aramis was planning to take orders (پادری بننے کا ارادہ کر رھا تھا).

D'Artagnan was quite disappointed, but he went to the room of his friend. He found him sitting between two clergymen. Aramis welcomed him very coldly but after some time D'Artagnan succeeded in breaking his reserve (اس کی سرد مہری کو ختم کرنے میں کامیاب ھو گیا). The two clergymen thought it better to leave the two friends together.

When they left, Aramis told D'Artagnan that he was going back to the church. Before he became a musketeer he was planning to become a clergyman. Near the day of his ordination (پادریوں کی برادری میں داخل ھونے کی رسم) he was threatened by an army officer with caning (بیت مارنا). He felt it so much that he postponed ordination and began to learn fencing. After one year he challenged the officer who had insulted him and killed him in a duel.

This fight created so much noise that he found it difficult to take orders. Under the advice of Athos whom he

had met by then, he joined the musketeers. He had now decided to go back to the church.

Aramis was living a strictly religious life. He told his friend that he would not eat meat on Friday, nor could anyone else take it in his presence. He asked D'Artagnan to go and take his meal by himself but D'Artagnan preferred to eat vegetarian food than to eat alone, so Bazin, the servant of Aramis, was sent to get their meals for them.

During their conversation D'Artagnan told Aramis about the perfumed letter that he had found at his house and had brought with him. Aramis was very anxious to read it Hardly had he read it, than he began to jump with joy. It was from his beloved who had written that she was out of Paris and could not reply to him earlier. Most of the disappointment of Aramis was due to the fact that he had been thinking that his beloved had proved faithless.

Aramis threw away his clergyman's cap and sent back the food brought by Bazin. He now ordered meat and wine and told D'Artagnan that he would remain a musketeer.

CHAPTER XVI

ATHOS

Aramis told D'Artagnan that he would go along with him in search of Athos but he would not ride a horse and D'Artagnan continued his journey. He reached the inn in which he had left Athos. On asking the landlord he was told the whole story.

The landlord had been informed by somebody that two famous counterfeiters (جعل ساز) were coming to his inn and that he should arrest them. To help him some soldiers dressed as stable boys and some in uniform were sent to the inn. That is why he had attempted to arrest Athos as soon as he entered his office and paid his bill. But Athos fought back and retreated towards the cellar (تہ خانہ). The door was open and he entered it and closed it behind him.

The landlord was happy that he had managed to arrest the counterfeiter. He went to the governor and told him about it. The governor denied that he had issued any instructions in the matter and asked him not to mix up in the affair. The money that was found in the purse of Athos was taken in custody (قبضہ میں لے لی) by the authorities.

The governor refused to help the landlord in getting Athos out of the cellar. The landlord made a request to Athos to come out but he said that he would do so only if his servant Grimaud was sent to him in the cellar. It was done but Athos closed the door and since then they had been feeding him through the air hole.

The landlord requestsd D'Artagnan to help him because they were being ruined on account of the fact that all their stores were lying in the cellar.

By then Athos had heard the voice of D'Artagnan and he called to him. On the request of D'Artagnan Athos came out of the cellar.

The landlord and his staff went into the cellar and found the great loss that they had suffered on account of loss of wine and provision (اشیائے خوردنی). He came to the room occupied by the two friends and demanded money in a threatening tone. Athos told him to take all the money that was left on the table of the landlord. But the landlord told them that the money had been deposited (جمع کرا دیا گیا تھا) with the authorities and there was no likelihood of its being taken back.

D'Artagnan gave him the horse of Athos because he had brought a new one for his friend. This made the landlord quite happy and he served them with the best food and wine he had with him.

When the two friends sat down to drink, Athos got tipsy (نشے کی حالت میں) and told D'Artagnan how in his youth he fell in love with a beautiful girl and married her, but later on he discovered that she was a branded thief and he hanged her.

CHAPTER XIX

THE RETURN

In the morning D'Artagnan went to Athos to find out more about the story that Athos had told him in the evening, but he posed that it was false and that he had told the story in a state of intoxication.

D'Artagnan knew that the story was true, at least in part. He, however, posed (ظاهر کیا) that he had not understood it because he was also tipsy (نشے میں).

Athos told D'Artagnan that he had been gambling and that he had lost the two horses to an Englishman. On his advice D'Artagnan staked the trappings (ساز جو گھوڑوں پر ڈالے جاتے ہیں) of the two horses against one horse or one hundred pistoles. D'Artagnan won and on the advice of Athos took one hundred pistoles, so that they may be able to continue their journey back to Paris.

Athos and D'Artagnan took the horses of their servants, and the servants began to move on foot with the trappings of their masters' horses on their heads.

They found that Aramis had sold his horse to a dealer for sixty pistoles but had kept the trappings and Porthos sold his for eighty pistoles to the governor of the town. They were satisfied that none of them had those horses and that they were in the same boat.

The four friends rode on the horses of their servants who followed on foot carrying the trappings.

D'Artagnan found a letter from M. de Treville waiting for him. He was glad to know that the king had issued orders that he should be admitted to the musketeers.

He went to the house of his friends to tell them about it, but found them all very sad. They told him that they had been asked to get ready to go to the front and they had no money to buy their equipment (ساز و سامان). They wanted at least six thousand livres for the purpose and were counting on the fact that D'Artagnan would sell his diamond ring to help them buy it.

CHAPTER XX

MILADY

D'Artagnan one day saw Milady in a church. He followed her and discovered that she went to the house of the Comte de Wardes, and left a letter there. But as luck would have it the letter was by mistake given to Planchet, the servant of D'Artagnan.

Planchet delivered that letter to D'Artagnan. The latter found from it that Milady was in love with the Comte de Wardes. When Milady returned D'Artagnan followed her. On the way she met Lord Winter. They exchanged hot words. D'Artagnan very gallantly offered his services to Milady who refused to avail of them because she said she was quarrelling with her brother.

Milady's carriage moved away but Lord Winter and D'Artagnan decided to fight a duel. D'Artagnan defeated his opponent, but spared his life. For this kindness Lord Winter introduced him to Milady.

Now D'Artagnan discovered that Milady was a Frenchwoman and Lord Winter was her brother-in-law. He further found that Milady was quite angry with him for not having killed Lord Winter, because had Lord Winter been killed, all his money would have passed to her son who was his nephew.

CHAPTER XXI

A VISION

D'Artagnan tried to find out more about Milady and for that purpose entered her room as the Comte de Wardes. She gave him a ring but when she discovered that he was not de Wardes, she attacked him with a dagger. He escaped but in the meantime he had seen the branded shoulder (داغا ہوا کندھا) of Milady.

He told Athos about it and showed him the ring. Athos recognised the ring and told him that Milady was really his wife whom he thought he had killed. Athos

warned D'Artagnan to be careful because Milady was a powerful woman.

That afternoon D'Artagnan received a letter from Madame Bonacieux asking him to wait for her at Chaillot Road at six and to see her pass in a carriage without making any sign of recognition (پہچانتا). Another letter came from the Cardinal asking him to come to see him at 8 o'clock at his palace.

D'Artagnan decided to keep both the appointments. M. de Treville assured him that if the Cardinal got him arrested he would get him released.

At six all the friends went to the road to Chaillot because they were afraid that there may be a plot behind the appointment. At six twenty Madame Bonacieux passed in a fast moving carriage. She signed to him not to show any sign of recognition and to keep quiet.

After this D'Artagnan went to the palace of the Cardinal. His friends took with them twelve musketeers who stood outside the gates of the palace, so that if D'Artagnan was arrested and any attempt was made to take him away in a carriage, they might attack the carriage and rescue (بچا لینا) him.

D'Artagnan presented himself at the palace and was taken to the presence (حضور میں) of the Cardinal who was then correcting a play called *Mirame* which he had written.

CHAPTER XXII

THE CARDINAL

The Cardinal told D'Artagnan about all his (D'Artagnan's) secret activities and praised him for his wisdom and bravery. He was so kind as to offer him a commission in his guards with a promise to promote him (ترق دینا) to the rank of lieutenant after the campaign (لڑائی).

D'Artagnan refused to accept the offer because that would put him in a camp opposite to that of his friends.

The Cardinal got angry and warned him that he had been protecting him till then and that he would not do that any more.

D'Artagnan requested him to remain neutral and allow him to fight against his enemies alone. The Cardinal told him that if he did not die during the campaign he (Cardinal) would make him another offer after it.

When D'Artagnan had told the whole story to his friends, Aramis and Porthos told him that he had done well in refusing the offer but Athos thought he should have accepted it.

Next day the company of D'Artagnan left for the field. When they were leaving Paris, Milady with two tough-looking men came there and pointed to D'Artagnan. She left but the two men followed the guards to the field.

CHAPTER XXIII

THE SIEGE OF ROCHELLE

The siege of Rochelle was more of a personal battle between the Cardinal and the Duke of Buckingham, although the Cardinal thought that in addition to it he may also destroy the last stronghold of the English and thus unite (متحد کرنا) France.

Now that Buckingham had attacked the Island of Re, the Cardinal had also besieged Rochelle. The king was to lead his army personally, but he fell ill on the way and, therefore, he and his musketeers did not reach the battlefield for some time.

D'Artagnan was quite lonely without his friends. One day he went out for a walk and was fired at from behind a rock. He ran away from the place but as he was doing so a bullet hit his cap.

When he came back to the camp he inspected the hole made by the bullet in the cap and discovered that it was not a service bullet (جو گولی فوجوں کو ملتی ہے). He then

concluded (اس نتیجہ پر پہنچا) that Milady had arranged to get him killed in that way.

Next day he was sent out to the bastion of Saint Gervais to do some scouting. He had four volunteers with him—two guards and two soldiers. On the way the two soldiers lagged behind (پیچھے رہ گئے). When the three guards reached quite near the bastion, the enemy opened fire on them and wounded a guard, the other escaped. When D'Artagnan was coming back carrying his wounde l friend he was fired at from his own side. He remembered the previous attack, so he lay down to wait and see what happened.

The two soldiers came up very happily, but D'Artagnan attacked them all of a sudden. One escaped and the other was wounded by D'Artagnan and he asked him to forgive him. D'Artagnan was told by this soldier the other one had a letter in his pocket which might tell him something worth while. The other soldier had tried to run towards the enemy lines but had been fired at and killed by them.

D'Artagnan went and brought back the dead body of that soldier and found a letter on it. From this he came to know that this man was at an earlier date employed by Milady to abduct Madame Bonacieux, and now he was asked to kill D'Artagnan for a reward.

D'Artagnan came back to the camp with the wounded soldier. He was very much praised for his bravery. He was quite satisfied that one of his enemies had been killed and the other had become his slave.

But he did not know Milady so far. She was not the woman to give in (هار ماننا).

CHAPTER XXIV

THE ANJOU WINE

One day D'Artagnan received a letter from the steward of the musketeers along with a package of Anjou wine. The letter told him that it was being sent under the instructions (کے حکم پر) of his friends.

He invited three of his friends in the guards to dinner, so that they may drink that wine together. They were busy and the feast was postponed for three nights.

On the third night they were going to drink the wine when they heard a great noise and roar of gun-fire. They rushed out of the mess. They found that the king had arrived. D'Artagnan was quite happy to see his three musketeer friends and asked them to come in and dine with him.

They were all shocked to see that a servant of D'Artagnan lay dying on the floor. They found on making enquiries that he had taken some of the wine that the friends were going to drink.

D'Artagnan told his friends from the guards that the occasion had become such a sad one that the feast should be postponed. When they left the four friends discussed the matter and concluded that it was the doing of Milady, and that something must be done in the matter to stop her from doing anything more.

Aramis promised to find out through the queen's almoner in which convent Madame was being kept so that they may go and get her released from there after the campaign.

But all their plans had to be postponed till such time that they might be able to go to Paris and that could be only after the campaign.

———

CHAPTER XXV

THE TAVERN OF THE RED DOVECOTE

The musketeers were not taking part in the siege. They often visited taverns (شراب خانے) near the camp for recreation.

One night they were returning from one such visit quite late at night when they met the Cardinal on the road. He asked them to follow him. They told him how they had quarrelled with three men and wounded them for trying to force open the door of a woman who had just then arrived in the tavern.

When they reached the inn the story was confirmed by a man whom the Cardinal questioned about it. He thereupon promised to reward the musketeers for the deed.

The Cardinal asked them to wait in a room on the first floor and went to the second storey to see someone.

CHAPTER XXVI

THE UTILITY OF STOVE PIPES

Athos was moving about in the room. He heard some sound coming out of the stove pipe. So he began to listen to it carefully. He recognised (پہچان گیا) the voice of his wife.

The Cardinal told her to go to England and tell the Duke of Buckingham that if he attacked France, he (Cardinal) would expose (راز فاش کر دے گا) the queen and thus ruin her. If he persisted in attacking even after this then she should get him killed.

Milady agreed to get it done and told the Cardinal that in return for it he should deliver to her Madame Bonacieux and get D'Artagnan killed, because both of them were her enemies.

The Cardinal agreed to the bargain and wrote something on a piece of paper which he gave her.

Athos told his friends that he was going away and that they should tell the Cardinal that he had gone ahead for scouting. He went and hid himself on the roadside.

When the Cardinal and his party passed by he went back to the inn and met Milady. He told her that he would expose her if she did not give him the paper that the Cardinal had given her. She was thunderstruck to see her husband, so she gave him the letter immediately.

Athos took a short cut through the fields and was on the roadside before the Cardinal reached there. The three friends then conducted the Cardinal to his camp and went back to their own for the night.

CHAPTER XXVII

THE BASTION OF SAINT GERVAIS

Athos wanted that the four friends should hold a conference, and he knew that if they met anywhere near the camp, the matter would be reported to the Cardinal. So he made a bet with some soldiers that they would take their breakfast at the bastion of Saint-Gervais.

He thought that if the enemy did not come there they would be able to talk quietly and if he did they would be able to win glory in the bargain. So along with Grimaud they moved to the bastion. Grimaud was afraid of going there but when a pistol was placed at his side he was the foremost of the group till they reached the bastion.

CHAPTER XXVIII

THE COUNCIL OF THE MUSKETEERS

In the bastion they took the guns of the dead soldiers who had been left lying there in the course of the earlier engagements (جھڑپیں) and reloaded (دوبارہ بھریں) them. The breakfast was laid by Grimaud and the friends sat down to it.

Athos told D'Artagnan all that they had heard at

the tavern. This was very disheartening for D'Artagnan. Then Athos gave him the blank cheque that the Cardinal had given to Milady to kill D'Artagnan. D'Artagnan wanted to tear the dreadful paper but retained it on the advice of Athos. He was assured by Athos that Milady had left for London and that he was safe for some time to come.

They decided to inform the queen and Lord Winter about the plans of Milady. For this purpose they decided to send Planchet to London with a letter to Lord Winter and Bazin to Tours with a letter to the cousin of Aramis, who would convey the news to the queen. The problem of money for the two was to be solved by selling the diamond ring of D'Artagnan.

In the meantime two attacks were made by the Rochellais on the bastion but both had been admirably repulsed (واپس کر دئے گئے) by the musketeers. Now they moved a whole battalion against them. This time the musketeers decided to retreat because they had won the wager (شرط) and they had finished the conference as well.

When they reached the camp they were welcomed with such a noise that the Cardinal sent his captain to inquire what was happening there. He went back and told him the story of the bravery of the four friends. The Cardinal now wanted more than ever before to have all of them in his guards.

Next day when M. de Treville told him the story of the exploit of the musketeers and D'Artagnan and told him about the napkin which they had used as a flag and which had been pierced by three bullets, the Cardinal asked for the napkin so that he may get it embroidered and may give it to the musketeers as colours. M. de Treville was of the view that as D'Artagnan was not a musketeer it would be unfair to him. At this the Cardinal ordered that D'Artagnan be made a musketeer immediately.

D'Artagnan was overjoyed to hear this news. The ring was sold for seven thousand livres. It was done through M. des Essarts.

The two letters were written as planned and Planchet

and Bazin left with them. They were delivered at their addresses and Bazin returned in eight days whereas Planchet did so in sixteen.

CHAPTER XXIX

FATALITY

When Milady reached England, her ship was stopped and the officer came on board. He looked at all the passengers and then ordered the ship to move in a particular direction. At his orders the ship stopped once again and he took Milady with him and went to the shore.

She was placed in a carriage by the officer. He told her that like all foreigners (غیر ملکی باشندے) she was being taken to be examined before being allowed to enter the country.

She was taken to a huge mansion. From the steel bars of her room she knew that she was a prisoner. She asked the officer why and under whose orders she had been brought there, but before he could answer Lord Winter came into the room. He told her that she was his prisoner. He then asked the officer to leave the room and was left alone with her, so that they may talk out the matter.

CHAPTER XXX

BROTHER AND SISTER

Lord Winter closed all the doors and windows of the room. During their talk he became sure that she had come to England to kill him so that her son may inherit all his property.

He told Milady that he knew that she had a husband before she married his brother, and that she had poisoned his brother. He knew further that she was a convicted thief and was branded for it. This made her very angry but she was helpless.

Lord Winter warned Milady that she should not try to escape because she would not succeed even if she tried. He told her that he had made all arrangements to convey her to America after a few days.

He then called Felton, the officer who had brought Milady to the castle, and got from him a promise on oath that he would not let her talk to anyone except himself, and would not let her escape.

When Lord Winter left, Milady thought about the matter and came to the conclusion that her hope lay only in Felton. She found out that he was a Puritan ; from then onwards she would sing hymns and pray to God throughout the day.

One day Felton was so touched (اس پر اتنا اثر ہوا) that he asked her why she had been imprisoned. She told him a false story that the Duke of Buckingham had wronged her as a little girl and that when she threatened to accuse him he had got her branded. She did so to get the Duke killed by Felton.

Felton promised to kill the Duke to avenge her. They were still talking when Lord Winter came to the room. Milady did not want him to notice that Felton was talking to her, so she stabbed herself. It was a superficial (ظاہری) wound which got cured quite soon.

CHAPTER XXXI

ESCAPE

An attendant was left with Milady on account of her wound. But she sent her back the next day. Now her only hope was Felton and she waited for him very anxiously. He did not come. On making inquiries she was told that he had gone out. This was quite discouraging.

That evening Lord Winter came and told her that she would be taken away to America the next day. This had been done in view of the fact that she had corrupted Felton

and was planning to escape. She was further told that Felton had been transferred (تبدیل کر دیا گیا) from there.

This smashed all the hopes of Milady. She lay in her bed at night. The night was stormy. Someone knocked at her window. It was Felton. He filed two iron bars (اس نے دو لوہے کی سلاخوں کو ریتی سے کاٹا) so that Milady might pass through them. Then he carried her down to the shore.

A boat was waiting. They got into it and were taken to a ship that Felton had hired for the purpose of conveying Milady to France. When Felton told Milady all that he had done for her, she was very loving and pleased.

Felton asked the captain of the ship to drop him at Portsmouth. He was going to murder the Duke of Buckingham. Milady promised that they would wait for him till ten and if he did not come, she would leave for France. He promised that if he escaped and did not get to the ship he would reach France and see her at the convent of the Carmelites at Bethune.

CHAPTER XXXII

PORTSMOUTH, AUGUST 23, 1628

At Portsmouth Felton left the ship. He went to the place where the Duke was staying. Just then another man had arrived to see the Duke. The other man did not disclose his name which he would tell the Duke only. Felton said he was coming from Lord Winter and was admitted (اس کو اندر جانے دیا گیا).

The Duke was at his toilet. Felton placed before him the order of deportation (ملک بدر کرنے کا حکم) of Milady which he had been sent to get signed. He then asked the Duke to forgive Milady who was quite innocent. The Duke refused. At this Felton became very impertinent (گستاخ).

The Duke tried to ring the bell to call in his servant but Felton did not let him do so. He tried to go out but

Felton barred his way (رستہ روک لیا). At last the Duke was going to shout when Felton took out his dagger. The Duke turned to get his sword when Patrick entered saying, "A letter from France." The Duke looked back and Felton immediately stabbed him.

Patrick shouted. Everyone came into the room. Felton ran out but was arrested by Lord Winter who was coming in, and was handed over to the guards.

The Duke was left with La Porte at his bidding. He returned all the letters and presents that the queen had given him to her confidential servant along with the dagger with which he had been stabbed. La Porte had come to London to warn the Duke about the danger that lay ahead for him.

The Duke died before medical aid could arrive. Outside Felton noticed that the moment a gun was fired to announce the death of the Duke of Buckingham, Milady's ship began to move. She did not wait for him till ten. Now Felton knew that she had really used him for her own purpose.

Lord Winter told him that he would see to it that Milady was punished for her crimes. He promised that he would not let her commit another one.

———

CHAPTER XXXIII

IN FRANCE

Aramis was informed by his cousin that Madame Bonacieux was in the convent of Bethune, and he received an order from the queen under which they could get her released from the convent. The four friends were now anxious to go to Paris.

Luckily the king decided to go to Paris and the four musketeers were put in his escort (محافظ دستہ). They reached Paris in seven days. They got leave from M. de Treville and left Bethune so that they may get Madame Bonacieux released from the convent.

At Arras when they were entering the local inn they saw a man galloping at full speed out of the inn. D'Artagnan recognised him as the Comte de Rochefort, although he had covered his face so that he might not be recognised. A paper fell down from him which was given to them by the hostler, because he thought that it had fallen down from one of them. On it was written the word "Armentiers" in the hand of Milady. They kept the paper.

The four friends now knew that Milady was present in the vicinity (قربت) of the place, so they rushed to Bethune to save Madame Bonacieux before any evil befell her.

CHAPTER XXXIV

THE CARMELITE CONVENT AT BETHUNE

Milady had informed the Cardinal of her arrival in France after performing the deed as promised. She then left for Bethune.

At Bethune she gave a letter from the Cardinal to the Mother Superior of the convent who gave her a room. She was introduced to Madame Bonacieux. Milady met Madame Bonacieux and told her that she had heard that Madame Bonacieux had been persecuted by the Cardinal and was a refugee in the convent.

Madame Bonacienx told Milady that she was expecting to be released from there by D'Atagnan very soon. This was not very pleasing for Milady because in that case she would not be able to take her away and avenge herself on her. But she did not show her feelings to Madame Bonacieux.

In the meantime the Comte de Rochefort arrived to see Milady. She told him that she would come to Armentiers after disposing of Madame Bonacieux.

CHAPTER XXXV

THE DROP OF WATER

Milady told Madame Bonacieux that the man who had come to see her was her brother and that he had told her

that some guards dressed as musketeers were coming to take away Madame Bonacieux. This troubled the latter very much. She further disclosed that D'Artagnan was at the front and could not come to Bethune.

Milady told her that she should go with her and they should leave a man outside the convent gate, so that if D'Artagnan and party came to fetch her, he should bring them to the place where they would be, and if the guards came he would disappear and they would not know about them. Madame Bonacieux agreed.

It was decided that when the carriage of Milady should arrive Madame Bonacieux should go to it to kiss Milady and the carriage should leave all of a sudden. In this way she could leave the convent without any danger.

Milady then went out to the garden and looked at its plan, so that in case D'Artagnan arrived she might be able to escape. She was later called for dinner by Madame Bonacieux. In the meantime her carriage arrived and Madame gave the coachman (کوچوان) the necessary instructions to run away in case the four musketeers arrived. He should, in that case, wait for her at a far off gate of the garden.

Milady and Madame Bonacieux were taking their dinner when D'Artagnan and his friends arrived. Milady tried her best to take Madame Bonacieux with her but she failed, because the latter was so afraid at learning that the agents of the Cardinal had come to take her that she could not move her limbs (اعضا). At last Milady gave her a dose of poison and left.

When D'Artagnan and his friends entered the room Madame Bonacieux was dying. She died soon after and D'Artagnan fainted as a result of the shock that he received.

It was then that Lord Winter came there. He told them about the murder of Buckingham and disclosed that he had come to punish Milady for all her crimes.

When D'Artagnan came to himself they all left the convent leaving the body of Madame Bonacieux with the nuns of the convent. They came to the inn and Athos asked them to rest comfortably because he would get at Milady and punish her for her crimes. He told Lord Winter that it was his primary duty to do so because he was her husband.

He then took the piece of paper which they had been given at Arras and on which the word "Armentiers" was written. Now everyone knew that he would be able to find where she was.

Athos traced Milady to an isolated (الگ تھلگ) place in Armentiers. The four friends accompanied by Lord Winter and a man in a red cloak went to the house and forced open the door. They told Milady that they had come to judge and punish her.

They accused her of the following crimes.

1. That she had got the Duke of Buchingham murdered.

2. That she was the cause of the death of Felton.

3. That she had poisoned her second husband, the elder brother of Lord Winter.

4. That she had broken her vows (قسمیں) as a nun.

5. That she had been branded as a thief.

6. That she tried to poison D'Artagnan with Anjou wine.

7. That she poisoned and killed Madame Bonacieux.

They condemned her to death on these grounds.

She was taken to the other side of the river where the man in the red cloak, who was an executioner (جلاد), cut her head off. Her body was thrown into the river.

The four friends returned to Paris.

CONCLUSION

The king left for the field of battle once again and the musketeers went with him. On the way the Comte de

Rochefort came to them at a public house (شراب خانه) and told them that he had come to arrest D'Artagnan.

The three friends told him that they would guard D'Artagnan and take him before the Cardinal. To this the Comte agreed.

He was in a hurry to go and see Milady but they told him that he would not find her and so he should come with them.

When they reached the field the Cardinal welcomed the king. He then went back to his residence to see D'Artagnan. He told D'Artagnan that he had been charged with surprising state secrets (ملک کے راز معلوم کرنا) and thwarting (ناکام بنانا) his plans. D'Artagnan told him that that was all false and that Milady who had brought all those charges (الزامات) on him was herself an infamous (بدکار) woman.

The Cardinal assured him that if anything could be proved against her, she would be punished. D'Artagnan then told him that she had already been punished. This made the Cardinal very angry and he threatened D'Artagnan that he would be treated as a murderer.

D'Artagnan assured the Cardinal that he was prepared to suffer any punishment that might be given to him by the Cardinal.

The Cardinal thought about the matter for some time. He was thinking that instead of punishing D'Artagnan he should win him over to his side, because he was a very wise and brave man.

At last the Cardinal sat down and wrote something on a piece of paper and gave it to D'Artagnan. He thought that it was his death warrant but it was a lieutenant's commission in the musketeers. The Cardinal told him that the place for the name had been left blank so that he might write any name there.

The Cardinal then called in the Comte de Rochefort and asked him to be friends from then onwards.

D'Artagnan came out very happy and told his friends that he was in favour with the Cardinal.

In the evening D'Artagnan went to all his friends one by one and offered the commission. They refused to accept it. At last Athos wrote the name of D'Artagnan at the blank place and told him that he deserved it more than anybody else.

SECTION II

IMPORTANT CHARACTER SKETCHES

M. D'ARTAGNAN

D'Artagnan is not presented to us in the novel as a flat character. He is all the time developing and the D'Artagnan that we see at the end of the novel is absolutely different from the D'Artagnan who came to Paris from his country home (گاؤں والے گھر سے).

At the beginning of the novel we see D'Artagnan as a highly strung young man who is very conscious of his noble birth. He had been advised by his father to fight duels and to bow down before no one except the king and the Cardinal. He added to it the name of M. de Treville.

The result is that at Meung he takes it on himself to fight against the Comte de Rochefort. The very first day of his stay in Paris brings with it three challenges for duels. But then he begins to grow wiser and more prudent (سمجھدار). He tries to follow the example of Aramis and manages to develop a cool temperament.

It does not mean that D'Artagnan does not fight any more duels. He does fight but then his duels are not fought with the sole purpose of fighting them or on account of an over-sensitive temperament, but because there is a reason for each one of them. His duel with the Comte de Wardes is to get the papers of permission to sail that he was carrying and with Lord Winter with the object of getting introduced to Milady.

D'Artagnan is a great intriguer, and a man of judgment. At Carmes Deschaux he made the best decision of his life when he decided to support the musketeers against the guards.

When he began to take part in the Court intrigues he proved himself a capable player of the game. He knows at each step what the enemy is doing and how he should act to save himself and win a victory.

When Porthos is challenged at Chantilly he very wisely understood that it was a planned challenge ; he left him there and proceeded on the journey with his two friends. Similarly he left Athos alone and proceeded further because he knew that every effort was being made to stop them from proceeding further.

He loves his friends very much, and is prepared to do everything for them, but side by side with this love he is very ambitious also. The result is that he tries to discover their secrets so that he may use those secrets to make them do his bidding when he makes an attempt to rise higher. In this matter M. de Treville was his model.

His psychological (نفسیاتی) approach regarding his friends is seen when he finds out about the defeat of Porthos from the landlord at Chantilly but does not give any hint about it to his friend. He knows that everyone has his pride and he should not go about insulting them for nothing. Again in the case of Athos he had understood the story that he tells him, but poses that he was tipsy and did not follow it. This gives satisfaction to Athos.

D'Artagnan is a great swordsman. From the beginning to the end we see that his courage won him many friends, and all his successes. This was in no small measure due to his skill with the sword.

D'Artagnan had a loving nature. He loved all his friends and was always ready to make the greatest sacrifice for them. He was so considerate that he even offered them the commission that the Cardinal had given him. He loving nature is best seen in his affection for Madame

Bonacieux. It was for her that he went to London. It was again for her that he came in conflict with Milady, and it was at her death that he fainted. We know that he would not have fainted even at the sight of the scaffold if he were to mount it, so it clearly shows how deep were his feelings for her.

D'Artagnan was a nobleman and he was very proud of this fact. He, like all nobleman of the period, believed that, however rich a commoner may be, he should be kept at a distance. His treatment of M. Bonacieux when the latter tried to be a little familiar (بے تکلف) with him is very typical of him. We notice this attitude throughout the novel wherever he comes across commoners.

D'Artagnan is a patriot (محب وطن). He goes to the Duke of Buckingham because he is then helplng the queen in her personal romance and he knows that she would not make it a political intrigue (سیاسی سازش) at any stage. But he tells the duke plainly that they would soon meet in the field of battle. He does not warn the duke about Milady because he feels that that would amount to treason, although he felt it was an ignoble act on the part of the Cardinal.

He believed in fair play at all costs. We do not find him using any underhand (دھوکہ بازی) means throughout the novel. He is afraid of Milady because she is one of his enemies who is capable of using even the dirtiest means for attaining her object (اپنا مقصد حاصل کرنے کے لئے). He is a patriot but when he learns that Milady is going to London to get the duke assassinated, his first impulse is that something should be done to save the duke. He ultimately informs Lord Winter to stop her indirectly from doing the deed though he fails in realising his object (اپنا مقصد پورا کرنے میں ناکام رھتا ھے).

He is not a drunkard (شرابی). When Athos becomes tipsy he does not. He is sober at all critical times. He is not rash and does not gamble. So when all his friends

are without money he has always got some to keep them out of their difficulties.

Whatever great qualities D'Artagnan may possess we should not forget the fact that he, like all romantic heroes, is lucky in all his exploits. But for the smiles of the goddess of fortune he would not have been as successful as he was. It was sheer luck that he succeeded in getting the warrant to leave France from the Comte de Wardes, and again it was just luck that he did not die of the wine of Anjou. So we can say that a great contribution was made by the goddess of fortune to the greatness of D'Artagnan.

ATHOS

He is the oldest amongst the four friends. His judgment is respected by them and he is supposed to be the brain of the set. When he says something no one questions it, whatever apparent (ظاهری) danger may be involved in it. He tells his friends that he has laid a wager that they would breakfast at Saint Gervais. That is a very dangerous thing to do but they follow him quietly.

He has a sad past. When he was a young man he fell in love with a woman, who he thought was the sister of a parson and married her. It later on came to his knowledge that she was a branded thief and the parson was only one of her accomplices (جرم کا ساتھی). He then came to Paris and became a musketeer. From then onwards he lived under an assumed name (نقلی نام).

Athos is a very brave man. We find him challenging even the bravest men to fight with him. Even when he finds himself in a hopeless position he does not give in. At Amiens his courage is quite evident (ظاهری) because he decides to fight with the landlord and his supporters instead of giving up in the face of superior numbers. It can be seen once again when he goes to bring the flag at Saint Gervais, in spite of the fact that the bullets of the enemy are raining all round him.

He is a true gentleman and that is the reason why he does not think it proper to fire on civilian enemies. He takes all the risk to expose himself to them and to tell them to go away. It is only when they attack that he and his friends return the fire.

He has a great devotion to duty. He is very seriously wounded but when he learns that M. de Treville has called for him, he at once goes to his office. At Amiens he shouts out and tells D'Artagnan to be off when he is attacked, because he feels that D'Artagnan should do his duty rather than help him and we see later on that if D'Artagnan had gone to help Athos he would have failed to do his duty.

Athos is a sincere friend. We find him standing by his friends at all times and in all difficulties. He saves the life of D'Artagnan by taking the letter of the Cardinal from Milady, although that involved (پھنسا دیا) him in the plot and he incurred (مول لے لیا) personal risk in the matter.

He has a clear head. He can look through the court intrigue and we find that he agrees with D'Artagnan's conduct when he gives up M. Bonacieux to the guards. He again disagrees with his friends and tells D'Artagnan that he should have joined the guards of the Cardinal. In this he shows that he loved his friends more than everything.

His knowledge of strategy and coolness in the face of danger is best displayed in his defence of Saint Gervais. It is one of the most interesting and brilliant defences ever made.

Athos has two bad habits. He drinks a lot and he is a gambler. Most probably, his early disappointment in love was the cause of his habit of drinking. As a gambler he is very daring. We find him staking his friend's diamond ring, and even his servant at Amiens.

ARAMIS

Aramis is a handsome, very cultured and sober man. He is learned and has a religious schooling. He has such a

noble and aristocratic bearing (امیرانہ طور طریقہ) that he was taken for the Duke of Buckingham by the Cardinal's agents.

He was being trained to become an abbe (priest) in early youth but then he fought a duel and killed his opponent. On account of it he had to postpone his entry into the church. He thereupon joined the musketeers and distinguished himself as a soldier.

He has a cool head and a clear intellect. He refuses to be led by others. Whenever he has to do something he tries to understand it clearly. If he fails to do so he refuses to do it.

He is a very brave man. He is respected by others and his opinion is supposed to be very valuable by his friends.

Aramis has a love affair. He is in love with a woman belonging to a very high family. She is also in love with him, but Aramis keeps this affair a great secret. He does not want the world to know of it. So much so that he challenged D'Artagnan for being instrumental (ذریعہ بنانا) in exposing (ظاہر کرنا) it by showing her handkerchief to his friends.

The love of Aramis colours many of the great decisions that he takes about himself. At Crevecoeur, he was going to become an abbe because he had not received a letter from his beloved and he had thought that she had given him up. But the moment D'Artagnan showed him the letter from her, that he had brought with him from Paris, Aramis was a changed man. All thoughts of entering the church vanished (غائب ہو گئے) from his mind, and he was once again a jolly musketeer.

PORTHOS

Porthos is a very strong, well-built man. He is the most majestic of the four friends. He loves to dress and show himself off in the best clothes. He is very proud and also very touchy (حساس) about things.

When we first see him in the novel, he is wearing a baldric that is worked in gold in front. To hide the fact that it is plain at the back, Porthos is wearing a cloak on that hot day. To explain away the cloak he coughs every now and then so that people many think that he is suffering from a bad cold.

He is not a great swordsman like his friends, although he is the most well-built amongst them. At Carmes Deschaux he was the only one who did not defeat his opponent. Again at Chantilly he was defeated by the stranger. His pride can be seen in the fact that he ordered the landlord that he should not disclose the fact that he had been defeated to anyone. He posed (ظاہر کیا) to his friends that he had been wounded in a fall.

He is not an intellectual. He does not understand the problems or the complicated situations in which he finds himself along with his friends. He disagrees with D'Artagnan when the latter hands over M. Bonacieux to the guards. He agrees with him when he refuses to accept the offer of the Cardinal to join his guards. Both these opinions show that he did not understand the situations in all their complication, and only looked at their superficial (ظاہری) aspect (شکل).

He was a sincere friend and a good follower. So his friends had confidence that he will follow them in all that they might decide to do. We find that he does not disappoint them in that matter.

One thing that astonishes (حیران کرتی ہے) a reader of *The Three Musketeers* is that a man like Porthos should not be in love with a woman. We get hints that he had a beloved, but it looks as if they are being dropped by him only because it would hit his pride hard if the people thought that he had no beloved. At the end of the novel he tells D'Artagnan that he was going to get married but it is more of an excuse for not accepting the commission than a factual statement.

CARDINAL RICHELIEU

Cardinal Richelieu is a great figure in the history of France. He was, in history, a powerful Chief Minister, who was also a Churchman. But the Cardinal always used his position as a Churchman to strengthen his position as a politician, and thus exploited (ناجائز فائدہ اُٹھاتا تھا) the church for his own benefit.

The Cardinal is shown in the novel as a very powerful man. He is the virtual (اصلی) ruler of France. The king is a doll (گڑیا) in his hands. He does everything that he is asked to do by his Chief Minister. The king does not like the Cardinal but is so dominated by the latter that he does not possess the courage to come forward and do anything against him.

Richelieu is an enemy of the Hapsburgs. (اس خاندان کا نام ہے جس سے ملکہ فرانس کا تعلق ہے). He, therefore, hates the queen. The queen knows it and finds herself helpless. The Cardinal has a net of spies all around the queen, with the result that he knows all that the queen does. He knows even about her love affair with the Duke of Buckingham and of his visit to the palace to see her.

He is very wise. He wants to dishonour and discredit the queen but he does not arrest the Duke when he comes to France, because that would have had great political consequences. He does not tell the king openly about the love affair of the queen and the duke, but hints at it, so that the king may himself discover the proof of it if he can.

His plan to discredit the queen in the fete was a well thought out one, though it was defeated by D'Artagnan when he brought back the studs that she had given to the Duke.

The Cardinal had a network of spies in England as well as France, so that he may be able to continue his intrigues (سازش) successfuly. In France his agents can

be seen at work in the palace. He knows about the visit of the Duke to the queen and the present that she gave him. In France his agents display great courage and quickness when they try to stop the four friends at different places in different ways from reaching England. In England the exploits of Milady show how he used to work in that country, and we find that ultimately it was his scheme (سازش) that resulted in the death of Buckingham.

The Cardinal was, in spite of his wisdom and power, a mean man. He got the Duke killed which was very unfair on his part and was against the rules of the game, as it was played in those days. He did not avenge the death of Milady although she was his close collaborator (ساتھی) in many political intrigues. He went so low as to sell Madame Bonacieux and D'Artagnan to Milady in return for the murder of Buckingham.

The Cardinal had a good eye for talent wherever he saw it. From the very beginning he had noticed that D'Artagnan had talent and he made an offer to him so that he may go over to his camp. He persisted, in spite of the fact that D'Artagnan did not agree in the beginning, and at last won him over.

We find that the Cardinal is a very practical and shrewd man though he is neither noble nor great.

DUKE OF BUCKINGHAM

The Duke of Buckingham is a very charming and excessively rich noble of England. He is a favourite and very powerful minister of the English King. His riches are beyond measure. So much so that he threw away pearls like stones when he visited the French Court. He is very extravagant. We can see that in his paying double the price of the two studs plus one thousands pounds to the jeweller, because he had to make them very quickly and at his palace.

He is sincerely and passionately in love with the French Queen. So much so that he takes great risk in coming to France to see her, when he receives an invita-

tion to do so. He treats her picture and her presents as if she was a goddess. We see the depth of his feelings for her at the hour of his death.

He might have been able to defend himself against Felton but the moment he hears the word 'France' he thinks of the queen and is off his guard. Felton gets his chance and stabs him. His last moments are spent with La Porte, the queen's confidential valet, and he sends to her the knife with which he had been stabbed.

He looks at the common people with contempt (نفرت سے). When he is returning from Windsor, he makes his horse run at top speed and does not care if he kills a few people on the road. He declares war on France on personal grounds, but befools the people by telling them that he was fighting for their cause.

The fact that he listens to so much that Felton says does not fit in with his character. If he had acted as he is expected to act, in accordance with his picture that we see in the novel, then the matter should have come to a close much earlier than it did.

The Duke is a very brave man. He has the courage to take even the greatest risk without any hesitation. He goes to France on the invitation of the queen. In France he finds that it was a false invitation sent by her enemies, but he decides to see the queen in spite of it. He ultimately succeeds in doing so in spite of the great risk that he had to take in the matter.

The duke, like the Cardinal, had a network of spies in France. We see the smooth working of this network when the Duke comes to Paris and is taken to see the queen. It is seen the second time when D'Artagnan is on his way back to Paris. Even in small towns he can get his horses, food, etc., free of charge because it has all been arranged by the Duke.

M. DE TREVILLE

M. de Treville is one of the strongest men in France. He is the captain of the musketeers and in line with the

conditions that prevailed in those days he has acquired a strong political position. On his first visit D'Artagnan notices so many people waiting in the ante-room of the captain to present to him their petitions.

He has a great hold on his soldiers. When he is angry they have not the courage to speak up to him. They know, on the other hand, that he loves them and will do everything for them in case they need his help in any matter. The moment Athos is arrested M. de Treville does his level best to get him released and succeeds in the end.

He is a good intriguer and knows all about the court intrigue. But he is a thorough gentleman also. He helps D'Artagnan and encourages him to serve the queen but refuses to know the secrets of her majesty from the lips of D'Artagnan.

He is a good judge of men ; and he believes in being as careful in his selection as possible. When D'Artagnan comes to him he puts him to a hard test, so that if he is a spy sent by the Cardinal he may know about it. It is only after he is convinced about the truth of D'Artagnan's statements about himself that he decides to help him.

M. de Treville is very considerate in his relations with his men. The moment he knows that the four friends have to go out of Paris on some business, he not only gives them leave, but also extends it by post-dating (آگے کی تاریخ ڈالدینا) the applications.

He is a good courtier (درباری) and knows how the king should be handled. When the king is very angry after the incident at Carmes Deschaux, he very cleverly convinces him that it was a victory of his men over that of the Cardinal. The king not only gets cooled down but also rewards the men on whom he was so angry previously.

QUEEN ANNE

She is a very strong-willed (مضبوط ارادہ والی) and hot-tempered woman. She belongs to the Hapsburg line and, therefore, comes in conflict with the Cardinal. He is a stronger man and has a greater genius for intrigue so she

finds herself quite helpless. But she does try to incite her brother, so that he may prove helpful in bringing about the downfall of the Cardinal.

Her husband, Louis XIII, is a weak man. She wants, like all other women, that there should be some one to protect her. So she falls in love with the handsome and powerful Duke of Buckingham. Here too the Cardinal tries to interfere but she does not care and continues her affair with the Duke.

In spite of her strong love for the Duke she does not do anything that might be against the interest of France. That goes to her credit because there was no tie between herself and the country except that she was honour bound as the Queen of France to look to its interest.

She does her best to help and reward her friends. When D'Artagnan brings back the diamond studs she gives him a diamond ring because then she has nothing else to give. She protects Madame Bonacieux by sending her to the convent of Bethune. So we realise that in spite of the fact that she was surrounded by enemies she does all that she could to save and help her friend.

Her love affair with Buckingham is immoral according to our standards, but if we look at it from the moral standard of the French people of those days there is nothing very reprehensible (قابل نفرت) in it.

LADY DE WINTER (MILADY)

Milady is the most evil character in the novel. She has a career of crime to her credit of which even Satan would be proud.

She began her life of crime by breaking the vows of a nun, and being branded (داغنا) like a thief. She then posed as a sister of a clergyman and managed to marry Athos. He discovered who she was and left her.

She was still the wife of Athos when she committed polyandry (ایک عورت کا ایک سے زیادہ خاوند ہونا) and married an English noble called Lord Winter. She poisoned and

killed him and succeeded to (وارث بن گئی) all his wealth. She was then very anxious that her brother-in-law, Lord Winter, whom we meet in the novel should be killed, so that his wealth may pass on to her son. That is why she does not like the fact that D'Artagnan had not killed him when they fought a duel.

After getting rid of her husband she came in contact with the Cardinal and acted as his agent. She has no respect for any moral code and is prepared to commit even the worst crime to satisfy her whims.

D'Artagnan and Madame Bonacieux cross her path (آس سے ٹکر لیتے ھیں) and she becomes their enemy. She tries to kill D'Artagnan with the Anjou wine, and also sets assassins (قاتل)) at him. When she does not succeed like that she tries to get him killed by the orders of the Cardinal in return for the murder of the Duke of Buckingham.

In the case of Madame Bonacieux Milady is even more anxious to avenge herself. She tries to get her abducted but she does not succeed because the queen manages to send her to a convent. Milady reaches there but she does not succeed in taking her away with herself. So she poisons her then and there. She is such a sadist (وہ شخص جو دوسرے کی تکلیف دیکھکر خوش ھو) that she is not satisfied at the death of Madame Bonacieux. She would have liked to kill her differently.

Milady loves to do evil for the sake of evil. It is she who forces the Cardinal to allow her to kill Buckingham.

Milady has a good head on her shoulders. When she is imprisoned by Lord Winter, only she could manage to escape; and there she shows not only courage but an extremely cool head in the face of so many difficulties.

She does not have much regard for people who help or serve her. It is disgusting to see her using Felton for her own purpose, after he has done so much to save her from a life that would have been worse than death. The unkindest cut was when Felton saw the ship of Milady sailing

away to France before the appointed time, because the death of Buckingham had come to her knowledge by the roar of the gun that was fired on the occasion.

She is a dreadful character. Even the Cardinal is afraid of her in spite of the fact that he is a very powerful man. We find that he is quite happy at heart that such a dangerous woman has been removed from his path. The reason is not far to seek. Milady is the type of woman on whom no one can rely—not even the Cardinal.

MADAME BONACIEUX

She is a lovable little woman. She has a charming personality. D'Artagnan falls in love with her at the very first meeting they have. But they do not express this love for each other openly. There is no love scene between the two in the novel. Perhaps the reason for it is that Dumas was a good narrator but he did not find it in his line to depict love scenes which require a great emotional insight and a strong talent for dramatics.

Madame Bonacieux loves the queen and is prepared to serve her at all costs. It is due to her devotion for the queen, and D'Artagnan's devotion for her, that the latter brings back the diamond studs and the Cardinal fails to dishonour the queen. It is again the extreme love for the queen and her devotion to duty that makes a timid woman like her to go out late at night in the streets of Paris to convey the Duke of Buckingham to the palace. In those days even brave men did not move about so late at night.

She is a good wife and loves her husband. But later on due to his great miserliness and his having turned a Cardinalist, she begins to dislike him. She ends up by hating him.

Although she is mixed up in the palace intrigue, yet she is incapable of being a good intriguer herself. When she meets Milady in the convent, she does not understand her game. She is even prepared to run away with her without understanding that that would have meant for her a miserably painful death.

SECTION III

IMPORTANT QUESTIONS WITH ANSWERS

Q. 1. Write a short note on the characterization of Alexander Dumas. Do you think it is his strong point ?

Ans. Dumas is a great story-teller, but he has never been considered a master of characterization (کردار نگار). In this novel we see that interest lies in the story which concerns the adventures of the four friends and not in the depiction of character.

None of the characters have been described fully. They are there, we can dimly recognise them by the description that is given, but what they really are, what their feelings are, emotions, passions and ideas about different aspects of life, are not disclosed to us in the novel. Only that aspect (side) of their character is shown to us which concerns their adventures. It is so because Dumas is not interested in them as characters. He only likes to describe what they do.

D'Artagnan is the hero of the novel. We see him coming out of his house in Gascony as a rough young man, all out for adventure. We find him a very wise and cool young man when the guards come to arrest M. Bonacieux. What has brought about this great change in the young man is a secret that we shall never find, because the writer wanted the change for the sake of the narrative, and not because there were sufficient reasons for it. Similarly all other developments in the character of D'Artagnan cannot be explained by any application of reason.

So far as Athos, Porthos and Aramis are concerned, we are not told who they really were. They live under

assumed names and they are noblemen, but the reader wants to know more to understand them. It is not forthcoming. The few facts about the past life of Athos and Aramis do not throw sufficient light on their characters to be of great interest. All we see about these gentlemen is that they are brave and sincere friends.

Milady is another incomprehensible (جس کی سمجھ نہ آئے) character. Lord Winter thinks that she does evil for the sake of doing evil, but it is not shown why she does so. It is left out as a peculiar quality of Milady. Similarly Madame Bonacieux is not a very convincing character. She is a timid little woman yet the day she is released by D'Artagnan, she is seen by him moving about in the streets of Paris late at night. No doubt she is doing her duty by taking the Duke of Buckingham to the palace, but then one feels that in those days when even brave men did not dare to go out alone in the streets after sunset, a woman as timid as Madame Bonacieux can be considered incapable of doing so. This is further proved by her behaviour when she meets Milady in the convent at Bethune. Milady tells her that the agents of the Cardinal have arrived. At this she loses control over herself and Milady finds it impossible to take her away.

Queen Anne is very faithful to France, in spite of the fact that she hates her husband. It does not convince a reader because there is no sufficient ground why she should not plot against the French throne when she has been placed in such a dishonourable position by her husband.

We, therefore, conclude that characterisation is not the strong point of Alexander Dumas.

Q. 2. In which class of fiction would you place *The Three Musketeers ?* Give reasons.

Ans. *The Three Musketeers* is a picturesque romance. It cannot be considered a regular novel in the technical sense.

We find that the story is the main interest. The characters are all sketchy, they move along to fill their places in the story without having any independent

existence of their own. So the interest lies in the movement of the story and the different episodes (واقعات) that unfolded (کھلتے ہیں) themselves before us. This is the peculiarity (خصوصیت) of a picturesque romance.

The events do not run as if they are taken from real life. They are all there because in that form they appeal to us and keep our interest in the story. The fact that D'Artagnan escaped to England and came back to Paris in spite of all the attempts made by a man as powerful as the Cardinal is beyond human understanding. Similarly one does not understand why Milady was not arrested under the orders of the duke when she was still in England, and the duke had thought it possible that she might not have left. There are many other incidents like that.

The characters are all superhuman. The Cardinal, the king and the queen are taken from history but they are not presented strictly according to their real historical self. Similarly the death of Buckingham is a falsification of history.

The four friends are all superhuman. They are extremely brave, and they bear charmed lives because, happen what may, they do not receive mortal wounds. The escape of Athos at Amiens and then once again at the bastion of Saint-Gervais are no less than miracles. D'Artagnan is above all a charmed person. He can do anything and everything very wisely and bravely at all times. Somehow he always escapes when he is in an awkward corner. On his way to England, he is somehow not attacked by any of the agents of the Cardinal although any reasonable man would have given them a complete description of the man.

He luckily does not take the wine of Anjou and escapes both the attacks of his assassins in the field of battle. He grows very wise at the appropriate time although he has not shown himself capable of it at any earlier occasion.

It can safely be said that with all these inconsistencies in character, lack of reasonable relationship of cause and effect in the incidents, arbitrary outcome of happening,

an extreme and unnatural good-luck and above all on account of the fact that the interest lies in the story and not in characters, it is a picturesque romance.

Q. 3. Who is the hero of the novel ? Support your answer with arguments.

Ans. D'Artagnan is the hero of the novel. From the very moment we find him leaving his house, we know that he is destined to be the hero of the novel ; that is why the author is showing so much interest in him. At Meung he behaves more like Don Quixote than the man he is going to be.

Once D'Artagnan reaches Paris he is a different man. He shows his great courage when he accepts the challenges of the three musketeers on the very first day of his arrival in Paris. His wisdom shows itself when he takes the great decision of supporting the musketeers against the Cardinal's guards. But once D'Artagnan has handed over M. Bonacieux to the guards we know that he is the wisest of them all. He is from then onwards the established leader of the group.

D'Artagnan is the man who brings greatness to the three musketeers. Before they met him they were just unknown figures doing something or the other to annoy (تنگ کرنا) the Cardinal. But D'Artagnan introduces them to the court intrigue. They are now in the front row and have a place far above the other musketeers.

The Cardinal as well as Milady think D'Artagnan their major opponent and Milady does her best to remove him from her path, but she fails. The Cardinal hates him because he is his enemy, yet he is always trying to win him over to his side. He knows that D'Artagnan is the type of a man who can do great things for him.

D'Artagnan proves instrumental in the death of Milady because it was his personal concern that Madame Bonacieux should be released. He loved that little timid woman and once he found that Milady had murdered her, he thought that it was his duty to kill her. This he did and thus got rid of the most evil character in the novel.

At the end it is made clear that he was the greatest amongst his friends and the hero of the novel, by the fact that the Cardinal offers him a lieutenant's commission in the musketeers. Thus the Cardinal acknowledges him to be the greatest amongst his friends. His friends also agree with the Cardinal when they refuse his offer of the commission to each one of them. As Athos puts it, D'Artagnan is the only one who really deserves it.

Q. 4. What was the position of Louis XIII in France ?

Ans. Louis XIII was an autocrat who had no parliament to control and guide him. But Cardinal Richelieu, a churchman, had become so strong on account of his intrigues that the king was just a pawn (مہرہ) in his hands.

Louis XIII was a weak man. He did not possess much political wisdom. So though he did not like the all-powerful Cardinal yet he did not have the strength or the means to get rid of the chief minister. He had a party of his own but because of his weakness the party did not grow very strong. When M. de Treville organised the king's musketeers to support and help the king, the Cardinal replied by organising a body of soldiers called the Cardinal's guards.

So the king was only a party in France and that too a weak one. The Cardinal had managed to create a rift even between the king and the queen, with the result that the Cardinal could always play the king against the queen and win him over to his side.

The intellectual weakness of the king can be very clearly seen, when after the adventure at Carmes Deschaux the Cardinal gives his version of the events to the king who is very much annoyed with the musketeers. Then M. de Treville goes and gives his own version of the facts, and the king changes sides. He goes so far as to call the musketeers to the palace and rewards them.

He does not play any part in the administration of the country and has no part to play in its foreign affairs. It is

either M. de Treville or the Cardinal who manages things ; the latter is by far the most powerful man in the state.

The Cardinal decides on a war with England. It is more on account of his personal rivalry with the duke, yet the king knows nothing of it. He only knows that France is at war with England and goes to the field of battle to do his duty as the king.

Q. 5. Write a short note on the position of a nobleman in the France of Louis XIII.

Ans. The noblemen of France in the days of Louis XIII were essentially soldiers. The profession of arms was reserved for them. They looked down on the commoners, however rich they may be. The administration of the state was also in the hands of the nobility with the result that the commoners did not get much support from the state when they were ill-treated or subjected to injustice by noblemen.

A commoner may be very rich but even the poorest nobleman would keep him at a distance. M. Bonacieux is a rich man. D'Artagnan is one of his tenants yet the moment M. Bonacieux tries to become a little familiar (بے تکلف) with D'Artagnan, the latter snubs (جھڑک دیتا ہے) him and puts him in his place.

At the inn at Chantilly, Porthos neither pays the landlord nor leaves the inn. The landlord finds himself helpless. He cannot secure the help of the authorities in the matter, because even the governor is a nobleman and a friends of M. Porthos.

So we find that in the France of those days a nobleman occupied a far superior position than an ordinary citizen who had a very few rights against the former. Moreover, the commoner not being trained as a soldier was always afraid of the personal superiority of his adversary (مخالف).

Q. 6. What part did the gifts given by D'Artagnan's father play in his life ? Do you think they helped him in attaining success ?

Ans. The gifts that D'Artagnan received from his father were not very helpful to him. They were not so

substantial as to last long and were not so valuable as to play any important part in the life of the young man.

The first gift he received was the yellow horse. D'Artagnan rode to Paris on this horse. It was an old horse and it ate more than any other horse of its size would do. Its colour was so ludicrous (جس پر هنسی آئے) that it led D'Artagnan into serious trouble at Meung where he attacked the Comte de Rochefort for laughing at his horse. The horse was eventually sold by D'Artagnan at Paris for a small sum of three crowns.

The second gift was a sum of fifteen crowns that D'Artagnan received from his father. It was a very small sum and could not last long. With it he paid the expenses of his journey to Paris, and it lasted him for a few days in Paris. But the sum was so small that it was soon spent. So this gift also was spent and gone by the time D'Artagnan got his bearings in Paris. But for D'Artagnan's personal ability and good qualities it would not have been of much help in making his career a success.

The last gift was the letter addressed to M. de Treville. This letter was stolen by the Comte de Rochefort at Meung. D'Artagnan felt its loss very much, and its loss might have proved a great hindrance to his success at Paris, but things went his way and in spite of this loss he succeeded in finding a place for himself.

So we find that D'Artagnan was an absolutely self-made man. His father's training did help him very much, but all the material gifts given by him were of no avail to D'Artagnan.

Q. 7. Did D'Artagnan follow the advice that his father had given him ? Illustrate your answer with examples from the book.

Ans. D'Artagnan's father had lived in France in the days of chivalry but when D'Artagnan grew up and entered the world things had changed quite a lot. His old father was living in an out-of-the-way place and did not know all about the change. So he gave some advice to D'Artagnan according to his own lights, which he followed only in some particulars.

The first piece of advice given to D'Artagnan by his father was that he should always behave like a gentleman. This D'Artagnan followed throughout his life. When he calls on M. de Treville, he refuses to accept any financial help from him in spite of the fact that he was then in very straitened circumstances (خراب حالات میں تھا). Again when D'Artagnan was promoted to the musketeers M. des Essarts offered to help him but he refused to accept that offer.

In all his dealings with his friends as well as enemies D'Artagnan proved a strong man. All his dealings were strictly gentlemanly and above board. He hates the Cardinal when he finds out that he was planning to get the Duke of Buckingham murdered. He would have sent a warning to the latter had he not been afraid of the fact that that would amount to treason (غداری).

The second piece of advice that his father gave him was that he should not bow before anyone except the king and the Cardinal. He follows this advice only in part in so far as he bows before no one except the king and M. de Treville. He is from the very beginning against the Cardinal. It was quite a wise step on his part, because had he not made a decision for himself at Carmes Deschaux he would never have risen as high as he did. So in this matter he did well in not following the advice of his father.

D'Artagnan's father advised him to fight duels in spite of the fact that they were prohibited (ممنوع) by law. This was a very dangerous advice, and had D'Artagnan not been a very lucky man; he would not have survived it (اس کی زندگی نہ بچتی). It was under the influence of this advice that D'Artagnan challenged the Comte de Rochefort at Meung, and was wounded. It was again his advice that made him accept three challenges to duels on his very first day in Paris. It is very probable that D'Artagnan would have been a dead man had the guards not arrived on the scene. We can say that these duels made him, but then it can also be said that they had brought him almost face to face with certain death.

We find that as D'Artagnan grew more accustomed (عادی ہو گیا) to live in Paris he began to realize the uselessness of duels and fought none. So he did not follow the advice of his father in this matter from the moment he grew up sufficiently to understand what will, and what will not, be to his advantage in the world in which he lived.

The last piece of advice that his father gave him was that he should keep the yellow horse till its death. This was simply impossible to follow. The horse ate so much that D'Artagnan could not afford the luxury of keeping it and he was so old that it could not be of any use to D'Artagnan, so he sold it as soon as he reached Paris.

Q. 8. Why was D'Artagnan not given a place in the musketeers by M. de Treville ?

Ans. M. de Treville did not take D'Artagnan in the musketeers on two grounds. The first one that he told the young man was that the musketeers were the best corps. In it only the bravest men were selected. So to become qualified for admission in the musketeers one must have done something really great in a battle, or he should have shown his qualities in some other great action.

This argument is not a very sound one because we find that Athos and Aramis joined the musketeers directly without having passed through any other company of soldiers. The reason for the refusal of M. de Treville is not far to seek.

In those days France was divided into two camps. There was the Cardinal on the one side and the king on the other. The Cardinal was a great intriguer and had his spies almost everywhere in France and abroad. M. de Treville was careful that those spies should not enter his musketeers. He, therefore, wanted to be sure about all his musketeers, and did not admit anyone to his corps about whom he had some doubt.

D'Artagnan's story about the incident at Meung and the loss of the letter from his father addressed to him did not convince M. de Treville. He thought that the young

man was most probably an agent of the Cardinal. So he asked him different questions that might expose him. But D'Artagnan proved to be quite true in his professions.

Even then because M. de Treville was not absolutely sure so he decided to send him to the royal academy for training so that he may know more about the young man before offering him anything substantial.

Q. 9. What is the first impression about M. de Treville that you form when you see him in his office?

Ans. M. de Treville lives in a huge mansion which clearly signifies that he is a very rich man. In the courtyard we see many musketeers in full uniform. They are playing different games mostly with their bare swords. That shows on the one hand, that M. de Treville is a very powerful man in Paris, and on the other hand, that the men whom he commands are very brave, bold and fearless.

As soon as we enter the ante-chamber of M. de Treville we notice many people sitting there and waiting their turn to see the great man. They have their petitions (درخواستیں) in their hands. This shows that M. de Treville is not only a captain of the musketeers he is also an administrator and a politician. People come to him with different applications which he grants or refuses according to his own likes and dislikes.

After forming these opinions about M. de Treville we enter his office with D'Artagnan. The first impression that he gives us is that of a very cultured man who, in spite of all his power, welcomes an unknown young man very courteously. But as soon as Aramis and Porthos enter the room it becomes clear that under his mild manners there is a strong and stern man. His men know him and even the wildest of them does not possess the courage to face him when he is angry.

As soon as Athos appears on the scene we see yet another side of M. de Treville's character. He is very tender and good when he realizes that his men are prepared

to risk their lives to do his bidding (اسکا حکم ماننے کے لئے). When Athos falls down unconscious (بے ہوش ہو جاتا ہے) M. de Treville is like a tender mother whose only son is suddenly taken ill.

The last impression that we form about M de Treville in this first meeting is that he is very careful in selecting his people. He examines D'Artagnan very closely regarding his political associations (تعلقات). It is a searching examination which shows that M. de Treville was a cautious man and that he did not believe in being hoodwinked (دھوکہ کھانا) by any tricks of his opponents.

Q. 10 What was the palace intrigue to which D'Artagnan was introduced by M. Bonacieux ?

Ans. M. Bonacieux introduced D'Artagnan to the palace intrigue when he came to him and told him that his wife had been abducted and that he wanted D'Artagnan to help him in recovering her.

He then disclosed that it was a political abduction on account of a palace intrigue. The queen was in love with the Duke of Buckingham and the Cardinal had come to know of it. The Cardinal and the queen were sworn enemies. So the Cardinal had decided to disgrace the queen. For that purpose he had sent an invitation to the duke to come to Paris and see her. It was a forged invitation so that it may appear that it was coming from the queen.

The plot was laid so that when the duke came to Paris, he would be asked to go and see the queen, and he would then be arrested. That would disgrace the queen in the eyes of the king and the world.

M. Bonacieux was of the opinion that his wife had been abducted so that she might be used in the furtherance of this plot. He justifies this conclusion on the ground that Madame Bonacieux was in the confidence of the queen and had been introduced to the palace by M. de La Porte, the confidential valet of her majesty. This was done to let the queen have at least some people around her on whom she might be able to rely.

Q. 11. What were the consequences (نتائج) of the recovery of Madame Bonacieux by M. D'Artagnan.

After releasing Madame Bonacieux from the four guards who had come with her, D'Artagnan took her to the house of Athos and then informed M de La Porte about it. On the advice of the latter D'Artagnan went to the house of M. de Treville, so that he may make an alibi (یہ ثابت کرنا کہ کسی جرم کے ارتکاب کے وقت کوئی شخص کسی دوسری جگہ تھا) for himself.

On his way back from the house of M. de Treville he saw a woman moving about in the streets of Paris. He followed her and recognised her as Madame Bonacieux. He then went with her to her destination. When she entered a house he left her and came back to his own apartment.

On arrival there he found that M. Athos who had come to see him and was waiting for him in his room had been arrested in his place. This took D'Artagnan back to the mansion of M. de Treville whom he told all about the arrest of Athos.

When D'Artagnan was once again on his way back to his house he saw Madame Bonacieux returning with a man. It is here that we come to know that the duke had been to the palace and was now returning to his lodging with Madame Bonacieux. We further discover that Madame Bonacieux had been out at such a late hour on this very important and dangerous mission.

M. D'Artagnan has by this act of his come out openly against the Cardinal and from now onwards he is on the way to great adventures and still greater intrigue. The recovery of Madame Bonacieux was the turning point in his life because now there is no turning back for him. He is in the camp of the queen and the king and he will remain there. It is again this fact which gives sufficient confidence to Madame to give him the letter of the queen to the duke and to send him to England on a very dangerous mission.

Q. 12. What changes did the arrest and imprisonment of M. Bonacieux bring on him ?

Ans. Bonacieux was a very timid and cowardly person. He was arrested by the guards and for the first time in his life he had an experience of the Bastille (a prison in Paris which was known for its horrors). He realized there that the Cardinal was a very powerful man and that he was himself so weak that without powerful support he would rot there all his life, and no one would release him.

When he had realised this he was taken to the presence of (حضور میں) the Cardinal, who treated him in a very friendly way. The Cardinal knew that the poor man knew nothing about the intrigues of his wife. He assured him of his friendship and gave him some money. This pumped up M. Bonacieux and raised his morale beyond all measure. He was then told that he can look forward to greater rewards if he brought them any information about the confidential work that his wife was doing for the queen in the palace.

M. Bonacieux had now turned a Cardinalist. The Comte de Rochefort was the man with whom he had to remain in contact. He assured M. Bonacieux that if he brought some really important news he would be made a nobleman by the Cardinal.

The result of all this was that when Madame Bonacieux came to offer him some reward for going to London and bringing back the queen's studs, he refused point blank. He was then thinking of his being a Cardinalist and therefore he refused to do anything at the bidding of his wife. He had forgotten that he had been asked to spy on his wife. When he remembered that, he tried to find out why he was expected to go to London but Madame had now become careful, so she did not tell him anything more about it.

He immediately conveyed the information, that the queen was anxious to send someone to London, to the Comte de Rochefort. The result was that as many as three attempts were made on the life of the four friends during their onward journey.

M. Bonacieux gained a lot of confidence in himself, when he knew that he was a party man of the Cardinal. That is why he tried to be familiar with D'Artagnan on the morning after Madame Bonacieux's second abduction and the young nobleman had to snub him.

M. Bonacieux was a mean and miserly fellow all his life but he became more so after entering the camp of the Cardinal, because we find him not only telling the secrets of his wife but also helping in her abduction.

Q. 13. Narrate briefly the life that Porthos led after he had been wounded at Chantilly.

Ans. Porthos was challenged by an unknown man at Chantilly. D'Artagnan knew that it was a planned attempt to stop them, so on his advice the three friends left Porthos there and continued their onward journey.

A duel followed in which Porthos was defeated. But the stranger did not kill him when he came to know that his name was Porthos and not D'Artagnan. He had taken him for the latter. Now the stranger left and Porthos was conveyed to the best room in the inn by the landlord.

Porthos was a very proud man. He did not want it to be known that he had been defeated in a duel. So he warned the landlord to keep that secret to himself and not to disclose it to anyone. He told everyone that he had slipped and injured himself.

Porthos was a gambler but because he was not an intelligent man, so he always lost. In the inn he gambled and lost all his money with the result that he had no money to pay either the landlord or the doctor who came to treat him. After some time the doctor asked the landlord for the bill and the landlord in turn asked Porthos. At this Porthos became very angry. He threatened the landlord with all sorts of things. The landlord got so scared that he never dared to ask him for money after that.

The landlord asked M. Porthos to shift to another inn but he refused. He was then asked to shift to some

other room so that the best room in the inn may be available for the customers who pay, but he refused to do even that.

Porthos's servant Mousqueton was with him. Now that they had no money to pay for their food, he began to raid the kitchen to get whatever he could. For wine he would throw a lasso (رسہ جس کے سرے پر گانٹھ لگی ہوتی ہے اور جس میں بوتل کا کاک پھنس سکتا ہے) through a small hole in the cellar (تہ خانہ) and draw bottles of wine out through it. So they lived like this for some time till D'Artagnan reached there.

He then paid their bill and promised to take Porthos with him on his way back to Paris. He left with Porthos the horse that the Duke of Buckingham had sent for him. But when he came back he found that Porthos had sold his horse to the governor of the place.

Q. 14. Why was Aramis thinking of becoming an abbe at Crevecoeur? Why did he change his mind later on?

Ans. At Crevecoeur Aramis was all alone. So he began to think that his wound was a warning from God and that he should change his way of life. He decided to leave the musketeers and to enter the church. For that purpose he called in the local clergymen and began to get religious instruction from them.

He changed into the dress of a clergyman, began to eat the food prescribed for them and started his training preparatory to becoming an abbe. When D'Artagnan came back to inquire about him, he found Athos so much absorbed in his new life that he welcomed D'Artagnan very coldly.

It was only after some time that D'Artagnan managed to break the initial reserve (ابتدائی سرد مہری) and the clergymen left. Aramis then explained to him that in his early youth he was quite at the verge of entering the church when he fought a duel and killed his opponent. He then

postponed his entry. Now he had decided to go back to his real vocation (پیشہ).

At this stage D'Artagnan gave Aramis a perfumed letter that he had found at the latter's house. The moment Aramis read it, he began to dance round the room. He threw away his clergyman's cap and ordered a regular meal in the place of his vegetarian diet (سبزی کی غذا جس میں گوشت اور انڈے بالکل نہ ہوں).

It is at this stage we learn that the real reason why Aramis was going to join the church was that he had not heard from his beloved and he had thought that she had proved faithless to him. Now that he had received a letter from her he knew that the reason for this delay was that she had been out of Paris. Therefore, he had found the life of a musketeer very interesting once again and had given up the idea of becoming an abbe.

Q. 15. How did Athos discover that Milady was his wife ? What were the results of that discovery ?

Ans. D'Artagnan wanted to discover the whereabouts of Madame Bonacieux. For that he began to follow Milady. He fought a duel with her brother-in-law, Lord Winter. He defeated him but spared the life of the Lord. As a result of it Lord Winter introduced D'Artagnan to Milady.

D'Artagnan had found out that Milady was in love with the Comte de Wardes. So one day he posed as if he was the Comte and managed to enter the bedroom of Milady. She took him to be the Comte and gave him a ring as a present. But when she discovered that he was D'Artagnan she tried to stab him with a dagger. He, however, escaped. During the scuffle (هاتھا پائی) that followed her attack, D'Artagnan noticed that Milady had been branded on one of her shoulders.

He came back and told the whole story to Athos. When he ultimately showed him the ring, Athos recognised it as one belonging to his mother which he had given to his wife, whom he had left on discovering that she was a branded

thief. Now Athos was sure that Milady was no other than his wife.

This discovery had great consequences. It was on the strength of this knowledge that Athos went to Milady at the tavern of the Red Dovecote, and got from her the letter of the Cardinal which was no less than a death warrant for D'Artagnan.

It was again on that score that Athos took it on himself to find out Milady and punish her. He told Lord Winter that it was his duty to do so, because he was her husband. We know that if he had not been interested in the matter, the others should not have discovered and punished her.

Q. 16. Describe the different attempts that Milady made on the life of D'Artagnan ?

Ans. D'Artagnan entered the bedroom of Milady showing himself to be the Comte de Wardes. When Milady discovered who he was, she attacked him and tried to stab him. He however escaped unhurt. This was the first attempt which Milady made herself.

She now took two assassins into her confidence. She showed D'Artagnan to them, as his company was leaving Paris for the field of battle, and made a promise that if they killed him they would receive a handsome reward.

These assassins followed the company of A'Artagnan to the field of battle. Then one day A'Artagnan went out for a walk. He took a lonely road. On his way back, he was fired at from behind a rock. The bullet passed through his cap but did not hit him. He carried the cap back with him. On an examination of the cap he discovered that the guns from which the bullets had been fired were not service muskets (فوجوں کی بندوقیں). So it was clear that it was an attack by some personal enemy. D'Artagnan knew the Cardinal would not stoop so low, so he concluded that it must be Milady.

Next day D'Artagnan was sent for scouting (دیکھ بھال کرنا) to the bastion of Saint-Gervais. He had with him two guardsmen and two soldiers who had volunteered them-

selves for the purpose. The soldiers lagged behind (پیچھے رہ گئے) as they went near the bastion. When D'Artagnan was returning, he was fired at. He posed as if he had been hit and fell down. The two soldiers came near him happily. He attacked them suddenly and wounded one. The other tried to escape to the enemy but was killed by their bullets. From the wounded man D'Artagnan found that they had been deputed to kill him by Milady.

That was not the end of the story. D'Artagnan now received a package of Anjou wine from the steward of the musketeers. It was really sent by Milady. He invited some of his friends from the guards to come and drink with him. They were not free so the feast was postponed. On the appointed day, the moment they were going to drink, the king arrived on the field of battle and they went to witness (دیکھنا) his arrival. When they came back the servant of D'Artagnan who had tasted that wine lay dying. So even this attempt failed.

The last attempt which Milady made was the worst one. She got a death warrant for D'Artagnan from the Cardinal. This was the one thing that could not fail, but Athos came to know of it and he went and got it from her by threatening her that he would expose her (اس کے راز فاش کر دیگا).

So we find that all the attempts made by Milady on the life of D'Artagnan failed in spite of her cunning and ability.

Q. 17. What action was taken by the musketeers to save the life of the Duke of Buckingham ? Do you think they were justified in taking such action ?

Ans. The musketeers were thorough gentlemen. They were brave people and they never spared their enemies. But they never stooped down to underhand tactics. When they learnt that the Cardinal had asked Milady to get the Duke assassinated (قتل کرادے) they were very much perturbed because they felt that it was a very mean act on his part.

They wanted to help the Duke by warning him of the danger that lay ahead. But they knew that during the

war if they sent any message to the duke that will be considered treason (غداری) so they decided to send the warning indirectlv, *i.e.*, to the queen on the one hand and Lord Winter on the other.

The second difficulty was that they could not leave the field area. But this was solved when they decided to send their servants in their place. To contact the queen, Aramis offered to write to his so-called cousin who would convey the message to the queen.

Bazin was sent to Tours with a letter to the cousin of Aramis that was to be conveyed to the queen by her. Planchet went to London with a letter to Lord Winter telling him that Milady was going to England to murder some one and that he should be careful. These letters reached in good time.

Lord Winter arrested Milady on her arrival in England. But unfortunately he did not know what Milady was capable of with the result that she managed to escape and to get the Duke assassinated.

The queen on her part sent La Porte to the Duke to warn him of the danger to his life, but La Porte reached too late. The mischief already had been done.

The action of the musketeers is justified because they believed in fair play and this was in line with the chivalrous traditions of France. In case the Cardinal lowered himself to such tactics as the murder of his opponent he would be lowering the moral standard of France in the eyes of the world, so the four friends decided to warn the Duke and undo the treacherous plot (غدارانه سازش) of Milady.

Q. 18. Why was D'Artagnan made a musketeer by the Cardinal ? Give your reason for this act of D'Artagnan's enemy.

Ans. The Cardinal was a very shrewd (سمجھدار) man. He had a knack of knowing the men with whom he had to deal. In the case of D'Artagnan, the Cardinal had come to know long before he came to the battlefield that he

was the one man who could annoy him so long as he was in the opposite camp.

The Cardinal had called D'Artagnan to his palace in Paris, and had offered him an ensign's commission in his guards with a promise of further promotion (ترقی) after the war. D'Artagnan rejected the offer because he did not want to be separated from his friends. It was then that the Cardinal told him that he had been protecting (حفاظت کرتارہا) him and that he would not do so any further. The result was the three attempts made by Milady and her agents on the life of D'Artagnan.

The Cardinal had not done anything against D'Artagnan so far. He was neutral (غیر جانبدار) waiting to see if D'Artagnan could face the storm let loose by his enemies. He could not but admire that he had been able to keep going in spite of the fact that Milady was a terrible enemy.

It was at this stage that the four friends went to the bastion of Saint-Gervais. The whole camp was full of praise for their bravery and courage. M. de Treville told him how Athos had gone back and brought with him the napkin that they had been using as a flag, in spite of the fact that the enemy was raining bullets at the very place. It was only lucky that Athos was not hit because the napkin had been pierced by bullets at three places.

The Cardinal was very much impressed by the courage of these four men. He was a great man in so far as he could see the merits of even his opponents. So he asked M. de Treville to give him that napkin, so that he might get three Fleur-de-lis made in three of its corners, and present it to the musketeers as 'colours' for their company. M. de Treville told him that D'Artagnan had played an important role in the adventure, and because he was not a musketeer so it would be unfair to him to give the napkin as colours to the musketeers. The Cardinal thereupon ordered that D'Artagnan be made a musketeer forthwith.

It looks as if by this time the Cardinal was thinking of making another attempt at winning over the plucky (دلیر)

young man. Now that he failed to get him into the guards, he decided to win him over as a musketeer and thus rid himself of a great enemy and win a loyal and brave friend.

Q. 19. By what means did Milady escape from the prison? Give a detailed account of the tactics she used.

Ans. Milady was a very clever person. When she found herself in prison, she at once began to think of some way by which she may succeed in getting out of the place. She soon found out that it could only be done by winning over Felton who had been placed at the head of her guards.

He was a Puritan, so Milady began to sing hymns. She would repeat prayers throughout the day. This impressed Felton very much. Lord Winter had told Felton that he should neither talk to her himself, nor should he allow others to do so. But Felton was so much impressed by her religious fervour that he asked her why she had been put in the prison. This was Milady's opportunity.

She told him that as a young girl she was wronged by the Duke of Buckingham and when she threatened that she would disclose this wrong done by him to the world, she was branded as a thief, so that no one may believe her. And now she was being kept as a prisoner.

Felton was very sorry to know all this, especially because as a Puritan he had already heard a lot about the crimes committed by the Duke. So he decided to help Milady and to avenge her by killing the wrong-doer.

He managed to hire a ship. One night he cut the iron bars of Milady's room and then took her with himself down to the shore. They boarded the ship. He was, on his request, dropped at Portsmouth. He promised to come back if he could by ten o'clock. If he did not arrive by then Milady was to sail for France.

Milady was not the woman to remember her friends, once she had made use of them to her own advantage. So as she heard the cannon shot announcing the murder of the Duke, she ordered her ship to sail, and reached France safe and sound.

Q. 20. Why was D'Artagnan arrested, and how did he fare as a result of it ?

Ans. After the murder of Buckingham Milady reached France. She had found out from the talk of Lord Winter that Athos, D'Artagnan or a friend of theirs had played the informant (جاسوس کا کام کیا تھا) against her. She knew that it was most probaly D'Artagnan, so she told the Cardinal that D'Artagnan had been discovering state secrets and had informed the enemies of France about them. This was a serious charge because it meant treason.

The Cardinal had to fulfil the promise that he had made to Milady when she went to England. Now that she had fulfilled her part of it, she was anxious that he should not delay the matter. The Cardinal therefore found that he had a good excuse for getting D'Artagnan arrested and executed (سزائے موت دینا). He ordered his arrest.

The Comte de Rochefort arrested him but his friends kept him in their custody and presented him before the Cardinal. The Cardinal told him all the charges that had been levied (لگائے گئے تھے) against him by Milady. D'Artagnan denied those charges. He then brought counter-charges (جوابی الزامات) againt Milady. The Cardinal promised that if those charges were found correct Milady would be punished for the crimes she might have committed.

D'Artagnan told him that she had already been punished. The Cardinal was shocked but he was happy at heart. He knew that Milady was not a woman who could be relied upon and he was glad that she had been killed. He had always been afraid that she might turn upon him (اسکی مخالف بن جائے) any moment.

Now that he was no more bound to Milady to get D'Artagnan killed, he thought that it would be good for him if he won over D'Artagnan by forgiving him, and thus saving his life. He added to this pardon a lieutenant's commission in the musketeers. D'Artagnan who was expecting a death sentence was overjoyed at the Cardinal's kindness and became his faithful servant.

SECTION IV

EXPLANATIONS WITH REFERENCE TO THE CONTEXT

Passage No. 1.

"My son," said the old Gascon nobleman, "my son, this horse was born in your father's house, about thirteen years ago, and has remained in it ever since, which ought to make you love it. Never sell it—allow it to die tranquilly and honourably of old age; and if you make a campaign with it, take as much care of it as you would of an old servant.

Difficult Words

Tranquilly—quietly (سکون سے).

The passage is taken from *The Three Musketeers*, written by Alexander Dumas. The author is narrating the leave-taking (رخصت ہونا) of D'Artagnan when he leaves his home in Gascony to go to Paris and to start his career as a soldier.

D'Artagnan's old father gave him three gifts. They were, fifteen crowns in money, a letter addressed to M. de Treville, the captain of the musketeers and an old horse.

In this passage D'Artagnan the senior (father of the hero of the novel) tells his son that the horse he was giving him was thirteen years old and it was born in his stables, so he should love it. He further advises him not to sell the horse at any cost and to keep it till its death. In case D'Artagnan the junior goes to the field of battle he should look after the horse as if it was an old servant.

The son found that the horse ate too much and that it was too old to be of much use. He, therefore, sold it as soon as he reached Paris.

Passage No. 2.

The host, who was not endowed with great perspicacity, did not notice at all the expression which his words called up in the countenance of the unknown. The latter arose from the window upon the sill of which he had been leaning his elbow, and knitted his brows like a man suddenly disturbed.

Difficult Words and Expressions

Endowed—given by God. *Perspicacity*—mental penetration (سمجھنے کی قوت). *Expression*—the condition of the face expressing the feelings of a person (چہرے کی حالت) *Countenance*—face. *Knitted his brows*—(گھوری ڈالی).

The passage is taken from Dumas's novel *The Three Musketeers.*

M. de Artagnan had a quarrel with the Comte de Rochefort at Meung. He was seriously injured and was removed to the kitchen in the inn so that his wounds may be dressed.

The host was having a look at the clothes of the young man when he found a letter addressed to the captain of the musketeers—M. de Treville.

The Comte de Rochefort asked the host what was in the pocket of D'Artagnan. The host told him that it contained a letter addressed to M. de Treville. This was quite a shock to the Comte. His expression changed suddenly but the host was a dull person so he did not notice the great change. The Comte de Rochefort rose from the sill against which he was leaning.

We later on find that he stole the letter and went his way. When D'Artagnan found that the letter had been stolen he was very much shocked but then nothing could be done in the matter.

Passage No. 3.

And without waiting until the new-comer should himself respond to this proof of affection, M. de

Treville seized his right hand, and pressed it with all his might, without perceiving that Athos, whatever might be his self-command, allowed a slight murmur of pain to escape him, and, if possible, grew paler than he was before.

Difficult Words and Expressions

Respond to—reply to, react to. *Might*—strength. *Perceiving*—noticing. *Self-command*—self-control (اپنے اوپر قابو).

The paragraph is taken from Alexander Dumas's novel *The Three Musketeers.*

M. de Treville calls the three musketeers to his office but only two of them, namely, Aramis and Porthos, arrive. They tell him that Athos was suffering from small-pox. They say so because they do not want to tell the captain about the incident in which he was injured the previous night.

In the meanwhile somebody goes and tells Athos that he was wanted by the captain. He is seriously wounded but he puts on his uniform and rushes into the office of M. de Treville. The captain is very glad to see so much devotion (وفاداری اور محبت) in his musketeers. He asked Athos to bring out his hand so that he may shake it. But before Athos can do that M. de Treville caught hold of his hand and shook it in such a way, with all his strength, that a slight cry of pain passed through the lips of Athos. The musketeers was already very pale but he became still more so. We learn later on that Athos fell unconscious and regained consciousness only after the surgeon had been called in.

Passage No. 4.

M. de Treville, after having written the letter, sealed it, and rising, approached the young man, in order to give it to him. But, at the very moment that D'Artagnan stretched out his hand to receive it, M. de Treville was highly astonished to see his *protege* make a sudden spring, become crimson with passion,

and rush from the room, crying—"Ah ! 'Sblood ! he shall not escape me this time !"

Difficult Words and Expressions

Approached—went near. *Protege*—a person under one's protection (جو شخص کسی کی حفاظت میں ہو). *Spring*—jump. *Passion*—anger.

The passage is taken from *The Three Musketeers*, written by Alexander Dumas.

M. de Treville subjected D'Artagnan to a severe cross-examination to find out if he was an agent of the Cardinal. He found that he was not. It was only then that the shrewd (سمجھدار) captain decided to help him by giving him a letter of introduction to the Director of the Royal Academy, so that he may get his training there free of charge.

The captain now sat down to write the letter while D'Artagnan still stood by the window looking over the street. As the captain was giving him the letter to the Director of the Royal Academy, D'Artagnan became red with anger and jumped up and said that he would not escape him that time. As a matter of fact D'Artagnan had seen the Comte de Rochefort, the man with whom he had quarrelled at Meung, and he was talking about him.

D'Artagnan then ran out of the room so that he may overtake the man and may challenge him, but he could not find him. All that he gained was two challenges to duels from Athos and Porthos with whom he had collided in a hurry to reach the street.

Passage No. 5.

"If you are in a hurry, sir," said D'Artagnan, with the same simplicity with which a moment before he had proposed to put off the duel for three days, "If you are in a hurry, and if it be your will to despatch me at once, do not inconvenience yourself, I beg of you."

Difficult Words and Expressions

Despatch me—kill me.

The passage is taken from *The Three Musketeers*, a novel written by Alexander Dumas, a French novelist.

D'Artagnan, the hero of the novel, goes to Carmes Deschaux where Athos is already waiting for him. They have to fight a duel. D'Artagnan knew no one in Paris, so he had no seconds. Athos had asked his two friends Aramis and Porthos to come and act as his seconds.

Athos had a wound so D'Artagnan proposed that he should use the balsam that he had received from his mother and the duel may be postponed for three days so that he may be cured before he fights again. Athos did not agree. He was getting impatient because his friends had not come by then.

It is at this moment that D'Artagnan speaks these lines. He tells Athos that if he is anxious to fight early, he (D'Artagnan) was prepared to fight even without seconds, and that Athos should not worry on that score. The words that, "If you are anxious to kill me, etc.," are added to show modesty, otherwise D'Artagnan was not the man to be afraid of any one.

The fight could not take place due to the interference of the guards.

Passage No. 6.

"Come here, captain," said he, "come here, that I may scold you. Do you know that his Eminence has just made fresh complaints against your musketeers? Why, these musketeers of yours are very devils - fellows to be hanged."

Difficult Words and Expressions

Scold you—(جھاڑ پلاوں). *Fellows to be hanged*—fellows that should be hanged.

The passage is taken from Alexander Dumas's *The Three Musketeers.*

The Cardinal complained to the king about the attack on and losses to the guards at Carmes Deschaux. So, as soon as M. de Treville reached the palace to win over the king, he found that the Cardinal was already there and had converted the king to his side.

It is here that the words given above are spoken by the king. He has been winning at cards and is very happy. He tells M. de Treville that the Cardinal had complained against the musketeers and that the musketeers are so unruly that they deserve to be hanged.

But M. de Treville managed to bring the king round to his side by telling him that it was his (the king's) victory over the Cardinal. The king then told M. de Treville that he should bring those musketeers to the palace so that he may reward them.

Passage No. 7.

Porthos had seen nothing in all this but a tryst, given by a lady to a cavalier, or by a cavalier to a lady; which had been disturbed by the presence of D'Artagnan and his yellow horse.

Difficult Words and Expressions

Tryst—appointment. *Cavalier*—courtly gentleman (بانکا نو جوان).

The passage has been taken from *The Three Musketeers*, written by Alexander Dumas.

M. Bonacieux came to the room of D'Artagnan and told him about the court intrigue as a result of which his wife had been abducted. He then saw a man in the street and told D'Artagnan that he was the man whom he suspected of being the abductor. D'Artagnan at once recognised him as the man whom he had seen at Meung. So he rushed out to overtake and challenge him to a duel.

On the way down the stairs he met his three friends who were coming to see him and told them his mission. He proceeded further, but his friends began to discuss the meeting D'Artagnan had with the Comte de Rochefort earlier.

Porthos in his usual simple way expresses his opinion about the episode (واقعه) in Meung in the passage given above. He thinks it was just an appointment between a young man and his beloved (Milady), and D'Artagnan and his horse had disturbed them. So it is of no importance.

Passage No. 8.

"All at once a tall, dark man, with the manner of a gentleman, came towards me, accompanied by five or six men, who followed at about ten paces behind him; and, in the politest tone, 'Duke,' said he to me, 'and you, madame,' continued he, addressing the lady, who had hold of my arm——".

Difficult Words

Paces—(قدم).

The passage is taken from *The Three Musketeers*, written by Alexander Dumas.

D'Artagnan tells his friends all that he has learnt about the court intrigue from M. Bonacieux. Aramis tells them that it must be true and in support of it tells them about an incident that had happened to him.

It is Aramis who is speaking in this passage. He had gone to the house of a clergyman and was coming out of it with a woman whom he called the clergyman's niece but who was really his beloved. He could not be recognised, and because he had the same build as that of the Duke of Buckingham he was mistaken for him.

As he came out he was put under arrest along with the woman who accompanied him, by a tall, dark, gentleman, who had some soldiers with him.

Later on when their identity was discovered they were set free.

Passage No. 9.

"Pardon me," sir, said D'Artagnan, who had profited by the moment he had been left alone to put back M. de Treville's clock three-quarters of an hour.

"I thought, as it was yet only twenty-five minutes past nine, it was not too late to wait upon you."

Difficult Words and Expressions

Profited by the moment—made good use of the time. *Put back the clock*—put the hands of the clock back so that it appeared that it was earlier than it really was.

The passage is taken from the French novel, *The Three Musketeers*, written by Alexander Dumas.

D'Artagnan was keeping a watch on the people coming in and going out of the house of M. Bonacieux. When he saw Mauame Bonacieux being brought to the place, he attacked the guards and conveyed her to the house of Athos from where she was taken away by La Porte, the queen's confidential servant.

On the advice of La Porte M. de Artagnan went to the house of M. de Treville to build up an alibi for himself.

As soon as he entered the room he put the clock back by forty-five minutes. When M. de Treville asked him why he had come at such a late hour he told him that it was not very late and pointed towards the clock. By this device D'Artagnan managed to be at the house of M. de Treville at the time when he was supposed to have released Madame Bonacieux. So that M. de Treville could appear for him and say that he was with him at that time and could not have committed the crime.

Passage No. 10.

D'Artagnan ran after her. It was not a very difficult thing for him to overtake a woman embarrassed with her cloak. He came up to her before she had traversed a third of the street. The unfortunate woman was exhausted, not by fatigue, but by terror, and when D'Artagnan placed his hand upon her shoulder, she sank upon one knee, crying in a choking voice.

Difficult Words and Expressions

Embarrassed—encumbered (الجھی ھوئی). *Traversed*—crossed. *Exhausted*—tired. *Choking*—the voice which does not come out normally.

The passage occurs in *The Three Musketeers*, written by Alexander Dumas.

D'Artagnan was on his way back from the mansion of M. de Treville when he noticed a woman going towards the house of Aramis. He followed her and discovered that she exchanged handkerchiefs with a woman who was in the apartment of Aramis.

When the former woman retreated (پیچھے مڑی) D'Artagnan followed her. The woman noticed this and began to run. D'Artagnan soon overtook her and placed his hand on her shoulder. This created so much panic in the woman that she sank down and almost fainted, so much so that she could not speak out clearly.

D'Artagnan discovered later on that she was Madame Bonacieux.

Passage No. 11.

And as if he felt that only a violent effort would give him the strength to detach himself from the hand he held, he sprang away, running, while Madame Bonacieux knocked, as she had done at the shutter, three slow regular taps ; then, when he had gained the corner of the street, he looked around : the door had been opened and shut again—the mercer's pretty wife had disappeared.

Difficult Words and Expressions

Detach—to separate (الگ کرنا). *Shutter*—the covers on the window. *Taps*—knocks. *Mercer*—dealer in textiles (بزاز).

The passage is taken from Alexander Dumas's novel, *The Three Musketeers*.

D'Artagnan had been walking along with Madame Bonacieux so that she may not incur any danger in the streets. But as soon as they reached her destination, she got a promise from him that he will not follow her any more.

Madame Bonacieux thanked him for the promise and gave him her hand to kiss. D'Artagnan did not want to let that hand go. So he suddenly jumped and ran away from the place. Madame Bonacieux knocked at the door in a peculiar way. It was a signal that they had agreed upon. The door was at last opened and she went into the house.

We later on discover that she had gone to that house to take the duke with her to the palace. But she did not tell this to D'Artagnan.

Passage No. 12.

"There, duke," said he, "you were right, and I was wrong. The whole intrigue is political, and there is not the least question of love here in this letter. But, on the other hand, there is great question of you."

Difficult Words and Expressions

Intrigue—(سازش). *Question of you*—matter concerning you.

The passage is taken from the novel, *The Three Musketeers*, written by Alexander Dumas.

The Cardinal came to know of the visit of the Duke of Buckingham to the palace to see the queen. He further knew that the next day was spent by the queen in writing a letter. He concluded that it must be addressed to the duke.

The Cardinal told the king that the duke had been in Paris and gave a hint about the letter that the queen had been writing. The king thought that there must be an intrigue between the duke and the queen and the letter must throw some light on the matter. He, therefore, ordered that the papers and even the person of the queen should be searched and the letter recovered.

When he got the letter he found that it was addressed to the King of Spain, the queen's brother, and in it there was a plan by which the Cardinal might be forced to resign. In the passage given above the king showed the

letter to the Cardinal very happily because it contained only a political intrigue. He further told him that there was a matter, in the letter, that concerned him (the Cardinal) very much. The king was referring to the plan to overthrow the Cardinal.

Passage No. 13.

In fact, her position was terrible. Buckingham had returned to London, Madame de Chevreuse was at Tours. More closely watched than ever, the queen felt certain that one of her women was playing her false, but she could not know to tell which. La Porte could not leave the Louvre. She had not a soul in the world in whom she could confide.

Difficult Words and Expressions

Plaving false—(دھوکہ دینا). *Confide*—to tell the secret (راز دار بنانا).

The passage is taken from *The Three Musketeers*, written by Alexander Dumas.

The king was asked by the Cardinal to tell the queen that she should appear at the ball wearing the twelve diamond studs that he had given her. The king knew that there must be some great secret behind it, that is why the Cardinal wanted her to wear them. So he questioned the queen about her conduct. She asked him what he meant. He, thereupon, told her that she should wear the diamond studs at the ball.

This is where the passage occurs. The king has left the queen. She reviews all the facts. Buckingham has gone away to London with the studs. He cannot be contacted. Her friend, Madame de Chevreuse, is being watched by the men of the Cardinal. Now the queen knew that someone of her women was acting as a spy of the Cardinal She could not send La Porte, her confidential servant, out of the palace. She felt quite lost in the circumstances because there was no one from whom she could expect any help.

At this moment Madame Bonacieux who had heard everything that had passed between the king and the queen

came out of her hiding place and offered to help her out of the difficulty.

Passage No. 14.

"Pardon me for leaving you, my dear Madame Bonacieux," said he; "but not knowing you would come to see me, I had made an engagement with a friend. I shall soon return, and if you will wait only a few minutes for me, as soon as I have concluded my business with that friend, I will come to get you, and, as it is growing late, I will conduct you back to the Louvre."

Difficult Words and Expressions

Engagement—appointment (ملاقات کا وقت مقرر کرنا). *Conduct you back*—take you back with me. *Louvre*—the palace.

The passage is taken from Alexander Dumas's novel, *The Three Musketeers.*

Madame Bonacieux promises the queen that she will send her husband to London and get the diamonds back for her. She comes home and requests her husband to go to London. He refuses to do so. She then discovers that he has turned a Cardinalist.

M. Bonacieux tries to find out why he was expected to go to London, but now Madame is quite careful and she refuses to disclose the great secret. M. Bonacieux decides to go out at once to pass on this information to the Comte de Rochefort.

It is here that this passage comes in. M. Bonacieux asks the permission of his wife on the pretext that he had to see a friend with whom he had an appointment not knowing that she would be coming. It is getting late so he asks her to wait for him so that he may take her back to the palace when he returns.

Passage No. 15.

Aramis, not liking to soil his boots, apostrophized them rather sharply. Athos wished to restrain him, but it was too late. The labourers began to jeer at the

travellers and by their insolence disturbed the enquanimity even of the cool Athos, who urged on his horse against one of them.

Difficult Words and Expressions

Soil—to make dirty. *Apostrophized*—talked angrily. *Jeer*—deride (مذاق اڑانا). *Equanimity*—evenness of temper (ٹھنڈی طبیت کا ہونا). *Insolence*—insulting conduct (گستاخی).

The passage is taken from *The Three Musketeers*, written by Alexander Dumas, a great French novelist.

D'Artagnan, along with his three friends, left for London. On the way, at Chantilly, an unknown man mistook Porthos for D'Artagnan and challenged him to a duel. The friends left him there to fight his battle and proceeded further. At one place they found some labourers digging holes in the road.

It is here that the passage occurs. Aramis did not want to make his shoes dirty so he passed some angry remarks. At that the labourers began to laugh at him. This was very insulting. Even Athos who was generally very cool got angry at it and ran his horse on one of them.

They replied by bringing out their guns which were hidden in a ditch (کھائی). As a result of it Aramis was wounded and had to be left at the next town they came to.

Passage No. 16.

"Here," said he, drawing from the casket a large bow of blue ribbon all sparking with diamonds, "here," said he, "are the precious studs which I have taken an oath should be buried with me. The queen gave them to me, the queen takes them from me. Her will, like that of God, be done in all things."

Difficult Words and Expressions

Casket—small box. *Precious*—expensive (قیمتی). *Will*—wish, order.

The passage is taken from Alexander Dumas's famous novel, *The Three Musketeers.*

D'Artagnan reaches London and is conveyed to Windsor by the confidential servant of the duke. He tells the duke why he had come and gives him the letter of the queen. They come back to London.

The duke then takes him to the place where he had kept the studs. It is here that the passage comes in. The duke takes out the string of sparkling studs. He tells D'Artagnan that he had taken an oath that they should be buried with him when he died, but because the queen had ordered that they should be returned, so he would send them back. He emphasises this (اس پر زور دیتا ہے) by saying that for him the order of the queen is as preemptory as that of God.

It was later on that he discovered that two studs had been stolen from the string.

Passage No. 17.

"Zounds! sir, only because he had boasted that he would perforate the stranger with whom you left him in dispute, whereas the stranger, on the contrary, quickly brought him to the ground. Now, as M. Porthos is a very vainglorious man, he insists that nobody shall know he has received this wound."

Difficult Words and Expressions

Perforate—make holes in something. *On the contrary*—on the other hand. *Vainglorious*—proud.

The passage is taken from Alexander Dumas's novel, *The Three Musketeers.*

D'Artagnan was called to his palace by the Cardinal, but he was afraid that the visit might lead him into trouble, so he decided to leave Paris. He was also anxious to make enquiries about his friends whom he had left on the way while going to London.

The place which he reached first was Chantilly. He asked the landlord about Porthos.

It is here that the passage comes in. The landlord told D'Artagnan that Porthos boasted (شیخی مارتا تھا) that he would soon make holes in the body of the stranger who had challenged him. But when it came to fighting, the stranger wounded and defeated Porthos in no time. Now Porthos was a proud man and he had ordered the landlord that that secret should not be disclosed to anyone.

When D'Artagnan went to the room of Porthos, the latter told him that he had slipped and sprained his ankle and was, therefore, confined to bed.

Passage No. 18.

Like all the great nobles of that period, he rode and fenced to perfection. But still further, his education had been so little neglected, even with respect to scholastic studies, so rare at this time among gentleman, that he smiled at the scraps of Latin which Aramis sported, and which Porthos pretended to understand.

Difficult Words and Expressions

Fenced—wielded the sword (تلوار بازی کرتا تھا). *Scholastic studies*—formal education. *Scraps*—little bits.

The passage is taken from the novel, *The Three Musketeers*, written by Alexander Dumas.

D'Artagnan went out of Paris to enquire about his friends who had been left behind when he was on the way to London. He found that Porthos and Aramis were recovering from their wounds. He now proceeded to Amiens where he had left Athos trapped (پھنسا ھوا) amongst enemies.

He is thinking about Athos and is afraid that that friend of his might have been killed by the enemy.

In this passage he is recounting the qualities of Athos. He was a nobleman and as such knew the art of riding and

using his sword to perfection. But that was what almost every nobleman knew in those days, his distinction (امتیاز) lay in the fact that he had also received scholastic or formal education. But he never showed off his knowledge. Aramis knew a little bit of Latin with which he impressed his friends. Porthos knew none yet he posed as if he understood it. Athos knew much more than both and laughed in his sleeve at their slight knowledge.

Luckily D'Artagnan found that Athos was not only alive but still in a state of war with the landlord of the inn.

Passage No. 19.

" Well, you see how a man may compromise himself when he does not know what he says," replied Athos, shrugging his shoulders as if he thought himself an object of pity. "I certainly never will get drunk again, D'Artagnan—it is too bad a habit."

Difficult Words and Expressions

Compromise himself—to throw doubt on himself (اپنے اوپر شک ڈلوالینا). *Shrugging*—shaking from side to side. *Object of pity*—one on whom pity should be taken.

The passage is taken from Alexander Dumas's novel, *The Three Musketeers*.

D'Artagnan reached Amiens and found that Athos was still in the cellar. He then asked his friend to come out. They were both very happy at the reunion so they had a long drinking bout. Athos got absolutely drunk and told D'Artagnan the story of his youthful love and marriage.

Next morning, D'Artagnan went to get more information about the past of Athos but Athos put him off by telling him that he had been talking nonsense the previous night, because he was dead drunk.

In this passage Athos tells D'Artagnan that drinking was a bad habit and he would never drink in future. The reason that he gives is that one does not know what one is

saying when one is drunk and thus says things which may throw doubt on one's honour. In this way he assures D'Artagnan, that all that was said the other day was just nothing.

D'Artagnan, however, knows that there must be some truth in it.

Passage No. 20.

"And I," said Aramis, "you can imagine that I had given almost my last sou to the church of Montdidier and the Jesuits of Amiens—that I, moreover, had formed engagements which I had to keep. I ordered Masses for myself, and for you, gentlemen, which will be said, gentlemen, and for which I have not the least doubt we will be very much the better."

Difficult Words

Sou—a French coin of those days. *Engagements*—contracts or obligations. *Masses*—a religious service of the Catholics.

The passage is taken from *The Three Musketeers,* written by Alexander Dumas.

D'Artagnan, Athos and Aramis ultimately reach Chantilly where Porthos was staying. Porthos saw them riding the horses of their servants. He had sold his own horse and he thought that his friends were so careful that they had ordered their servant to lead their horses instead of riding on them themselves.

He was then told that they had all sold their horses. In the passage given above, Aramis is explaining why he sold his horse. He tells them that because he was thinking of becoming an abbe, so he had given all his money to the local church. Moreover, he had made arrangements that Masses should be said for him and his friends and he had to pay for them. The only way to meet all the expenses was

to sell the horse. He assures his friends that ultimately those Masses will be to their benefit.

Now Porthos was quite satisfied that he was not the only one who had lost his horse and that his friends were also in the same boat.

Passage No. 21.

"Fortunately," he added, "my good friends are down yonder, and they will not allow me to be carried away without taking my part. Still M. de Treville's company of musketeers alone cannot maintain a war against the Cardinal, who disposes of the forces of all France, and before whom, alas ! the queen is without power and the king without will."

Difficult Words and Expressions

Yonder—there. *Taking my part*—fighting on my side. *Disposes of*—commands.

The passage is taken from the novel, *The Three Musketeers*, written by Alexander Dumas.

D'Artagnan received a second invitation from the Cardinal to come and see him. This time he decides to go and see what the Cardinal wants to do with him. M. de Treville assures him that he will get him released from prison if the Cardinal sends him to it.

The friends of D'Artagnan were determined that they will not let him be sent to prison. So they, along with some more musketeers, accompanied D'Artagnan to the palace of the Cardinal. They were to wait outside the main gate and rescue D'Artagnan if he was arrested.

When D'Artagnan entered the palace he was talking to himself in the words given in the passage. He knew that his friends were waiting for him outside and they would rescue him if need be. But he also knows that the Cardinal is so powerful that the musketeers cannot fight against him. The power of the Cardinal can be judged from the fact that even the king and the queen are

powerless before him. So he is very hopeful that he can be saved if the Cardinal is determined otherwise.

Passage No. 22.

D'Artagnan was not one of those uselessly brave men who seek a ridiculous death, in order that it may be said of them that they did not give way a single step ; besides, courage was out of the question now : he had fallen into a trap.

Difficult Words

Ridiculous—foolish, fit to be laughed at. *Trap*—(پھندا).

The passage is taken from Alexander Dumas's famous novel, *The Three Musketeers.*

D'Artagnan had become an enemy of Milady. So when he was leaving Paris she pointed him out to two rough villains. They followed him to the camp with the object of murdering him when they got an opportunity to do so.

One day D'Artagnan had gone out for a walk on a lonely road when he was fired at. The passage shows us the position in which D'Artagnan was at the time. He was not a foolishly brave man. So he did not go out to face the enemy which would have resulted in his death. He knew that he had fallen into a trap, so he ran away with all the speed his legs could muster (اکٹھا کرنا) and saved his life.

Passage No. 23.

"Oh ! my friends," said D'Artagnan, "you come once more to save my life, not only mine, but the lives of these gentlemen : Gentlemen," continued he, addressing the guardsmen, "I request you say nothing about this adventure ; great personages may have a hand in what you have seen, and if talked about, the evil would only recoil on us."

Difficult Words and Expressions

Personages—persons. *Evil will recoil on us*—we will suffer ultimately.

The passage is taken from the famous French novel, *The Three Musketeers*, written by Alexander Dumas.

Milady sent poisoned wine to D'Artagnan, showing it to have been sent by his musketeer friends. D'Artagnan invited some friends from the guards to celebrate the occasion.

The moment they were going to take wine, the king arrived in the field of battle. The friends went out to see him. There, D'Artagnan met his three musketeer friends. As they came back, a servant of D'Artagnan lay dying on the floor. They found that he had taken that wine, and was poisoned. This saved the life of D'Artagnan and the guards.

In this passage D'Artagnan thanks the musketeers for having come in time to save his life and that of his friends. He then requests the guards not to talk about the matter because great men may be involved in it and if it leaked out they might themselves suffer at the end.

Passage No. 24.

"By Jove !" said Athos, "it was hardly worth-while to disturb ourselves for twenty fellows armed with pickaxes, mattocks, and shovels ! Grimaud needed only make them a sign to go away, and I am sure they would have left us alone."

Difficult Words and Expressions

Pickaxes—an instrument used for breaking the earth (کدالی). *Mattock*—an instrument used to dig roads (پھوڑا). *Shovels*—an instrument used by road builders (بیلچہ).

The passage is taken from *The Three Musketeers*, written by Alexander Dumas.

The three musketeers and D'Artagnan wanted to talk about the interview of the Cardinal with Milady. So Athos made a bet that he and his friends would go to the bastion of Saint-Gervais and take their breakfast there.

They went there and settled down to breakfast. Grimaud was put on the watch to report any enemy movement. He reported it after a while. The musketeers went along to see what it was. They found some workmen from the enemy camp coming towards the bastion.

It is here that Athos speaks these words. He says it was no use coming to face these people because even Grimaud could sign to them to go away and they would have done so. He does not believe in firing on the civilians (شہری لوگ).

Passage No. 25.

"All the more reason why it should be sold," replied Athos ; "as the queen is saving Buckingham nothing could be more just ; as the queen is saving us, her friends, nothing more moral ; let us sell the diamond. What says Monsieur l'Abbe ? I don't ask Porthos : his opinion has been given."

Difficult Words and Expressions

All the more reason—that is another reason in support of the argument. *Monsieur l'Abbe*—Aramis.

The passage is taken from *The Three Musketeers*, written by Alexander Dumas.

The four friends have discussed the interview of the Cardinal with Milady. They think that it is ignoble on his part that the Cardinal should get the Duke murdered. They want to help the Duke. They decide to send their servants to warn the queen, on the one hand, and Lord Winter, on the other, about the plot.

The next problem is that of money. Porthos suggests that D'Artagnan should sell the diamond ring that the queen had given him. It is at this place that the passage occurs. Athos agrees with Porthos and says that it is just to sell it, because it will be used to save the lover of the queen. Moreover, Milady will thus be punished by Lord Winter which will save them from further trouble, and they were the

friends of the queen. So even from this point of view it was moral to sell the ring that had been given to him by the queen. He then asks Aramis to give his opinion on the point.

Everybody agrees and the ring is sold by D'Artagnan through M. des Essarts.

Passage No. 26.

"Yes, let us talk, brother," said she, with a kind of sprightliness, now she had decided to get from the conversation, in spite of all dissimulation Lord Winter could bring to it, the information of which she stood in need of regulating her future conduct.

Difficult Words

Sprightliness—quickness. *Dissimulation*—secrecy. *Conduct*—behaviour.

The passage is taken from the novel, *The Three Musketeers*, written by Alexander Dumas.

Planchet informed Lord Winter that Milady was coming with an evil motive. So he got her arrested as soon as she reached England. She was then imprisoned in his castle.

This passage shows Milady and Lord Winter together in the room where she has been imprisoned. She tries to find out from him why she has been arrested so that she may behave in such a way in future that she may be let off. Here she tells him very lightly that they should talk. She believes that in spite of all the secrecy of Lord Winter she would be able to get information from him if he talked to her.

Passage No. 27.

Milady remained for some minutes in the same position, for she thought they might perhaps be watching her through the keyhole. Then she slowly raised her head, and, assuming a formidable expression of menace and defiance, ran to the door to listen, looked out of her window, and, returing to bury herself again in her large arm chair, she reflected.

Difficult Words

Menace—which endangers people or things. *Defiance*—refusal to submit. *Reflected*—thought (غور کیا).

The passage is taken from Alexander Dumas's novel, *The Three Musketeers.*

Milady is told by Lord Winter that she will be kept in prison till the ship sails on which she is to be taken to America. America was in those days a convict colony (مجرموں کو رکھنے کا ملک). He then tells her that she should not make any attempt to escape because that was impossible.

She listened to all this with lowered head, as if she knew that there was no hope for her. Lord Winter left her room. It is here that the passage given above occurs. She kept sitting in that posture of hopelessness because she was afraid that she might be watched.

After a while she stood up and had a terribly dangerous expression on her face. She went to the door and looked through the key-hole. Then she came back once again and began to weep, burying her head in the pillow. For once she felt her helplessness.

Passage No. 28.

During this passage Felton related everything to Milady : how, instead of going to London, he had hired the little vessel ; how he had returned ; how he had scaled the wall by fastening cramps in the interstices of the stones as he ascended, to give him foothold ; and how, when he had reached the bars, he fastened his ladder. Milady knew the rest.

Difficult Words and Expressions

Passage—journey (سفر). *Vessel*—ship. *Scaled*—climbed. *Cramps*—steel bars with bent ends. *Interstices*—crevices (درازیں).

The passage is taken from *The Three Musketeers*, a novel written by Alexander Dumas.

Felton managed to go up the wall at the back of the castle on the night before Milady was to be put on board the ship for America. He cut the steel bars and released her. He carried her down the wall, and then took her to the shore where a boat was waiting.

They went into the boat. Milady had become unconscious during the descent. Now she regained consciousness. The boat began to move towards the ship that was waiting at some distance.

This passage occurs here. Felton tells Milady in the boat how he was sent to London by Lord Winter, but he had instead hired a ship and had gone up the wall by making footholds with steel bars that he stuck in the crevices of the wall. He then told her how he cut the bars. She knew the rest of the story because she had participated (حصہ لیا تھا) in it.

Passage No. 29.

"Hush," said Milady, "let us not, even here, speak thus of him ; all my misfortunes arise from my having said almost the same as you have just said, before a woman who I thought was my friend, and who betrayed me. And are you also the victim of treachery ?

Difficult Words

Misfortunes--ill luck. *Betrayed*—(دھوکہ دیا). *Treachery*—(غداری).

The passage is taken from *The Three Musketeers*, written by Alexander Dumas.

Milady came back from France after getting the Duke of Buckingham murdered. She then went to the convent of Bethune, where Madame Bonacieux was being kept.

She met Madame Bonacieux and posed to her that she had suffered at the hands of the Cardinal and had taken refuge in the convent. It is here that the passage occurs.

Madame Bonacieux believed her and asked her whether she had also suffered at the hands of the wicked priest. Milady is a good actor so she tells Madame Bonacieux that

she should not say so, because she had herself said something like that to a woman. She repeated her words to the Cardinal, and that had brought her all the misfortune she is suffering.

Passage No. 30.

"You are charged with having corresponded with the enemies of the kingdom. You are charged with having surprised state secrets. You are charged with having tried to thwart your general's plans."

Difficult Words aud Expressions

You are charged with (تم پر الزام لگایا جاتا تھا). *Surprised state secrets*—found out the secrets of the country. *Thwarted*—made unsuccessful.

The passage is taken from the novel called *The Three Musketeers*, written by Alexander Dumas.

Milady had come from France after having fulfilled her promise. Now the Cardinal had to fulfil his. So he got D'Artagnan arrested.

He was presented at the camp of the Cardinal by his three friends who had undertaken to keep a watch on him. The Cardinal told him that there were grave charges against him.

In this passage he tells him what the charges were. He was charged with having corresponded with the enemies of the state. It refers to the letter written to Lord Winter about Milady. He had found out the secrets of state, that is why he had warned Lord Winter. He had tried to make the plans of the Cardinal unsuccessful by trying to get Milady arrested and punished.

D'Artagnan tells the Cardinal that Milady who had brought these charges against him was herself an infamous woman (بدکار عورت) and she had been executed by him and her friends. The Cardinal ended up by giving him a lieutenant's commission instead of a death warrant, that he expected.

Part I

SUMMARIES

RUSTAM AND ZOHRAB

(*Lewis Marsh*)

Rustam was a great warrior who lived in Persia. People knew of his deeds and stood in awe of him. He was always wandering about in the country and used to punish oppressors (ظالم) and evil-doers wherever he heard of them. The king of Persia used to call Rustam to defend his country against the forces of Afrasiab, king of the Tartars. Without Rustam's help he would have been defeated long ago.

Once, during his wanderings, Rustam slept near the borders of Turan. Early in the morning he woke up to find that some Tartars were coming towards him. The most important of them was the king of Khurdistan. He invited Rustam to be his guest at the chief city of his kingdom.

He was feasted by the king. At night while he was sleeping a bright light woke him up. He saw a beautiful princess standing near his bed. She told him that she had come to see him because he was the greatest living warrior. He fell in love with her and requested her father to marry her to him. The king agreed and the marriage was soon performed.

Rustam once again left on his wanderings shortly after his marriage. In his absence a son was born to him but his wife sent him word that it was a daughter, because she was afraid that he would take away the child to train him as a soldier. He sent her a ring that she was to put round the neck of the child for good fortune.

The son was named Zohrab. He was a brave and strong young man. He loved the stories of his father's adventures. He wanted to see his father. At last one day he decided to go in search of the great Rustam. After many brave adventures Zohrab joined the army of Afrasiab. The army was sent against the king of Persia. Zohrab hoped that he would meet his father in one of the battle-fields.

He did not meet Rustam anywhere because he had grown old and had retired to the mountains. He had forsaken war.

Zohrab was winning great glory in all his adventures till he was made the commander of the army of Afrasiab. He was sent to Persia at the head of a great army. Afrasiab ordered that no one should give any information to Zohrab about his father, and the Persian army should not be informed that he was the son of Rustam. He thought that if Zohrab met Rustam on the field of battle, he would be able to kill him and Persia would be conquered. Zohrab defeated many armies of Persia.

At last the situation became so desperate (صورت حال بہت دگرگوں ہوگئی) that the king of Persia personally went to Rustam, and requested him to come to his assistance. He took up the command of the Persian army. The two armies met on the sands by the river Oxus. Zohrab decided that he would challenge the officers of the Persian army to single combat one by one, and hoped that in that manner he would meet his father.

He sent his challenge the next morning and the Persian officers convinced Rustam (رستم کو راضی کیا) that he should accept the challenge. He agreed after some hesitation, bceuase he felt he was too great a warrior to fight against so young a man. He however decided that he would fight without any mark on him showing that he was Rustam.

Next morning they met in the field of battle. He saw Zohrab and liked him. Rustam told Zohrab that he should not fight against him. He told him that he should come and

live with him as his son in his old age. Zohrab thought that the man opposite may be Rustam. He asked him about it but Rustam denied that, and told him that no man can resist Rustam. Zohrab refused to feel afraid of any man and asked him to come and begin the fight.

The battle began. Rustam fell to his knees when he missed Zohrab with his club. Zohrab could have killed him then but he did not do so. On the other hand he told him that he would like to have peace between them. Rustam was angry because he had been shamed before his army, and he told him that he would fight the battle to the bitter end. They fought on till they were exhausted. At last Zohrab hit Rustam on the head and broke his sword while the helmet of Rustam was pierced deep (تلوار رستم کے خود میں گھس گئی). Rustam raised his spear, and shouting out his war cry "Rustam!" attacked Zohrab. As soon as the latter heard the word Rustam, he was so shocked that his shield fell down and the spear pierced his breast. He fell to the ground.

Zohrab told him that he had been killed by the word "Rustam!" He told him that Rustam will come and avenge him, because he was his father. At first Rustam did not believe that Zohrab was his son, but when he saw his own ring round his neck he was shocked beyond all measure. He was going to kill himself but Zohrab asked him not to do that. He saw Rukesh (گھوڑے کا نام - رخش) who was also weeping bitterly.

Zohrab told his father that he should not do any harm to the army which he commanded. He then told him to bury him there in the sand and build a single pillar there, so that people might know about him. Rustam replied that he would do that. Zohrab died and Rustam kept sitting by his dead body, even after both the armies had retired to take their evening meal.

JOAN OF ARC

(Charles Dickens)

Joan of Arc was the daughter of a countryman called Jacques d'Arc. She loved solitude (تنہائی). She was then only twenty years old but she used to go and kneel in the church for long periods of time. She often saw some shadowy (دھندلے) figures in the church, and sometimes she thought that they talked to her.

She told her father that St. Michael had appeared to her, and had told her that she should go and help the Dauphin. Afterwards she thought that Saint Catherine and Saint Margaret also appeared to her, and told her to be bold and virtuous. These voices were heard almost always when the church bells were ringing. Her father tried to dissuade her but she was determined to do as directed by the voices. Then some of the enemies of the Dauphin came to that area. They burnt the church and were very cruel to the people. Now Joan made up her mind to go and help the Dauphin, happen what may. She thought she was to crown him at Rheims.

She travelled a great distance with an uncle of hers to a place where lord Baudricourt lived. At first he did not think much of her but heard so much about her that he called and questioned her. He thought that she should be sent to Chinon, the place where the Dauphin was. He bought a horse for her and sent her with two officers. She put on man's dress and rode a horse as the voices had directed her to do.

At Chinon she was admitted to the company of the Dauphin. She told him her mission and also that there was a sword in the cathedral of Saint Catherine at Fierbois, which she had been commanded to wear. The sword was actually found there, although no one knew anything about it earlier. The priest after long discussions gave their opinion that she was really inspired by heaven. This encouraged the French soldiers and discouraged the English army. The latter thought that she was a witch (جادوگرنی).

Now Joan of Arc headed a great army and, riding a white horse, she reached outside the besieged city of Orleans. The people of the town shouted when they saw her coming. This made the French so brave and the English so weak, that the latter soon lost their posts and Orleans was saved by her. She was from then onwards called the Maid of Orleans. For a few days she got letters thrown outside the city wall, telling the English General to raise his siege in accordance with the command of God. The English did not do that. She thereupon attacked them and after a fourteen-hour fight, the English were defeated and they left their fortification (قلعه بندی). In the course of the fight Joan was wounded but she came to fight once again after a short while. This no Englishman expected, with the result that they began to be afraid of her after that.

She followed Lord Suffolk, the British commander, and besieged him at Jargeau. She was wounded while scaling the wall of the city, but she encouraged her soldiers even then and won the battle. Lord Suffolk was taken prisoner. Twelve hundred Englishmen were killed in the battle.

Now she began her march with ten thousand men to Rheims; so that the Dauphin might be crowned. They made many towns surrender on the way. At Troyes they had some trouble because the city did not surrender easily. There the soldiers began to say that Joan was a pretender. But when they surrendered the situation was saved.

At last they reached Rheims where the Dauphin was crowned king in the cathedral. Joan now wanted to go back to her village to live amongst her relations, but the king did not let her go. He made her family a noble family, and gave them the income of a count. She continued to serve the king, but she was always asking him to let her go to her village, but he never let her do that. She helped him a lot.

The Duke of Bedford created an awkward position for Charles. He asked Joan about it. When she could not

give a definite reply, she began to lose credit with the people. Charles marched on Paris and attacked the district of Saint Honore. In the fight Joan fell down in a ditch (گڑھے میں). The army deserted her. She got out of the heap of the rubbish in which she lay all on her own. Another maid came forth and some of her followers went over to her. During this period she unfortunately broke her sword. People began to think that her power was broken as a result of that.

During the siege of Burgundy she fought bravely, but in the course of the retreat her companions left her behind. She fought to the last but was taken prisoner. People wanted that she should be tried for witchcraft. At last the bishop of Beauvis brought her and put her in a narrow prison.

She was interrogated (اس سے پوچھ گچھ کی گئی) many times by her gaolers. She always stood by and honoured the cowardly (بزدل) king, who had left her at her hour of need although he owed her so much. She was made to sign a statement that the voices that she heard came from the devil, and that she would not in future wear man's dress. She was thereupon sentenced to imprisonment for life.

She was later on found wearing a man's dress that had been deliberately left there, and was made to say that she heard the voices again. Then she was burnt alive in the market place of Rouen. It was a painful scene to see her dying calling on Christ in the last moments of her life.

The king and his courtiers did not do anything to save her, from the day when she was held captive to the day when she was burnt. This was shameful on their part. Even to-day in the market place of Rouen where she was burnt alive, there is a statue of Joan of Arc and the market place has been named after her.

THE HISPANIOLA

(Robert Louis Stevenson)

Jim Hawkins was a young boy. He had gone with a group to treasure hunters to the Treasure Island. When they reached there the crew which mainly consisted of pirates, revolted and they took the ship in their own control. The Captain of the ship and his party went to the shore with some provisions, and fortified themselves in a loghouse there. The mutineers on the other hand had the place in their control, and they did their best to create trouble for the others.

One day Jim went to the sea in his boat. He went near the ship and found that there were only two men—Israel Hands and O'Brien—on board. They were quarrelling with each other. He cut the anchor ropes and then left the ship to drift about there. He tried to come back to the shore but could not do so for that night, because of the strong current of the tide. In the morning the ship was sailing rather queerly, because it appeared to be out of control. It crashed into the boat of Jim and it overturned, but Jim had just in time managed to get into the ship by jumping overboard.

At first he did not see any one on the deck of the ship. But after a while he saw that the two watchmen of the ship were there at the back of it. O'Brien was lying dead. Israel Hands was sitting bowing on the bulwarks. He was dead drunk and was looking very pale. He saw some blood on the dirty deck, and thought that they had killed each other while they were both drunk.

Hands swung round and Jim told him of his arrival. He only groaned and asked for brandy. Jim went down into the cabin and found a great confusion there. Most of the wine had been drunk by then. The mutineers had been drinking too much. At last he found some brandy for Hands and some biscuits, fruit and cheese (پنیر) for himself. When he came up he had a drink of water, and then gave Hands the brandy that he had asked for.

Jim removed the flag of the pirates. He and Hands struck a bargain (آپس میں سودا طے کیا). Jim was to give him food and drink, and he was to tell him how to sail the ship. Jim told him that he would take the ship to the North Inlet. As directed by Hands the ship began to sail easily. Jim helped Hands to dress his wounds, and the latter began to feel better, after he had taken some brandy and food.

Jim now felt quite happy because he was not feeling guilty for having left his camp. He, however, noticed a strange smile on the face of Hands, which appeared to mock at him, and there was a shadow of treachery in it. Hands was all the time watching his work. At last he asked Jim to bring him a bottle of wine, from the lower cabins. He thought that there was something fishy about it, and decided to find out what that was. He went down telling him that he was right in taking wine. He went down and then removing his shoes he came back to the top by another stairs, to watch the movements of Hands.

Jim found Hands move to the other side of the deck. He took out a knife from under some rope there. It was discoloured most probably with the blood of O'Brien whom he had murdered. He then crawled back to his place. He was now certain that Hands intended to attack him. But he felt sure that he would not attack him, till the ship was placed at some safe and convenient place, from where he can take it out when he may find it convenient.

In the meantime he went down and brought a bottle of wine. He came back to the deck in his shoes. Hands was lying just as he had been left. He took wine and then smoked some tobacco, and told Hawkins that he should obey his orders and they should get into the inlet.

The steering was a bit difficult there. Hands went on giving orders and Hawkins went on obeying them, till the ship was safely run on to the shore. He was so much excited by what he had done that he did not keep a watch on Hands as he had done earlier. He was still enjoying the beautiful sights (وہ ابھی خوبصورت مناظر سے

(لطف اندوز ہو رہا تھا) when he suddenly turned round, and found that Hands had already covered half the deck, and was coming towards him with the open knife in his right hand. Jim jumped back and the tiller which he was holding sprang back and struck Hands. This stopped him and the life of Jim was saved.

He got an opportunity to get on to the open deck. He ran up and from a little distance tried to fire a pistol at him, but the powder was wet and the pistol did not go off. Now he was in a difficult position ; he could not run fast because then he might have been caught up in the other corner. The ship struck the shore and inclined towards it at an angle of forty-five degrees. Both of them fell down and rolled against the port bulwarks Hands' feet were almost touching the head of Jim.

Jim was the first to jump up and he ran to the shrouds. He ascended them and reached the cross-trees where he sat down. Hands attacked him when he was ascending (جب وہ چڑھ رہا تھا) but he was saved because the knife struck a few feet below him. Jim began to load his pistols. He loaded one and then began to load the other one. This was a hard blow for Hands, but he did not lose heart. He began to drag himself up the shrouds to fight back. He held the knife in his teeth.

Jim loaded the second pistol and then warned Hands that he should not come any nearer. Hands took out the knife from his mouth and began to talk to Jim. He was still talking when suddenly he threw the knife at Jim. It pinned him to the mast but as the knife struck, the pistols went off. The shot must have hit Hands, because he fell down into the sea. He was dead.

The knife held Jim by the skin only. When he shook his body because of nervousness the body became free. He freed his shirt and coat from the knife and then came back to the deck. He got down from the ship with the help of the anchor rope, and waded through the water to the shore. He felt that he could tell his companions that though he had deserted them yet he had got the

Hispaniola back for them. With this happy thought he went towards the place where his friends were lodging.

THE WAYSIDE INN

(*Charles Reade*)

In the fifteenth century Gerard, who was a young painter, was travelling to Rome. He met a French soldier on the way. They began to travel together. They were, one day, staying in an inn. The inn-girl came and warned them that there were some robbers (ڈاکو) in the inn and they would rob them that night. They sent the girl along to bring help, and began to make preparations for their own defence in their bedroom.

They think that the robbers attack them only when they were asleep. Denys, the soldier, thinks that there is only one robber of whom he feels afraid. It was the Abbot. He was a very strong man and fought with an axe. The bolt (چٹخنی) of the door was not very good, and they decided to let the door remain open, that the robbers may think that they were not suspicious.

After an hour the robbers became impatient and began to raise their voices. The two men upstairs knew that they would be attacked soon after that. Denys put Gerard behind the cupboard door and arranged the bed in such a way that the robbers may think that they were sleeping in it. They thought that they would run for the bed to kill them and by giving a blow on the neck from behind, they could kill the man who might attack them. The candle was then blown out.

The robbers cast lots. Denys stood behind the door and they began to wait. After a long time a man came up and slowly opened the door. Denys did not take up his cross-bow. He only took up his dagger. The robber made sure that they were sleeping. He bent down to look under the chair when Denys held him by the neck and killed him with a dagger blow in the neck. He did not make any noise but died without a gasp.

Denys and Gerard put the body into the chair as if the dead man was sitting there. Gerard then took some phosphorus and painted the face of the corpse with it. It began to shine brightly. When they blew out the candle it shone even more. Denys felt very much afraid of that. But Gerard reassured him. They thought that in that way they would be able to make people afraid and thus gain time.

The robbers argued for a while and then one of them came up. They thought that the robber who had been killed was robbing the two men after having killed them and had sent this man to make inquiries. As soon as this man looked in, he saw the shining face of the dead man, and ran back as fast as his legs could carry him.

Gerard set himself to making the dead man even more terrible than he was. He painted his eyes and mouth and wrote the word 'death' on his brow. Denys felt afraid when he looked on it. Downstairs the robbers were getting more and more angry, and were quarrelling amongst themselves. The man who had seen the dead man thought that he had been branded by evil spirits. But the others did not agree. At last the Abbot spoke to them in his loud rough voice and told them to keep quiet.

They were waiting for something to happen when the moon began to shine and a moonbeam entered the room. They saw the fingers of a man creeping in the door. Denys an arrow from his cross-bow. Two fingers were hurt and the man ran back in pain. They knew that the next man to come would be no other than the Abbot.

They were beginning to think that the Abbot was after all not as brave as they thought him to be, when suddenly they heard the kitchen door open and then a man hit the door of their bedroom and it broke open. The Abbot stood there with a huge axe on his shoulder. He looked at the horrible form of the dead man and fear overcame him. He ran down. While he was doing so, Denys shot him through both the jaws (جبڑے), and he reached the kitchen bleeding through the mouth and teeth.

Denys felt that he had blundered (آس نے غلطی کی ہے) because he had hurt him. But for that he would not have dared to come back to the room. He had no more arrows left. But on the advice of Gerard he took out his sword. He was very much discouraged just then. Suddenly they saw a red light and looking out found that the help that they were waiting for had arrived. Denys was calling out to them when Gerard warned him to be ready, because the robbers were coming to attack them.

This time the Abbot and his two companions came to the room. The two men saw the torch-light and ran away but the Abbot faced them. He shook his axe and raised it to attack them, but as he did so both the men attacked him with the speed of lightning. He hit Denys but the sword of Gerard went right through his body. Gerard then went to help his fallen friend, but the Abbot held him by the neck. He would have killed him but Denys rose and pushed his sword in the back of the giant.

The Abbot cried aloud the word "Death." At that time the street door was opened. They were going to take out their swords to strike him again but, suddenly, the Abbot jumped up about five feet and in no time he had fallen down against the door. The door was broken by his weight. The robbers had tried to run away by the back door but they found a strong guard waiting for them there. They thereupon ran to the kitchen. The guards broke the door open and came in. The robbers were going to fight them when the body of the Abbot fell down. They thought he had been thrown down by some supernatural power. They therefore fell down on their knees and were arrested. The rescued friends stood upstairs, still thinking that the Abbot might come to attack them.

THE FEAR OF MAD DOGS

(*Oliver Goldsmith*)

A Chinese is writing about the life that people lead in England to a Chinese friend of his. He says that the

British people are in the habit of suffering from some kind of terror or other every year. During this period they like to listen to the tales of suffering of others, and suffer on account of fear that they generate. These stories continue to create fear even after the cause has disappeared.

Terror of mad dogs is the epidemic now-a-days. People are always very careful when they leave their houses. The doctors publicise their cures, and the Government machinery is determined not to let any dog do any mischief, and the people ever ready to fight them.

They try the dogs by teasing them. If they bite, they are supposed to be mad because they bite. If they run away then they are mad because mad dogs always run away. In this way every dog is found mad.

He then goes on to describe how stories begin to be formed, and how they go on increasing in the horror that they describe, till such time that the whole population (آبادی) is suffering from a mania, that the dogs are out to bite them.

He next describes how the stories are improved upon and they go on increasing in the horrible details, (خوفناک کہانیاں) that they depict till they are terrible stories. He then gives a story that his hostess (میز بان) told him about a dog that bit a farmer who became as mad as the dog. And the farmer in turn bit one of his cows and she became mad, and sometimes tried to bark like the dog and sometimes tried to talk like the farmer. This is to give some humorous colour (مزاحیہ رنگ) to the story. He checks up the story and finds that there is no truth whatsoever in it.

He thinks that the terror, that such stories creates, is false and the people suffer without any reason, because there is no substance in these stories.

He then points out that one should not forget that even if some people die of the dogbite, they should not

become enemies of the animal because he is of immense service to mankind. He reminds them of his faithfulness (وفاداری), and how much he helps man by guarding him against thieves. He calls upon human beings to be nice to the dogs.

THE ROAD TO ANDORRA

(H. B. Drake)

The writer tells us where the small republic of Andorra is situated in the Pyrenees. He then recounts the attractions of the place.

There are no custom duties and you need not have a passport to enter the country. No one searches your luggage (کوئی تمہارے سامان کی تلاشی نہیں لیتا) when you enter the country. There are no taxes, no army and no paid public servants. There is no crime in the republic. The scenery is wonderful and in summer the weather is very pleasant. In short it appears to be a heaven on earth.

One should not go to Andorra by road because the charm of the place lies in its being away from modern civilization, and the use of a road destroys that. One should walk through the mountains to Andorra. He then goes on to describe his own visit to Andorra. They arrived at the village called Hospitalet in France, by train. As they passed into Andorra there was a French check-post. They went in and were told that they could go to Andorra without paying any duty, and without getting their luggage searched.

It was so late in the afternoon, that they thought it impossible to reach Andorra. They decided to go to the mountain side and stay the night in a deserted hut (ویران جھونپڑی), which his friend had seen there earlier. In the morning they could go to Andorra. The hut however proved to be in a dilapidated condition, and they thought that it would be very cold there. Luckily a young man came there and told them that they could not sleep in

that hut in that cold. He told them about an inn (سرائے) in the village, but they did not want to stay in an inn. So he told them of a hut up in the mountains where they could stay.

They had doubts that they would not be able to walk as fast as the mountaineer did, and that they might be led out of their way by going to the other hut. The young man told them that the distance to Andorra from both the huts was the same. They decided to follow him to the hut of the cowherds. So they took up their packs and began the ascent.

They reached the hut after three hours' walking. The young man walked so slowly, that they did not have any difficulty in going up with him. The hut that they came to was built of solid stone and stood in an open grassy place. They could see that they had not to fear the cold up there in that solid looking hut.

They cooked their meals there and gave some food to their host. Their host who was the grandfather of the young man who had brought them there, offered them cupfuls of delicious coffee. There was no milk, even when about seven hundred of the cows returned in the evening, because the calves had taken it all. They were told that they would have milk in the morning. There were some seven cowherds with the cows. The hut was small, so it appeared difficult that they could all be accommodated there. But they were treated like others with the result that they felt quite comfortable.

The cowherds prepared their food. They talked about the cows. Only one man told a story or two of his days when he was a smuggler, but he told them that it was all over by then. They went to sleep finding any place they could on the floor. The cowherds and the dogs all slept together but they had a good sleep.

They were given milk and coffee with huge pieces of bread thrown in This was sufficient even for a meal. The grandfather was not very helpful in telling them of the path

that they should follow. He only pointed in one direction and told them to go ahead. They could not see how they were going to cross the range of mountains. According to his calculations it was only an hour's walk.

They walked on for many hours and then came upon a half-circle of peaks. They did not know which one will make it possible for them to cross over to the republic. There was ash-like scree there over which they could not walk easily. It was very slippery (جہاں قدم پھسلتے تھے). At last they found a pass (درہ) through which they thought they could reach Andorra. They tried to ascend it and were hopeful that the grass on it would be easy to ascend, but that was wrong and they found it very slippery. After very great difficulty they managed to reach the top.

The other side was more steep and there was scree, but they could sit and slip down to the stones that lay at the foot of the mountain. The valley of Andorra that they saw was a very pleasant one. There was grass growing in many different stages, and then there were trees. Far down there was better vegetation but they could not see any man there. They could not see Soldeu town and not even any cultivated land, that should have been visible from there if they were in the right pass. But they could see nothing of the kind. So they could not be certain that they had passed through the right pass.

They, however, proceeded along thinking that there must be some human beings in the valley. When they came down to the first level of grass they made a fire and cooked a meal. They ate it heartily. There was mist on the other side of the pass, but there was none on their side which made them think that they were in Andorra, because in Andorra there was always a blue sky. Then his friend recognised a tree and mountain and declared that on the other side of it there must be Soldeu. The writer thought that there was nothing by which any tree or mountain could be recognised out there. After a while his friend declared that the place was really new to him, and that he had not seen it earlier.

At last they met a man who was catching fish in a river. They found on inquiry that they were in Andorra. They walked on and in the evening reached a place called Soldeu. The people were very suspicious of them, and there was no inn where they could stay. There was no place where they might buy their food. At last an old woman took them into her house. She served them with coffee and cooked eggs for them but refused to take them into the house for the night.

So they went out to the village side, put on all their clothes and got into their sleeping bags. It was so cold that they could not sleep well in spite of all that, and were awake early in the morning. But as soon as the sun rose it became warm, and they bathed in the river, and then they made a fire and cooked their first breakfast in Andorra.

THE BENDING OF THE BOW

(*G. D. Roberts*)

It is the imaginative (خیالی) recreation of the scene when the first bow was ever made by primitive man. The writer tells us that a small boy by accident made a whip with which he began to beat his mother. She took the whip from him. The loose end of the raw hide was split into two, and there was a knot on the free end of the stick. She managed to bend the stick, and put the free end of the stick into the split side of the hide. The bow was now complete but she did not know how it could be used, or that she had made something very useful for the days to come.

A-ya, the woman, began to enjoy the twang of the bow. She refused to give it back to her son. Her husband Grom came there. He looked at the bow (کمان) studied it for a while, and then took it away from her. She began to expect that he would do something with it. He twanged it and found that there was a great force hidden in that

instrument. He experimented with pebbles (چھوٹے کنکر) and found that they could be shot with a great force with the help of the bow. But he was not able to judge the direction in which the pebble would fly.

After some further experimentation he discovered how the stone could be made to fly straight ahead. A stone hit him on his thumb but that did not hinder him from making more experiments.

He decided to make experiments with canes (سر کنڈے), because he thought they would be more certain to fly in one particular direction than the stones could be. By then many persons from the nearby cave came out to see what he was doing. He took a cane and with the heavy end first he shot it in the air. It went high up, turned and came back to the ground. It got stuck in the soft ground below. The spectators (تماشائی - دیکھنے والے) were astonished by this new experiment (تجربہ).

He however found that he could not control the direction of the arrow like that. He therefore made a hook of this fore-finger and pulled the string. The arrow so shot followed only the direction that he chose for it. This arrow (تیر) went up in the sky and then came down and struck an old woman, who was looking for something that she had dropped on the ground. It pierced (گھس گیا) into her body. She took out the arrow, screamed and ran into the nearest cave (غار). Some people shouted in anger but then became quiet soon after.

People began to think that Grom had discovered the technique of shooting people from a distance without warning, and he had shot the woman because she must have done something to make him angry. Some of them who had reason to be afraid of the ire (غصہ) of Grom slipped into their caves. He conducted himself in such a way as to make the people think that he had hurt the old woman deliberately. This made them fear him even more.

Next day he went to the wilderness alone, and made experiments to find out the length and weight of the arrow that could be shot to the farthest distance with his bow. His next problem was that of aim. He managed to take a good sound aim with the bow and hit the pear-tree, which he had set for himself as a target. He was very happy at the progress that he had made. He could now hit straight even without hooking his finger about the arrow.

His next difficulty was to make the points of the arrows hard. His arrows were made of cane and they could not be hardened by burning the point. Moreover, the cane could be sharpened only on one side which made the arrow to fly falsely. He could not adjust the thorns (کانٹے) to serve as points. He also thought of grinding bone into convenient shape to be used as points for his arrows.

He however decided to have something with a solid point to continue his experiments with. After searching for a long time he found the shoots of a nut-tree. He cut them and then treated their stems on fire. By rubbing away the burnt part he made perfectly round points. He found that these arrows had more weight, and could pierce more deeply than others. He then went to the valley to hunt with his bow and arrows. In this way the different stages of the bow and arrow were completed and the new weapon came to a useful state.

(The student should however remember that this is not history. The arrow and the bow might have been developed by the people over a long time. The writer has only told us about the different stages of the development, which he thinks to be probable, and has introduced Grom, A-ya and the boy only to make his essay interesting.)

HOW A CANDLE BURNS

(*Michael Faraday*)

Michael Faraday tells us the process by which a candle burns. In the first place the heat of the flame melts (پگھلاتی ہے) tallow or wax of which the candle is made. When the candle burns at the wick it heats the air above it. This air rises up and other and colder air rushes from all sides to take its place. This cools all the sides of the candle and keeps them solid. The result is that a pool of molten wax (پگھلی ہوئی موم) stands at the foot of the wick surrounded by walls of solid wax. The flame now comes down the wick to the point, where the liquid fuel puts it out.

Molten wax is not touched by the flame. It only burns when it has gone up the wick, and touched the flame. The process is called capillary action. He then gives examples of capillary action. A solution of salt will go up a tower of salt, when it is poured in a plate that holds the pillar. Then there is a towel which sucks in water. He gives even the example of a bowl made of wire guaze which holds water, because its holes are closed by the drops of water, which attract each other so strongly that they close the holes (سوراخ) altogether.

He then gives the example of a cane which when placed in a plate containing camphine, serves as a wick. It would suck the fuel in and burn it at the top, if a match is applied to it.

The flame does not come down to the level of the liquid wax, because it puts out the flame. Because when the wax is heated to a certain temperature it catches fire, otherwise it would not burn. Small quantities of wax come up the wick (بتّی); it is heated by the flame and when it has come up to the required temperature it catches fire and begins to burn.

Another fact to be remembered is, that wax is often turned into vaporous form by the heat of the flame. These flames begin to burn when they come near the flame. The writer illustrates it by an experiment.

CHEVY CHASE

Once upon a time Earl Percy of Northumberland decided to go and hunt the hart in Chevy Chase. The place was situated in Scotland. Earl Douglas of Scotland came to know of that. He sent a message telling Earl Percy that he would not let him hunt there.

Earl Percy did not take notice of that message, and went there with fifteen hundred brave bowmen. They began the chase on Monday morning and by noon they had killed one hundred fat deer. Earl Percy came and saw the game that they had killed. He thought he would go away, if he was not sure that Earl Douglas would come there to fight against him. Just then they saw Earl Douglas coming towards them with two thousand men in shining armour.

Earl Percy called upon his men to take up their bows. Earl Douglas came to them and asked them who they were and why they were killing his deer. Earl Percy refused to answer that question but told him that they would hunt the deer (هرن) there at all cost. Earl Douglas challenged Earl Percy to a duel. He agreed, but a squire named Worthington came forth, and said that he would not let his captain fight alone.

The English bowmen shot their arrows and killed many Scotsmen. Earl Douglas had divided his men into three groups. Now his spearmen attacked the English soldiers and killed many of them. They dropped their bows and took up their swords, and hand to hand fighting began.

Both Lord Percy and Earl Douglas met in the field of battle, and fought till they were absolutely tired. Earl Douglas offered a great reward to Lord Percy if he yielded, but the other refused the offer. At that time an English-

man shot an arrow which struck Earl Douglas. Lord Percy saw him die and mourned him, because he considered him a very brave man.

A Scotsman named Sir Hugh Montgomery had seen Earl Douglas fall. He ran through the English line and came straight to Earl Percy and killed him with a thrust of his spear. Thus both the brave noblemen died.

An English bowman saw the death of Earl Percy and shot an arrow which killed Sir Montogmery. Many noblemen died in the course of that fight. Only fifty-five Scotsmen and fifty-three Englishmen lived to go back to their homes, after the fight came to an end in the evening.

Next day many widows came to mourn their husbands. King James learnt about the death of Earl Douglas, and said that in Scotland there was no one as brave as he was. King Henry learnt the news with sorrow, but he thought he had many more men who were as brave as Earl Percy. He however declared that he would avenge Percy on Scotland. He kept up his promise by killing many people at the battle of Humbledown. The poet prays in the end that their noblemen should stop all such bad quarrels, and that there should be peace in the country.

SPANISH WATERS

(John Masefield)

The old man wishes to listen to the music that the sea was making. It reminds him of the beach at Muertos, where he used to go when he was a pirate (بحری ڈاکو). He wishes that he was there once again. It is a stormy land.

They once went there with their booty (لوٹ کا مال). They reached the shore early in the morning, and had unloaded all their looted gold by the evening. They then carried it along through marshes and quagmires. It was very hot and the flies were causing them a great deal of trouble.

They buried an immense treasure in the island. There were coins and things belonging to different countries, whose ships they had plundered. He gives the details of the treasure. When they had hid the treasure they smoothed the place with mattocks, so that no one may discover it. They burnt a tree over the place to mark the treasure so that they might be able to find it when they came back for it. Then they went back to their ship and moved away to the south.

He is the only one of the pirates still alive who buried that gold there. He knows where it can be found, but he is so poor and ill that he cannot go there. He feels that he would not be living the life of a poor man if he could reach there.

The past is always troubling him. He wishes that he was there in the island, to lift the gold that is lying there for such a long time. He even dreams about this journey and all the things that he did, when he was young and strong, and went to bury his treasure.

THE GOLDEN JOURNEY TO SAMARKAND

(*Elroy Fleckor*)

In olden times a caravan was leaving the city of Baghdad for Samarkand. The merchants and the drapers had a grand collection of merchandise (تجارت کا مال), which they were to sell there. The Jews accompanied them, but in spite of their riches no one liked them. They however stood by their rights.

There were pilgrims with the caravan. They were dirty and poor, but they had the courage to travel far, for the sake of knowledge. They hope they will find the truth during their travels.

The old men and women try to persuade the travellers to stay back, but they feel that the fire of adventure would not let them rest. They leave the city and pass on into the desert (ریگستان).

PART II

QUESTIONS AND ANSWERS

Q. 1. Why did Zohrab's mother inform Rustam that a daughter was born to her ? What were the consequences (نتائج) of that false news ?

Ans. Rustam's wife gave birth to a son in his absence. She knew that he was a great warrior and he would like his son to be a great warrior like himself. She thought that if he knew that it was a son, he might take him away to train him as a warrior. She did not want to lose the boy. She therefore informed him that a girl was born to her. Rustam sent a ring to be placed round the neck of the child for luck. He never cared to come back to see the girl.

This false report had very serious and fatal consequences. Rustam thought that he did not have any son and he never came back to see his wife. On the other hand Zohrab began to love his father when he learnt about his adventures. He went out to seek him. In the course of his adventures he became so famous that even Rustam heard of him. But knowing that he had only a daughter, he did not feel interested in finding out the parentage of the brave young man.

Zohrab went to Persia at the head of a Tartar army, but even then Rustam did not ask who he was. He was satisfied that he was a brave young man of unknown parentage. Had he known that he had a son, he would not have been so careless. Moreover, in that case every one would have known that the brave Rustam had a son and somehow or the other Rustam would have come to know that he was going to fight against his son. That would have saved Zohrab from the tragic death that he suffered at the hands of his father.

Q. 2. Why did Rustam refuse to disclose his identity when he was going to fight against Zohrab ?

Ans. Rustam was a great warrior. There was no one in the world who could claim to be his equal. He thought that to fight with a young man like Zohrab was not in conformity (مطابق) with his dignity (وقار) and reputation (شہرت). He thought that even if he defeated his enemy he would not get any credit, because the young man would be able to go and tell the world that he had the honour to challenge the great Rustam to a duel.

His officers, on the other hand, did not think that any one else could face Zohrab. So they told him that if he did not go out to fight against him, people would think that Rustam was afraid of risking his reputation (اپنی شہرت کو خطرے میں ڈالنا) against a younger man. This annoyed Rustam and he decided to go and fight against Zohrab.

He, however, decided that he would not let the world know who he was and would fight in plain steel armour. He thought that in that way he would not be called a coward because he had not accepted the challenge. He would also not harm his reputation because his opponent would never know that he had the privilege (فخر) of fighting against Rustam.

Q. 3. Give a brief description of the fight between Zohrab and Rustam. Why did Zohrab spare Rustam when he could have killed him ?

Ans. At the very outset Rustam told Zohrab that he was too young to fight against him. He even offered him a place in his house and told him that he should live there as his son. Zohrab on his part had a feeling that it was Rustam who was standing opposite him. He asked him whether he was Rustam or not. The latter denied that and told him that he was too young to fight against that great warrior. Thereafter they began to fight.

Rustam threw a spear (نیزہ) at Zohrab but he avoided it by jumping to one side. Zohrab in turn threw his spear at Rustam but he stopped it on his shield (ڈھال).

Rustam took up his club (گرز) and struck a great blow at Zohrab. He jumped aside and Rustam went down on his knees because of the force of the blow. At that time Zohrab could have easily killed him but he did not. He was feeling a strange love for his opponent although he did not know that he was Rustam.

Zohrab told him that somehow he did not feel any anger against him and that they should be friends. But Rustam was very angry at what had happened. He told him that he would fight to the bitter end (وہ موت تک جنگ جاری رکھے گا). He attacked him once again. They went on fighting like that for hours together. At last Zohrab struck Rustam a mighty blow. The sword dented the steel of his helmet (تلوار اسکے خود کے لوہے کے اندر گھس گئی) but it was broken by the force of the impact. (مگر ٹکراؤ کے زور سے تلوار ٹوٹ گئی).

Zohrab was now standing without his sword. Rustam raised his spear and struck him a mighty blow, shouting the word "Rustam" at the same time. This was his war cry. When Zohrab heard the name of Rustam he was so wonderstruck that he let his shield drop and the spear pierced deep into his body. He reeled and fell down. He had received a fatal blow.

Q. 4. Do you think that Joan of Arc was really an inspired woman?

Ans. Joan of Arc was an honest and simple girl. She was living so far away from clever people that one can never think that she tried to befool the world when she first talked of voices that she heard in the church. She was a very religious girl. Even when she went to see Lord Baudricourt she impressed him by her simplicity and reputation of being religious. She went to the Dauphin and recognised him from amongst many people of his court although she had not seen him before. She then told him with the greatest courage what she planned and what she had been directed to do. She told him about the sword

that was lying at the cathedral of Saint Catherine at Fierbois, and which she had been directed by the voices to wear.

The presence of the sword was not known to any one, and therefore her knowledge of it does have some significance (اهمیت). The Dauphin said that she told her about certain secrets that were known to him alone. This also shows that there were some supernatural powers at her back. She led the armies of France against the British and won victories. She had the fullest confidence in herself and did not get discouraged even when she faced great dangers.

She ultimately brought the Dauphin to Rheims, as she had promised, and crowned him. Her honesty and sincerity can be seen very clearly when we find that she did not want to stay with the king after he had been crowned. He, however, forced her to stay, which she did. She lived a very simple and religious life in spite of the fact that she was granted a count's income.

When she was made a prisoner she stood up for the king although he had not done anything to help her. All these things make us believe that she was honest and sincere in whatever she did.

Q. 5. How does Charles Dickens create an impression that Joan of Arc was not sincere and that she was not an inspired woman?

Ans. Charles Dickens was an Englishman. No Englishman could believe that Joan was really sent by God to turn them out of the country. He tells us all about her, but in such a way as to create an impression that she was an ignorant woman who had a very active imagination. She therefore imagined that saints talked to her although nothing like that happened in fact.

In the beginning he tells us that Joan saw shadowy things and heard voices but also points out that she lived in a place where ignorant people believed in such visions.

That is why they believed in what Joan told them. He further tells us that her father was a sensible man and he told her that that was all her fancy (تصور). He advised her to get married and to forget all about those voices but she did not listen to him.

At Rheims she recognised the Dauphin although she had not seen him earlier, but Dickens does not attach any importance to that. He only tells us that the Dauphin told his soldiers that she had told him certain secrets which were till then known to him alone. He suggests that that was done to create more confidence (اعتماد) in the soldiers.

Dickens has tried to create an impression that none of the victories of Joan was due to her. He tells us that at Orleans the British soldiers very foolishly became afraid and were defeated. He also particularly refers to some incidents in which Joan was injured to show that there was nothing special about her. She was just like any other woman, with the difference that she had greater courage and confidence.

He tells us that her soldiers did not have complete faith in her. They believed her when they were successful and began to think that she was a pretender (جو کسی چیز پر حق ظاہر کرے جو اسکی نہ ہو) when they were defeated. This is written to cause doubt in the mind of the reader about her inspiration.

Dickens says that the bishops took a long time to decide that her inspiration was divine (اسے خدا کی طرف سے وحی ہوتی تھی). This also suggests that there was something doubtful about it, although from the beginning to the end there is nothing in her conduct that might suggest that she was not following the right path.

Joan, according to Dickens, heard only confused voices during the days when Charles was having trouble (جھگڑتا تھا) with the Duke of Bedford. This is possible, but he tells us

that that is what always happens when one is passing through a crisis. Then these voices become a doubtful guide (وہ رہنما جس پر اعتبار نہ کیا جائے). This is wrong because she had always been passing through a crisis and her voices had not misled her earlier than that.

Joan was taken prisoner (قید کر لی گئی). He suggests that all the rejoicing (خوشی منانا) at her imprisonment had no value because she was just a simple country girl (گاؤں کی لڑکی), as if to be a country girl was a discredit (جو شہرت کو نقصان پہنچائے) for her. He points out that the king and his court can say that they did not believe in her and that all the victories were won by them and not by her. This suggestion is not correct because they could not do all those things alone and they knew it very well

Again the suggestion that when she was buried she was just a poor country girl, who should be pitied, is not correct. She was not that and the people think so even up to now. Thus we find that Dickens has gone out of the way to show that Joan was not really what she posed to be (جو وہ اپنے آپ کو ظاہر کرتی تھی).

Q. 6. Give a brief character sketch of Joan of Arc.

Ans. Joan of Arc appears to be a simple country girl before she went to see the king. She used to pass most of her time all alone and had a very spiritual disposition (طبیعت میں روحانی رحجان تھا). She used to go to church and pray alone for hours together. This is very rare for a woman at her age.

Her intense spirituality (زبردست روحانیت) impressed people wherever she went. Even Lord Baudricourt had to listen to her because he learnt from people that she was a spiritual woman. She had a very convincing way of talking. She managed to impress upon every one whom she met that she was sincere and honest.

In the battles which she led (جن میں وہ سپہ سالار تھی), she was a true and good soldier. She encouraged her army so much that they fought the British and defeated them in spite of the fact that they were initially (ابتدا میں) heart-broken. She took part in all the battles at the head of the French army. Even when she was injured or wounded she tried to come back to the field of battle as soon as she could, and the results were marvellous (بہت شاندار نتائج ہوئے تھے). At Orleans she won a grand victory simply because she came back to the field immediately after having recovered from the first shock of a wound.

She had strong conviction (اسکا اعتقاد مضبوط تھا). She did not say anything against Charles even when he had betrayed her (دھوکہ دیا تھا) and had not helped her after her imprisonment. She defended him (اسکی حمایت کی) to the last although she knew that she was going to be executed (اسے موت کی سزا ملنے والی تھی).

Joan did not want to live a life of luxury in the court of Charles. So when he was crowned, she felt that she had done her duty. Thus having performed her mission, she tried to go back to her country house. Charles did not let her do that. She lived a very simple life in his court and tried her best to improve the conditions in which the soldiers lived.

Q. 7. Describe the fight that took place between Israel Hands and Jim Hawkins.

Ans. Israel Hands had planned that he would murder Jim as soon as the ship was placed in some secure place. For this purpose he was concealing a knife in his breast pocket. When the ship reached the North inlet, Jim, who had managed to bring it to the shore under the instructions of Hands, felt so happy at his achievement that he forgot to guard himself against Hands. He did not keep a watch on his movements. On the other hand he

began to enjoy the beautiful scene that the shore presented at that place.

He suddenly had an instinctive feeling (طبعی احساس) that somebody was coming towards him. He turned back and found that Hands was already half way across the deck. He was coming with the knife in his right hand. Jim shrieked (چیخنا) and Hands responded (جواباً چیخنا) simultaneously. Jim was holding the tiller. He let it go, to save himself (اسنے اپنے آپ کو بچانے کیلئے اسے چھوڑ دیا). Luckily the tiller sprang back (پیچھے کو چلا) and hit Hands. He stopped for a while. This gave Jim some time and he ran out of the corner in which he had been trapped by Hands (جہاں اسے هیڈز نے پھنسا دیا تھا).

Hands turned and followed him. Jim took out his pistol and taking a cool aim (بہت آرام سے نشانہ باندھ کر) pulled the trigger (گھوڑا دبایا).

The pistol did not go off. The powder was wet. He did not try to shoot with the other one. Jim was withdrawing slowly when the ship struck the shore and it inclined (جھک گیا) towards the shore at an angle of forty-five degrees. Both Hands and Jim rolled along the deck. They were so near each other that the head of Jim struck against the feet of Hands.

Jim was a very active and agile (چست) boy. He jumped up and ran up the shrouds (بادبان کے رسے) as fast as possible. He sat down on the cross-trees (ڈنڈے جو بادبانوں کو پکڑنے کے لئے لگائے جاتے هیں). Hands ran after him and tried to strike him with his knife but he was a few inches too high and the knife missed him. Now Jim sat down and reloaded (دو بارہ بھری) his pistol. Hands was shocked by what he was doing. He began to follow him up the shrouds (اس کے پیچھے رسوں پر چڑھنے لگا).

Jim wanted to be absolutely sure this time, so he loaded both the pistols. He then told Hands that he should not try to come any nearer. Hands took out the knife from his mouth and began to talk to Jim. Jim was enjoying his words when he suddenly moved back his right arm, and threw the knife at him. It struck him above the shoulder. The shock made both the pistols go off and they fell into the sea. Hands was shot and he also fell dead after them.

Jim was now alone on the deck. He freed himself from the knife which was holding him only by the skin and came down.

Q. 8. What made Jim Hawkins doubt the motive (مقصد) of Hands when he asked him to bring him some wine? Did his doubt prove true?

Ans. Jim Hawkins was a very clever and sharp (چالاک) young boy. He knew the kind of man Hands was. When Hands told him to bring some wine for him, he noticed that he was not clear as to what he wanted to be brought. He just said please go down and then began to think what he could safely ask him to bring back. He ultimately decided that he should ask for wine.

Jim knew very well that in his condition Hands should not prefer wine to brandy. He had already been given brandy, so when he asked for wine he really wanted to get rid of Jim (جم سے پیچھا چھڑانا چاہتا تھا) for some time.

Jim decided to wait and see why that was. He got down the ladder. Then he removed his shoes and came up through the other side and began to see what Hands was doing. He noticed that Hands moved from his place and went up to a coil of ropes (گول کئے ہوئے رسے). He took out a knife that was hidden under it and tested its point (اسکی نوک کی تیزی کو آزمایا). He then put it in his breast pocket and came back to his original seat.

It was quite clear to Jim that Hands was doing all that to kill him at an opportune moment (جب صحیح موقعہ ہاتھ لگے). But he knew that that was not the ripe moment when Hands would like to kill him because he could not take the ship to a safe place in his condition. He therefore thought that the time of danger will come only when the ship reaches a safe place and Hands thinks that he does not need the help of Jim any more.

His doubts proved to be absolutely well founded because Hands attacked him as soon as they had managed to bring the ship to the shore in the North Inlet.

Q. 9. What was the agreement that Jim and Israel Hands made? How did it suit the parties?

Ans. The agreement between Jim and Israel Hands was that Jim should provide Hands with food and drink and in return for that he would guide him to an anchorage where the ship could be placed safely. Jim told him that he would take the ship to the North Inlet. Hands agreed to that.

The agreement suited both the parties. Jim knew that he could not sail the ship all alone. He could take it to the North Inlet only if Hands guided him to do so. He thought that he would leave the ship there and would go to his friends. He would tell them that he had got back the ship for them, and would thus satisfy them and win praise for himself.

Hands was too weak and too wounded to think that he could sail the ship back to Captain Kidd's anchorage. He thought that food and drink would help him to regain his strength during the time that he was guiding Jim in sailing the ship. He had planned that as soon as the ship was placed in the Inlet he would attack and kill Jim who would not be suspecting any foul play (جسے یہ شبہ نہ ہوگا کہ اس سے دھوکا کیا جائیگا) after that cruise (جہاز کا سفر). He would in that way be once again in charge of the ship. He could then at his leisure (جب

(دل چاہے) contact his friends and tell them where the ship was.

Q. 10. By what different means did the two friends gain time when they were faced with the menace of the robbers?

Ans. Denys, a French soldier and Gerard, a painter were travelling together when they came across a band of robbers at an inn. They were warned of the danger by the inn maid. They told her to go and bring help and decided to gain time (وقت بچانا) as well as they could.

They left their door open so that they might not be suspected of having been warned (تا کہ یہ شک پیدا نہ ہو کہ انہیں اطلاع مل چکی ہے). They then hid themselves in the room and made their bed in such a way as to make it appear that they were sleeping in it. After a while one of the robbers came up. He was sent to kill them. The rest were to come later on to share the spoils (لوٹ کے مال کا حصہ لینے کے لئے). He came into the room and bent down to see whether some one was hidden under the chair that was lying their. Just then Denys caught hold of him and killed him.

They put him upon a chair and Gerard painted his face with phosphorus so that it shone brightly in the dark. When one of the robbers came to inquire about the dead man he saw him sitting on a chair and his face shining brightly in the dark. He was so fear-stricken (خوفزدہ ہو گیا) that he ran down to the kitchen and told them that there was some evil spirit (بری روح) that had killed him. He was determined not to go back to that chamber (کمرہ).

After a while ancther man was sent there. He pushed his hand in and was slowly trying to get hold of the bolt (کنڈی) when Denys shot an arrow at his fingers. He was hit and ran down to the kitchen. In the meantime Gerard

had painted the lips and eyes of the dead man. He appeared to be a terrible sight (خوفناک منظر). They were now waiting for the Abbot, a giant of a robber, to come.

The kitchen door opened and he came up. He opened the door of their room but as soon as he saw the dead man with his painted face, he felt afraid and ran back. As he was running back Denys shot an arrow at him. This struck him across the jaws. By then help arrived outside of the inn. They were calling the soldiers to come in at once when the Abbot and two others came upstairs to attack them. The companions of the giant ran away as soon as they saw the torch light (مشعل کی روشنی). But the Abbot fought them and was killed just at the time when the soldiers who had come to help them broke the doors of the inn and entered.

In this way by clever manoeuvres these two men managed to save their lives and got the robbers punished for their ill deeds.

Q. 11. Give a brief sketch of the Abbot and narrate his encounter with Gerard and Denys.

Ans. Denys had taken note of the Abbot as he passed through the kitchen. He noticed that he was taller than Gerard and was bigger than both Denys and Gerard put together. He was almost a giant. He used to fight with an axe and Denys thought that no man could stand a blow of his huge weapon. He advised Gerard that if he came to attack them they should attack him by rushing at him under his arms so that he may not be able to hit them with his axe.

At first the Abbot did not come to attack them. Another robber was sent there. He was killed by them. Then another followed who was scared (خوفزدہ ہوگیا) by the terrible appearance of the dead body of the robber who was sent earlier. There came another who was hit by an arrow on his fingers. Now no one had the courage to come to the upper chamber.

The Abbot decided to go up and deal with these people. He came up and pushed the door with great force. The door broke open. But then he suddenly saw the shining corpse (چمکتی ہوئی نعش) sitting before him. He read the words written on its brow and shouted out the word "Death !" His axe dropped down and stricken by fear he ran out of the room. As he was doing so Denys shot an arrow at him. This wounded him in the jaws. This was obviously (صاف طرر پر) a mistake because had he not shot at him, the Abbot would not have had the courage to come back to face that terrible spectacle (خوفناک منظر).

Now that the Abbot had been injured he came back with two companions to avenge himself (اپنا بدلہ لینے کے لئے). He opened the door and came into the room. Just when they were going to enter, the two companions saw torch-light outside. They knew that help had arrived and they rushed out of the room. The Abbot, however, entered. He moved his axe and cleared the place around him. Then he aimed a blow at the two men which would have killed them at one stroke had they not rushed at him. Denys was hit with the handle of the axe but Gerard escaped injury (زخمی ہونے سے بچ گیا). He thrust his sword into the chest of the Abbot with such force that its point came out at his back.

Gerard then moved towards his friend who had fallen down. The Abbot got hold of him and would have killed him by pressing his neck, but Denys rose up and thrust his sword into his back. At this he thrice shouted out the word 'Death !' He then moved round with his arms raised like a wind-mill, and took them both along with him. They thought that he would even then run away and drew their swords out of his body to push them in again to kill him. He suddenly jumped up and fell down the stairs against the door of the kitchen. The door broke under his pressure and he lay in the room—dead. Thus ended the terrible fight that the two friends put up against this great giant.

Q. 12. Do you think the fear of mad dogs is a humorous story ? Discuss.

Ans. In *The Fear of Mad Dogs,* Goldsmith has treated the subject in a very humorous (مذاحیہ) tone. He tells us that every year English people suffer from some sort of fear which comes to them in an epidemic form (وبائی بیماری کی شکل میں). He then tells us about the fears that they can possibly suffer from. Different things are named which make us laugh. He says that fear might originate in the shape of a loaf of bread from the shop of a baker, or the appearance of a comet in the sky or some other things which do not frighten any sensible person.

He then describes the precautions (احتیاطی تدابیر) that the people take against mad dogs. It appears from his description as if the people and the government are fighting a major war (بڑی جنگ) against mad dogs. The people who go out in thick boots and gloves are considered brave. The hostess of the Chinese gentleman tells him that he should not move out of the house and she narrates an interesting story.

This story has brilliant flashes of humour. For example, a farmer bit a cow, and the cow began to bark like a dog and sometimes tried to speak like the farmer.

Then there are different kinds of stories that spread through the town. The terror that they create is compared to the real cause that gives birth to the stories and we cannot help laughing at the foolishness of the people who give importance to them. Thus the writer has managed to create humour and has made the story quite interesting.

Q. 13. What lesson does Goldsmith teach us in this story.

Ans. In this story Goldsmith teaches us many good lessons. He tells us in the first place that we should not

become a prey to any epidemic fear that might have spread amongst the people around us. In the second place he gives us a warning that all the stories that people tell are not correct. Once there is a terror in a community, people invent or improve upon (بہت بنا لیتے ھیں) the current stories to create terror in others. They enjoy terrorising others and are happy when they are being terrorised themselves. In his opinion at such times one should check up every such story and should tell the people that it is false rather than be one more person who has lost his balance on account of the terror.

He thinks that the habit of passing on stories of terror without applying one's mind to them is positively very dangerous for all concerned and should be discouraged.

In the last place he says that the dog is a very faithful animal which serves human beings as best as it can. It is very wrong to kill dogs simply because some foolish person has spread some false stories about them.

In an indirect manner he tells us that if we are against some person we find sufficient material against him to condemn him even when he has committed no crime, just as people begin to think that every dog is mad whatever he might do. Thus he is warning us that we should not prejudge people and should decide every matter by a cool application of the mind to it.

Q. 14. What are the different stages of terror caused by mad dogs ?

Ans. According to the Chinese citizen the terror of mad dogs spreads in the following stages. First of all there is a story of a small dog who went through a neighbouring village (قریبی گاؤں) and people thought that it was mad. Then somebody improves on it, and a story of a dog who bit some geese and they died becomes current (عام ھو جاتی ھے).

Some one invents the story of a young boy who was bitten by a mad dog. The boy is supposed to have been sent up for treatment. Then some one tells the story of a man who had been bitten some years ago and had died then. This tells the people how terrible and effective (مؤثر) the bite of a mad dog can be. Then some one invents the story of a man and his seven children, who were all bitten by a pet dog. It is said that when the man felt thirsty and took a cup of water, he saw the mad dog swimming in the cup. This told him that he was mad.

Thus the stories go on increasing and the horrible element in them also increases with the time, till a stage comes when they are so terrible, that every one who listens to them becomes a prey to the terror.

He describes another process. Some people improve upon the stories that they hear, and thus add to their horror. Some stories are so fantastic (عجیب و غریب) that they cannot be believed like the one about the farmer, who had bitten a cow, and a description of the cow's behaviour after it went mad.

Q. 15. What are the chief attractions of Andorra for the tourist ?

Ans. Andorra is a place in the south of France. For the civilized tourist it has a great charm, because it is a backward republic. Many things which are of everyday occurrence for the people in civilized countries are not found there.

At the very outset the tourist notices that no passports are required for entering the country. Then there are no customs duties, and the people are free to take anything that they like into the country from France. The country keeps no army. There are no public servants, no class distinction (کوئی فرق یا امتیاز), no idleness (بیکاری), no unemployment (بے روزگاری), no beggary (بھیک), no drunkenness and no crime.

The weather is supreme and the sun shines throughout the winter. The country is green and there are beautiful valleys all round the place. The people of Andorra are backward and they do not like tourists. They have primitive habits. The scenery is sublime (بہت شاندار), and one likes travelling on foot through the valleys.

Q. 16. Why did Drake and his friend stay at the hut of the cowherds ? Who took them there and what did they find there ?

Or

Give a brief description of the visit of Drake and his friend to the hut of the cowherds.

Ans. Drake and his friend reached L'Hospitalet, the last village before they entered Andorra in the afternoon. It was so late that they could not think of reaching their destination (منزل). They therefore thought that they should stay in a deserted hut that his friend had seen on the mountain during an earlier visit of his. They went to that hut, but found that it was in a dilapidated condition (ٹوٹی پھوٹی حالت میں).

They were still thinking about staying there when a young man came there. It was evident that they would be frozen to death, if they spent the night there. He advised them to go to the village below and stay the night there. But they wanted to stay in the open, so that they might enjoy their holiday in the right sense of the word.

The young man then advised them to come with him to a hut in the mountains, where they could stay for the night. They were reluctant (وہ رضامند نہیں تھے) to go with him, because they thought that in the first place he might be very quick for them, and in the second place they thought that he might lead them out of their way. But on his assurance on the second point that the route to Andorra was equidistant from both the places, they decided to follow him.

They reached the hut after about three hours continuous (مسلسل) walking. It was a strong hut made of solid stone. They met the grandfather of the boy who was the owner of the hut, and he brought them to a bright fire, and they sat down to rest their limbs. After a while they brought out their tinned food, and cooked a meal for themselves. They offered some of it to the hosts (میزبان). Then they were given hot coffee without milk. The grandfather told them that there was no milk in the house, and that he would provide some to them, when the cows (گائے) returned from their pastures.

In the evening the cows arrived. There were some seven hundred in number, and with them came about seven cowherds. They cooked their meal on the same fire, and sat down to smoke and talk. Their talk was mostly about cows and pastures. Only one of them told one or two stories of the days when he was a smuggler. They felt very much at home there, because the cowherds treated them just as themselves, and did not stand on formality.

At last they put some rugs and coats on the floor of the hut, and lay down to sleep. The men and their dogs could hardly lie down in that hut, but they managed to do that somehow. The two friends had a good comfortable (آرام دہ) sleep. In the morning the cowherds went their way, and the grandfather offered a breakfast of big bowls of milk and coffee, in which pieces of bread had been thrown in. They ate it and asked him to show them the way. He did not bother much about it but he guided them to go along in a particular direction. They followed his advice and left.

Q. 17. What difference did the travellers find between the people in the hut and those of Soldeu? What does that tell us about the people of the Republic of Andorra?

Ans. The two travellers were very warmly welcomed by the people in the mountain hut as if they were expected guests. They took them in and offered them coffee. They

treated them like themselves so that they had nothing to complain there, in spite of the fact that there was not much room (زیادہ جگہ نہیں تھی) in that hut for all of them to spend the night (رات گزارنے کیلئے). At night they talked to each other in the most friendly manner, and told each other their experiences of life. In the morning they were offered milk and coffee with pieces of bread thrown in. So they left thoroughly well satisfied with the people that they had met there.

In Soldeu, on the other hand, people were suspicious of them. They thought that these men could not be relied upon. They even called their children away when they passed from any street. There was no place where they could stay. An old woman took them to her house, but even she did not agree to let them stay at her house for the night. So they had to sleep in the open during that night. This was extremly unpleasant for them in the cold, and they felt extremely uncomfortable.

From their behaviour the people of the Republic of Andorra appear to be very backward. They were not accustomed to seeing people come to their country from abroad with the result that they had a natural fear of all foreigners (غیر ملکی). They had not been accustomed (عادی نہیں تھے) to showing hospitality to the travellers, because they did not have many in that part of the country. They were rude to a great extent (بہت حد تک), and behaved very strangely towards the two friends. It can well be said that their behaviour was inhuman in not offering them any food and lodging, because they knew that there was no place where they could stay in the little village, and there was no inn or shop from where they could buy their food.

Q. 18. Describe briefly the different stages through which the bow and arrow developed to become useful for Grom ?

Ans. Grom is an imaginary (خیالی) character that G. D. Roberts has introduced in this extract, to make it interesting. He is reconstructing the different stages, through which the bow (کمان) and the arrow (تیر) developed to come up to the standard, at which they could be used to kill animals.

He tells us that in the first place a son of Grom made a whip. His wife attached the free end of the leather strip to the knot on the free end of the stick, to which it was tied on the other end. For this she had bent the stick to make a bow of it. The bow was now ready, but they did not know how it could be used.

Grom came and saw it. He noticed that his wife pulled the string and then let it go which produced a twang (آواز پیدا ہونی). He felt that the new toy could somehow be used for better purpose. He took it and discovered that when the string was released, the string moved back to its place with a great force. He then began to make experiments to see whether he could throw stones with it. He found that he could but he could not control the direction in which they flew out. His next attempt (کوشش) was to make experiments with canes, which he picked up from near him. He shot them but they again gave him trouble because he could not control their direction.

He made a hook with his first finger and took the arrow in it. He then pulled the string and let the arrow go. It passed out the guide, and went straight in the direction, in which he wanted it to go. Now he wanted to make the points of his arrows so sharp (تیز) and strong, that they might pierce down to their bottom. He could sharpen the cane arrows, but they could not be hardened. Moreover when sharpened they had their points on one side. This made the arrows fly to one side or the other. He tried to harden their point by burning them in the fire, but that did not work either.

He tried hard and found some shoots of the nut-tree which were very straight. He treated them on the fire and made absolutely round points. He tried to shoot with them and found that they went very far and straight. Now he was ready to go and shoot at animals.

He had in his mind some other plans to harden the end of his arrows, but he put them off for the time being. One of them was that small stones should be ground so as to make them sharp, and then they should be adjusted at the top of the arrow. He was thinking of using bone for the same purpose.

Q. 19. What benefit would Grom derive from the discovery of this new weapon? Did he have any immediate gain?

Ans. Grom accidentally found a bow and by experiments made it so perfect, that he could use it for attacking human beings as well as animals. It had a definite advantage over all weapons that were being used in those days. Grom could throw an arrow from a greater distance and with greater force, than any spear could be thrown by others. Thus he could used it in case of a quarrel (لڑائی جھگڑا) with others, and kill them while they were too far off to attack him.

He could also go and hunt with it. In that case he had not to go very near the game that he attacked. This reduced the risk that others had to run by going near them. It also made it easier to hunt because if a man approached too near an animal, the animal usually made good his escape because he felt afraid of him.

Grom shot an arrow in the air when he was making experiments with his weapon, and it accidentally hit an old woman. People thought that the old woman must have annoyed Grom, and he had punished her for that. They began to feel afraid of him. All those who had done something to annoy him in the past, took cover in their caves (غار), lest he might shoot at them also. He thought

that it was a good opportunity to create terror in them. So he conducted himself in such a way as to make them feel definite that he was really angry with the old woman and had punished her. So his immediate gain was that every one of his neighbours (ھمسائے), began to feel afraid of him. He was admitted by all to be more powerful than they were. The road was then open for him to become their chief, if he liked to take that office.

Q. 20. How does a candle burn ? Discuss.

Ans. A candle consists of solid wax (موم) which has been made into a round stick. There is a cotton wick (بتی) which runs through it. When the wick of the candle burns it heats the solid wax beneath, and changes it into a liquid. This liquid stands at the foot of the wick and passes into it by capillary action.

It would normally not be possible for the liquid to stand there, but when the flame burns, hot air rises up from it and cold wind is sucked up by the flame. This air passes by the sides of the candle and cools the sides of the candle, so that they remain solid even when the wax has been melted (پگھلی ہوئی ھے) under the wick. This makes it possible for the wax to stand in the form of a poll.

Now this liquid wax goes up the wick and reaches the level, where it becomes sufficiently hot to catch fire. At this place it begins to burn. Some of the wax turns into vapour form on account of excessive (بہت زیادہ - شدید) heat. It burns high up in the flame. This completes the process which makes the candle burn.

Q. 21. Do you think that *How a Candle Burns* is a lesson taught by a teacher to his class and not an essay? Discuss.

Ans. From the very beginning the style of the writer is not that of an essayist (مضمون نگار). The topic is not one

on which one expresses something personal. He is not giving his personal reactions (ردعمل) or feelings in this piece, because its very nature does not permit him to do that. Whereas an essay is never completely objective, it always has a strong personal element (عنصر) and the writer is always careful to tell the reader in what new light he has seen the subject that he is discussing.

He has at many places addressed his readers directly. He does not address the adult readers to tell them something, which has specially attracted his attention. On the other hand, he addresses the little children sitting in the class, and tells them to be good and sensible. He even advises them to look at the actions and not at the beauty of things. Thus he moralises in the course of a discussion (بحث مباحثه) of a scientific subject.

When he talks about different experiments his style clearly tells us that he is standing in the laboratory, and the necessary equipment is there before him. He is teaching the students and is demonstrating different things by performing experiments before them.

There is no symmetry (توازن) in the composition. He begins by telling us that he is going to discuss the burning of a candle, but he does not do so directly. On the other hand, he concentrates (وہ زیادہ توجہ دیتا ہے) mostly on the phenomenon of capillary action, to which the lecture is primarily devoted.

Keeping all these things in view, we come to the conclusion, that this is a lecture that a teacher delivered to a class, and not an essay in the literary sense of the word.

Q. 22. Write a short note on capillary action.

Ans. Capillary action is the attraction (کشش) that very small quantities of liquid have for each other. This attraction brings them together. One can understand the working of the capillary action, if one notices how water

is sucked in by a towel. Similarly wax is sucked up by the wick (بتی) of a candle, and water can reach the top of a cane when it is placed in it.

Q. 23. Why was a battle fought at Chevy Chase and what were its results?

Ans. Lord Percy of England declared that he would go and hunt in Chevy Chase. This place was situated in Scotland. In those days England and Scotland were two different countries, and were ruled by two different kings. Earl Douglas of Scotland came to know of the plans of Earl Percy and sent a message to the effect that he would not let him hunt in Scotland.

Earl Percy accepted the challenge and came to Scotland with fifteen hundred men. Earl Douglas brought forth two thousand soldiers. A great battle was fought at Chevy Chase. Earl Percy and Earl Douglas were both killed. Out of fifteen hundred Englishmen only fifty-three were still alive when the battle came to an end. On the other side there were only fifty-five Scotsmen who were still alive, at the end of the hostilities.

This however did not bring the matter to a close. King Henry of England was very angry, when he came to know of the death of Earl Percy. He decided to avenge (بدلہ لینے کی ٹھانی) his brave nobleman. He therefore fought the battle of Humbledown, where in one day fifty knights and many lords were killed in one day.

Q. 24. To what class of poems does *Chevy Chase* belong? Give reasons for your reply.

Ans. *Chevy Chase* is a ballad. It has all the characteristics (خصوصیات) of that form of poetry.

It is a poem with stanzas of four lines each. In every stanza the second and fourth lines ryhme together.

It tells a story of olden times. The story is romantic in nature and tells us about the bravery and courage of

the people of the ancient past. It is a story of two knights who took on themselves to fight a battle, to uphold their national prestiges (وقار) and were killed in the course of the fight.

The name of the poet who composed this poem is not known, which is a special characteristic of the ballad form. This is usually so because in the olden days ballads used to be sung. The singers used to add stanzas to the poem as they sung it, with the result that no one could lay exclusive claim to the authorship of a particular ballad.

The words used are not essentially those that are used in literary compositions. There are many constructions which are not strictly grammatical. Moreover the story has also got some flaws (نقائص) which cannot be explained. These are there because the uneducated ballad makers did not care to bother about these things. They were primarily interested in the courage of the persons whom they praised and did not attach any great attention to other things. An example of this carelessness is given here. We are told that Earl Percy's men kept on hunting the deer up till noon, but in the end we are told that the battle continued from the morning to the evening which is evidently impossible.

So from all the facts given above we can definitely say that *Chevy Chase* is a genuine ballad and it has all the things that are essential characteristics of a ballad.

Q. 25. What troubles the mind of the old man ?

Ans. The old man was a pirate in his youth. He had gone to Muertos with his fellow pirates (قزاق) and had burried a huge treasure there. It contained the booty (لوٹ کا مال) from many ships belonging to different nationalities that they had looted in the past.

They buried that treasure on the island, then smoothed the ground over it. To mark the place where

the treasure was lying they burnt a tree near it. This was to help them find it when they came back for it. All the pirates either died or were killed afterwards. The old beggar is the only person alive who knows the secret of the treasure. He is poor and sick but he feels that he could bring it back if he could go there. That would make him extremely rich. He would not have to face any more financial worries.

Q. 26. Why are different people going with the caravan? What arguments are given to stop them from proceeding further? Do they stay back? If not why?

Ans. There is a collection of people of different kinds who constitute the caravan (جو کاروان کا حصہ ھیں). There are merchants with all kinds of things. Drapers (بزاز - کپڑے کے بیوپاری) with beautiful and expensive cloth and Jews with curios (عجیب چیزیں). They are going for trade.

There are pilgrims with the caravan. They are poor but brave. They are looking for the truth. They feel that somewhere, some day, they will be able to know more about God and the world that he has created. They want to go even further than the caravan in the course of their search. An old man and woman appeal to them to stay there.

The old man tells them that they should not run after excess (زیادتی), because God hates those who do so. He reminds them that they have every comfort and luxury at home, so it does not become them (ان کیلئے اچھا نہیں ہے) to be travelling about.

The women appeal to their men that they should not go for their sake, and that of their children. But they do not listen to them either. They tell them that they are not going merely for the sake of money or for selling their wares. They enjoy travelling and love adventure. These things make them go with the caravan. They leave thereafter.

Part III

IMPORTANT EXPLANATIONS OF PASSAGES WITH REFERENCE TO THE CONTEXT

(1) 'I am the king's daughter,' replied the maiden, 'and having heard that you were here, I wished to see you before you went away. Now that I have looked upon the greatest of warriors, I can go in peace.'

These lines have been taken from *Rustum and Zohrab*, by Lewis Marsh.

The writer tells us in this extract about Rustum and his son Zohrab, who fought a great battle without knowing each other, and as a result of which Zhorab was killed by his great father. Zohrab came to Persia at the head of a great army. The king of Persia was so disheartened (همت هار چکا تھا) by the defeats of his armies, that he personally went to Rustum and asked him to come and defend his kingdom. Rustum had retired by then but he came along, and went to meet Zohrab at the head of the Persian army. Zohrab was interested in meeting his father, so he challenged the officers of the Persian army to come for single combat with him. They knew that none but Rustum could defeat him, so they told him that he should take up the challenge. Rustum was reluctant because he thought that such a young man as Zohrab should not have the privilege of meeting him in single combat. The officers roused him by saying that if he did not fight, people will think that he was afraid of Zohrab.

In the lines given above Rustum tells the Persian officers, in reply to what they have told him, that he does not care for any one, however brave, who might come to meet him in the field of battle. He tells them that he does not care for his good fame in that matter, and therefore they were at liberty to go and tell the Persian army that he would fight Zohrab. He however tells them that he will fight as an unknown warrior, and will not

disclose his real name to his opponent (مخالف). He thinks he should not be known to have accepted the challenge of so young a man. So he decided to put on armour which does not disclose his name.

(2) **'Why do you say such words?' cried Rustum angrily. 'What is one man to me, whether young or old, brave or cowardly? You shall see if I fear for my good fame. Go, say to the Persian army, that I will meet this Zohrab; but for the sake of my reputation I will fight unknown and with no sign upon my armour to show men who I am.'**

These lines have been taken from *Rustum and Zohrab*, by Lewis Marsh.

In this extract the writer tells us about the birth and death of Zohrab. Rustum was a great warrior of Persia. He always defeated the armies that attacked Persia. He was once wandering about in his country and he found himself near the border of Kurdistan. He woke up one morning and found that the king of Kurdistan was coming towards him. The king invited him to his capital city. He was feasted there. At night he woke up when a strong light shone in his eyes. He found a beautiful woman with a slave standing near him.

In this passage we are told what the woman told Rustum in reply to his inquiry as to who she was. She told him that she was the king's daughter, and that she had come to see him because he was the greatest living warrior. She then told him that she had looked on him and asked his permission to retire. We are told later on that on the request of Rustum, she was married to him and they lived together for some time. It was after the departure of Rustum on his adventures once again, that Zohrab was born to the princess. She told him that it was a girl and that was the cause of the tragedy (المیہ) that took place later on.

(3) **Her father, somewhat wiser than his neighbours, said, 'I tell you, Joan, it is your fancy. You had better have a kind husband to take care of you, girl,**

and work to employ your mind. But Joan told him in reply that she had taken a vow never to have a husband, and that she must go as Heaven directed her, to help the Dauphin.

These lines have been taken from *Joan of Arc*, by Charles Dickens.

In this extract the writer tells us about Joan of Arc. He tells us that she heard a certain kind of supernatural voices, which told her that she should go and help the Dauphin. She told about it to the people of her village, and they believed her, because they lived in a place where people were accustomed to such supernatural visions and voices. But her father thought that it was just the imagination (تصور - خیال) of the girl, and that the saints had not actually spoken to her as she thought.

In the lines given above her father tells her that the visions and the voices were just a result of her imagination. He suggests that she should get married, and should thus have a kind husband to look after her. He further suggests that she should keep her mind always busy, so that such foolish thoughts should not bother her. The writer suggests that her father was wiser than other people, because he thought in those terms. By this he means that Joan did not in fact see any saints, and that it was her over-excited imagination that made her think that she was being directed by heaven to go to help the Dauphin. Joan told her father in reply to that that she had taken a vow that she would never get married, and that she was determined to go to help the Dauphin as she had been directed by heaven.

(4) **When the English, who had seen her fall and supposed her dead, saw this, they were troubled with the strangest fear and some of them cried out that they could see Saint Michael on a white horse (probably Joan herself) fighting for the French. They lost the bridge, and lost the towers, and next day they set their line of forts on fire, and left the place.**

The passage has been taken from *Joan of Arc*, by Charles Dickens.

In this extract the writer describes the life and activities of Joan of Arc. He tells us how she managed to go and help the Dauphin to win back the throne of France from the British, who were occupying a majar part of the country. She contacted the Dauphin and covinced him that she had been directed by God to help him. He gave her an army and she defeated the British in many places by her courage, and supreme confidence in herself and in things that she had to do.

In this passage he is narrating the events of the fight that took place outside the gates of Orleans. The maid had come out and had attacked the English forces. She was wounded (زخمی ہوئی) by an arrow when she was ascending a ladder that she had placed on a tower. She fell down. She wept and cried and was carried away by her soldiers. But she was soon back in the field. When the British soldiers saw her there, they felt great fear because they had thought that she must have died of the fall and the wound. Some saw her riding in the field and thought that they had seen Saint Michael riding about on a white horse, and fighting for the French army. They were so disheartened (اُنہوں نے ہمت ہار دی) that they lost the bridge and the towers, and the next day they burnt their fortifications (قلعہ بندی) and left the place. Thus the siege of Orleans was lifted.

(5) **Searching about, I found a bottle with some brandy left, for Hands; and for myself I hunted out some biscuits, a great bunch of fruit, and a piece of cheese. With these I came on deck, put down my own supply behind the tiller, and well out of Hands's reach, went forward to the water barrel, and had a good deep drink of water, and then, and not till then, gave Hands the brandy.**

These lines have been taken from *The Hispaniola*, by Robert Louis Stevenson.

In this extract from his novel *Treasure Island* we are told about the recapture by Jim of the ship that the mutineers had taken over. Jim went out to the sea in a small boat. He found two men, Hands and O'Brien, on board the ship. They were quarrelling violently. He cut the rope of the anchor and the ship began to drift. Next morning it struck against his boat. Jim jumped and got on to the ship in time to save his life. On board the ship he saw O'Brien lying dead and Hands sitting there injured (زخمی) and weak. On his request he went to bring some brandy for him.

In these lines Jim says that he had to search the place for a while to get the required bottle of brandy for Hands. The mutineers had made such a mess in the ship, that there was very little wine left and he found a bottle with only some brandy in it. For himself he took some biscuits, a great bunch of fruit and a piece of cheese. He came back to the deck and placed all these things behind the tiller. This place was at such a distance from Hands that he could not get at them. He then went to the water barrel and drank water to his satisfaction. After this he gave Hands the brandy that he had asked him to bring for him.

(6) **In half a minute he had reached the port bulwarks, and picked, out of some rope, a long knife discoloured to the hilt with blood. He looked upon it for a moment, tried the point upon his hand, and then, hastily hiding it in the breast of his coat, crawled back again into his old place.**

These lines have been taken from *The Hispaniola*, by R. L. Stevenson.

In this extract we are told that Jim went on board the *Hispaniola*, just when it smashed against his boat. He found that of the two watchman that the mutineers had left on the ship, O'Brien was lying dead on the deck. The other, namely, Hands, was sitting leaning against the bulwarks of the ship. He was wounded and weak. It appeared at first sight that he was also dead, but later on Jim found that he was still alive. Hands requested him

to bring him brandy. He did that. Then he helped him to dress his founds. When he felt a little better, they struck a bargain (آپس میں سودا طے کیا) that Jim will supply Hands with food and drink, and the latter will guide him, to an anchorage in the North Inlet. After a while Hands told him to go down and bring some wine for him. Jim felt suspicious that he was just being sent away by the other man. He went down by one stairs and came back by the other to observe (دیکھنے کیلئے) what Hands was doing.

In this passage we are told what he saw there. Hands rose up though his injured leg gave him pain and reached the port bulwark. He picked up from under some rope a long knife. It was besmeared (آس پہ دھبے لگے ہوئے تھے) with blood up to the hilt. He looked on it and then pushed its point against his hand to see whether that was sharp or not. He then suddenly put it in the breast of his coat, and came back crawling to the place where Jim had left him. We later find out that with this knife he tried to attack and kill Jim, but did not succeed and was killed in the struggle that followed.

(7) **My new employment struck Hands all of a heap; he began to see the game going against him; and after a short hesitation, he also pulled himself heavily into the shrouds, and, with the knife in his teeth, began slowly and painfully to mount. It cost him no end of time and groans to drag his wounded leg behind him.**

These lines have been taken from *The Hispaniola*, by Robert Louis Stevenson.

In this extract the writer tells us that Jim went back to the ship and found O'Brien dead. The other man Hands was also lying wounded. He helped him with food and drink and dressed his wounds. Both of them agreed that Hands will guide him to anchor the ship in the North Inlet, in return for the food and drink that the other man

would provide him with. Hands treacherously (دھوکے سے) sent Jim down to bring some wine, and in the meantime armed himself with a long knife. He decided to use it after the ship was safe in anchorage. Jim had seen him concealing that knife and he also knew when the blow will fall. But unfortunately he did not take many precautions and was standing unawares when Hands attacked him. By some lucky chance he escaped injury in the first attack.

In this passage we are told that Jim went up the shrouds. Hands tried to attack him as he was trying to ascend, but missed. Jim took his seat on the cross-trees and began to load his pistols, which had previously proved useless, because the powder was wet (گیلا - بھیگا ہوا). This shocked Hands because he knew that luck was not favouring him. He hesitated for a while but then be began to ascend the shrouds, although it was a difficult task for him as he was wounded. He began to mount up slowly and painfully. He was groaning as he was doing that, moreover he had to drag his leg behind him, which made his progress very slow. In the end we are told that he made a last attempt to throw the knife at Jim, but that also almost missed and the latter shot him dead.

(8) **'I shall pick him out ; but if it comes to hand to hand fighting, run swiftly under his guard, or you are a dead man. I tell you, neither of us may stand a blow of that axe. You never saw such a body of a man.'**

These lines have been taken from *The Wayside Inn*, be Charles Reade.

In this story the writer tells us about a French soldier called Denys, and a painter called Gerard who were travelling together. At an inn they were warned by the inn-maid, that there were robbers in the kitchen who intended attacking them at night. They told the maid to go and bring help from the nearest village or town, and began to prepare themselves to face the onslaught if any.

In this passage they are discussing the people against whom they may have to fight. Denys tells Gerard that he was not afraid of any of them except a very huge giant-like man called the Abbot. He had seen that man while passing through the kitchen. Here he assures Gerard that he would shoot at him with his bow (کمان). He however tells him that if it came to hand to hand fighting, things will not be very fine for them. He tells him that they should get under his arms when he raises his axe, so that he may not be able to hit them, because he feels that no one can stand a blow of his axe (کلہاڑی). He then tells him once again that the Abbot had an extraordinary huge body. This advice of Denys stood them in good stead when the Abbot actually attacked them, because on account of their prearranged (پہلے سے تجویز کیا ہوا) plan, they managed to defeat him which would have been impossible otherwise.

(9) **At last one was heard to cry out, 'I tell you the evil spirits have got him and branded him with fire. I am more likely to leave this cursed house than go again into a room that is full of devils.'**

The passage has been taken from *The Wayside Inn*, by Charles Reade.

In this extract the writer tells us that a young painter and a French soldier were travelling together in the fifteenth century. On the way they were staying at an inn when a man told them that there were some robbers (ڈاکو) in the kitchen, and they were likely to rob them that night. They sent her to bring help and set up a defence for themselves. They killed the first robber who came to attack them, and put him on a chair as if he was a living (زندہ) person. The painter put some phosphorus on his face, so that it began to shine in the dark. When the robber did not return for some time, they sent a second man to see what was wrong with him. He looked in and found his dead colleague sitting on the chair with a face that shone like fire. This frightened him so much that he ran downstairs as fast as he could.

In this passage we are told that when he reached the kitchen a discussion began. He told them what he had seen. They did not believe him. In the lines given above he tells them that he would not go to that chamber again, because in his opinion the dead man had been killed by evil spirits, and they had branded him with fire. He thinks that he would leave the place rather than go there again, because he thinks that the room was full of devils.

(10) **Presently they began to creep and creep down towards the bolt, but with extreme slowness and caution. In so doing they crept into the moonlight. The actual motion could not be noticed, but slowly, slowly, the fingers came out whiter and whiter but the hand and the wrist remained dark.**

The passage has been taken from *The Wayside Inn*, by Charles Reade.

In the story the writer narrates an attack of the robbers on a French soldier and a painter, who were staying in an inn in the fifteenth century. The friends put up a sound defence. They killed the first robber who came to kill them, and put him up on a chair with his face besmeared with phosphorus, so that it shone bright, with the result that the next man who came was frightened by the sight and ran back. Then came a third robber. He put his hand on the edge of the door and was trying to feel for the bolt (چٹخنی). Gerard and Denys saw it.

In these linas he tells us that the hands were moving very slowly towards the bolt. The robber was using very great caution (بہت احتیاط کر رہا تھا) and the resultant motion was very slow. They found out about the motion by the fact that they came within the light of a moonbeam that was falling on the edge of the door, so that the fingers became white when the light fell on them, whereas the rest of the hand of the man remained dark. We learn later on that Denys aimed an arrow at his fingers and injured him (آسے زخمی کر دیا), so that he also went running back to the kitchen dowstairs.

(11) **This story only prepares the way for another, still more horrible, how the father of a family, and seven small children, were all bitten by a pet dog, and how the poor father first realized his condition by calling for a drink of water, where he saw the dog swimming in the cup.**

The passage has been taken from *The Fear of Mad Dogs*, by Oliver Goldsmith.

He tells us that the people of England suffer from epidemic fear every year. The cause of the terror (خوف - دہشت) may be anything. That year the terror had been caused by the fear of mad dogs (باؤلے کتے). He then goes on to tell us how that terror spreads. It begins with a simple story of which no one takes any notice. Then the stories begin to be more and more horrible, till a time comes when they are simply shocking.

In the passage given above he tells us about one of such stories, in a chain of stories that show the development of the terror. It is more horrible than the one that has preceded it. A pet dog bit a whole family—father and seven children. The father realized that he had been bitten, when he was going to drink a cup of water. He took up the cup and saw the mad dog swimming in the cup. This story is of a shocking nature, and is capable of creating terror in all those who listen to it.

(12) **The midnight robber is kept at a distance ; the skilful thief is often discovered ; and the poor man finds in his dog a willing assistant, eager to lessen his labour, and satisfied with the smallest reward.**

These lines have been taken from *The Fear of Mad Dogs*, by Oliver Goldsmith.

In this essay he tells us about the fear of mad dogs which had spread in England in those days. He describes the different stages of the development of that terror, and then goes on to tell us some of the foolish stories that were

current about the mad dogs in those days. People used to kill all dogs whether they were mad or not, by saying that they were mad. The means that they adopted for testing whether a dog was mad or not were such that could not be very useful.

This passage occurs at the end of the essay. The writer is advising the people through the Chinese visitor, that they should be more kind to the dogs. He points out that all those stories are incorrect (غلط) that if people die of mad dog bites, they are very few in number. People should not forget that the dog is a very useful animal, and that he serves human beings in many different ways. He guards the house of his master against the robbers, and discovers the thieves that might try to steal something from the house, however clever he may be. He assists his poor master whenever he wants his help, and very eagerly tries to reduce his labour by sharing it. A dog is very well satisfied with a little reward. If one looks at all these qualities (خوبیاں) of the animal, one feels that man should not be so cruel to kill him like that, without ascertaining (تصدیق کیئے بغیر) whether he is really mad or not.

(13) **The charm of Andorra lies in its being still untouched by civilization; its beauty is the beauty of the past. But the road joins it with the present; and with the hurry and advance of modernity its old-world charm is gone. So it is better to leave the road, to forget indeed that the road exists, and to make your way on foot over the broken and untamed slopes of the mountain.**

The lines have been taken from *The Road to Andorra* by H. B. Drake.

In this narrative the writer tells us about his visit to a tiny republic called Andorra. It lies south of France. It is very backward, and is visited by those tourists (سیاح) who want to enjoy some adventure. The writer and his friend visited the republic for a holiday.

In this passage he tells us that there is a newly laid road that leads from France into Andorra, but one should not take this road if one really wants to enjoy one's visit to the country. The charm and attraction of Andorra lies in its being away from civilization. It recreates for us, once again, the life that people used to live in the past. But when we travel by road we are introducing something modern in that world of the past. The vehicular transport reminds us of the hurry and advance of the present-day world which detracts from the complete enjoyment of the place. The writer advises all travellers to Andorra that they should forget that a road exists, and should walk over the mountains to Andorra. This of course gives them real enjoyment, and they feel as if they were living in the world, as it was many hundreds of years ago.

(14) **Still, while the evening deepened we sat and smoked and talked. There was no suggestion that we were strangers, or that we were to be treated in any other way than members of the general company. This set us completely at our ease, and relieved us of the awkwardness of feeling ourselves intruders.**

These lines have been taken from *The Road to Andorra*, by H. B. Drake.

The writer narrates his journey to Andorra, a far-off and out of the way republic near France. He tells us that he and his friend were thinking of going to Andorra by foot (پیدل). They reached the last French post in the afternoon. They had no time to attempt to reach Andorra that day, so they decided to stay at a hut, that the friend of Drake had seen on the mountain side, some time earlier during his previous visit. When they came to the hut (جھونپڑی) they found it in a dilapidated (ٹوٹی پھوٹی) condition. A young man appeared there and took them to the hut of his grandfather. The old man welcomed them and they decided to stay the night there.

In these lines he tells us about the cowherd hut of the old man, and the company they met there. The old man

his grandson and seven cowherds, with their dogs, along with the two friends, were all in that hut. There appeared to be no place for them all. But they sat there happily smoking and talking to each other. They were not treated as strangers (اجنبی) by the cowherds, and no special attention was paid to them as is done in the case of strangers. This made them feel comfortable, because they did not have the guilty feeling that they have caused them discomfort by coming to them uninvited (بن بلائے).

(15) **Yet at Soldeu there was no inn where we could get a meal or spend the night, no shop even where we could buy food and drink. The people were suspicious and unfriendly. They even called to their children as we passed, and stood protectively in front of them as though we might do them harm.**

These lines have been taken from *The Road to Andorra*, by H. B. Drake.

The writer narrates his journey to Andorra. He and his friend went to Andorra on foot. They crossed the range of mountains with great difficulty, and after walking for many hours reached a village in Andorra called Soldeu. They were very tired after their day's journey, and wanted a place where they might spend that night.

In the passage given above we are told that there was no inn (سرائے) in Soldeu where they could get some food or spend the night. There was no shop from where they could buy their food and drink. So they were in an awkward position. At any other place they could have knocked at some door and got a place for themselves, but in Andorra people were very suspicious and unfriendly. They were so afraid of the foreigners that they called their children, when these people passed from near them, as if they thought that they would harm them. It was after a while that they met a woman who gave them coffee and eggs, but even she would not let them stay at her place. So they had to spend the night in their sleeping bags in the open.

(16) **Now, though Grom had pointed his arrow skyward, he had taken no thought whatever as to its direction, or the distance it might travel. As a matter of fact, he had shot towards the Caves. He had shot strongly; and that first bow was a powerful one.**

This passage has been taken from *The Bending of the Bow*, by Charles G. D. Roberts.

In this extract he is recreating imaginatively the development of the bow (کمان) by the primitive man, into a useful weapon. He has created two characters, Grom and his wife, A-ya. A-ya in the first instant made a bow by accident. Grom studied it thoroughly and by experiments managed to use it for shooting arrows (تیر). Many people had come out of their caves (غار) to see what Grom was doing. But some of them did not take any notice of Grom and what he was doing.

In this passage we are told that during those experiments he shot an arrow towards the sky. He did not think of the direction that the arrow might take and the distance that it might cover. The arrow had been inadvertently (نہ جا نتے ہوئے) shot in the direction of the caves, and the bow being very powerful, the arrow reached the caves. We are told later on that it it struck an old woman who was bending down in front of a cave, and was looking for something that she had dropped.

(17) **The difficulty which now faced him was that of giving his arrows a strong point. Being of a very hard cane they would take a point of almost needle sharpness. But it was weak; and the cane being hollow, the point was necessarily on one side, which made the arrows fly falsely.**

The passage has been taken from *The Bending of the Bow*, by Charles G. D. Roberts.

In this extract the writer is trying to give us an imaginative (تخیلی) recreation of the times when the bow was

first invented (ایجاد کیا گیا), and the different stages through which it passed to become a perfect weapon. Grom is introduced as the man who made many experiments, and ultimately succeeded in making it useful. He had to solve many problems in the course of his experiments. First, it was the discovery (دریافت) of a thing that could be shot with that bow. Then how it could be shot straight. Then came the problem of aiming the arrows. He succeeded in all these things.

In these lines we are told that his next problem was to give strong points to the arrows which he was using, so that they may pierce the body that they might strike. He was using hard cane for arrows and their points could be made very sharp, but they were very weak. Moreover, the cane was hollow (کھوکھلا), and the point could only be made on one side of the arrow. This made the arrow turn towards that side in its flight. It was not possible to take a correct aim with an arrow like that. We are later on told that he continued his research, and at last found the shoots of a nut-tree. They were hard and straight and served his purpose very well.

(18) **You see, therefore, that the cup is formed by this beautifully regular rising current of air playing upon all sides, which keeps the outside of the candle cool. No fuel would serve for a candle which had not the property of forming this cup. I hope you will now see that the perfection of an action—that is, its usefulness—is the better point of beauty about it.**

The passage has been taken from Michael Faraday's composition, *How A Candle Burns*.

In this composition which is in fact a lecture delivered to a class of small children, the writer tells them how a candle burns. He tells them that in the first place solid wax (موم) is melted by the flame. It then stands at the foot of the wick (بتی) and provides fuel for the flame at the top.

In the passage given above, he tells them, that as the candle burns some air rises above due to the heat of the flame. Some cool air is sucked in from all sides of the candle. This cools the sides of the candle, so that they remain solid even when the wax has been molten (پگھلی ہوتی ہے) in the middle. He tells them that only that material is useful for making candles, which has the quality of making a cup of liquid fuel (ایندھن) under the wick. He begins to moralise at that point and tells his students that perfect action is real beauty. One should see what one does rather than his physical form.

(19) **You know that a candle, if turned upside down, so as to allow the fuel to run upon the wick, will be put out. The reason is, that the flame has not had time to make the fuel hot enough to burn, as it does above, where it is carried in small quantities into the wick, and has all the effect of the heat exercised upon it.**

The passage has been taken from *How a Candle Burns*, by Michael Faraday

In this composition he is telling his students how a candle burns and what different processes help it in doing so. In the first place solid wax is heated and it turns into a liquid. Then this liquid goes up the wick because of capillary action. When it has risen up to a certain level, it catches fire and then burns in the form of a flame (شعلے کی شکل میں), that we see at the top of a candle.

In the lines given above he tells us, that when a candle is turned upside down it is extinguished, because wax runs down and covers the wick. That clearly means that ordinarily the wax would not catch fire when brought near a flame. He then explains the reason for that. Normally the wax rises into the wick in very small quantities, and is heated by the flame to a temperature where it would catch fire. When the candle is turned upside down the wax that reaches the wick is not sufficiently hot to burn

and it extinguishes (بجھا دیتا ھے) the flame. He later on tells us that in fact the flame turns wax into vapours, and it is these vapours that burn in the form of the flame that we see.

'All men of pleasant Tivydale,
Fast by the river Tweed.
'Oh, cease your sports,' Earl Percy said,
'And take your bows with speed.

The lines have been taken from *Chevy Chase*, an old English ballad.

In this ballad the poet tells the story of a battle, which was fought in the olden times between Scotsmen and Englishmen at Chevy Chase. Earl Percy of England had decided to go to Chevy Chase to hunt the deer. Earl Douglas of Scotland felt that that would be a national dishonour if the Englishmen hunt there. He sent him a challenge that he would not let him hunt there. Earl Percy did not take notice of the challenge and went to hunt there, with fifteen hundred men. They began to hunt in the morning. By noon they had killed one hundred deer and were then waiting for Earl Douglas to attack them.

In these lines the poet tells us that a young man on the English side saw the men of Earl Douglas coming towards them. He told Lord Percy about it and he on his part called upon his men to come to the field. His men were residents of Tivydale, a place near the river Tweed. He tells them to stop hunting and to take up their bows to face their enemies.

'Thy ransom I will freely give,
And this report of thee:
Thou art the most courageous knight
That ever I did see.'

These lines have been taken from *Chevy Chase*, an old English ballad.

In this ballad the poet tells us about a battle which was fought between Scotsmen and Englishmen at Chevy

Chase. Earl Percy of England had decided to hunt the deer in Chevy Chase. Earl Douglas declared that he would not let him do that. Earl Percy accepted the challenge and went there with fifteen hundred men. Earl Douglas came with twenty hundred. A great battle was fought between the two forces. Earl Douglas and Earl Percy met in the field of battle. They fought till they were tired. Earl Dougals thereupon made an offer to Lord Percy to surrender, and told him that he would be honoured by the king of Scotland.

In these lines Earl Douglas tells Earl Percy that if he surrendered, he would pay his ransom (زر خلاص), and win his freedom back for him. He further promises that he would tell the king of Scotland that he was the bravest knight who had ever fought. He was trying to convince him that he would be better off if he went to Scotland than he was in England.

Next day did many widows come
Their husbands to bewail.
They washed their wounds in brinish tears,
But all would not avail.

These lines have been taken from *Chevy Chase*, an old English ballad.

In this ballad we are told about a battle that was fought between Scotsmen led by Earl Douglas, and Englishmen lead by Earl Percy. The origin (وجه - جڑ) of the quarrel was that Earl Percy of England had declared his wish to hunt at Chevy Chase. Earl Douglas told him that he would n t be allowed to do that, because Chevy Chase was in Scotland. Earl Percy, however, accepted the challenge, and went there with fifteen hundred men. Earl Douglas came there with two thousand men to face him. There was a terrible battle and both the earls died while fighting bravely. Out of the fifteen hundred Englishmen only fifty-three survived (باقی بچے), and there were fifty-

five Scotchmen alive when hostilities came to an end in the evening.

In the lines given above the poet impresses on us the destruction (تباھی) that was caused by the battle, and the sorrow and suffering that it meant for others after the battle was over. Many widows (بیوہ عورتیں) came to the field of battle, after their husbands had been killed during the battle, and mourned (ماتم کرنا) their death. They wept so bitterly on their death that the wounds of the dead bodies were washed with tears, but their mourning was useless. It could not bring them back to life. He is in this way pointing out that wars are evils, and one should not enter upon them lightly.

It's not the way to end it all. I'm old, and nearly blind,
And an old man's past's a strange thing, for it never leaves his mind.
And I see in dreams, awhiles, the beach, the sun's disc dipping red,
And the tall ship, under topsails, swaying in past Nigger Head.

These lines have been taken from *Spanish Waters*, by John Masefield.

In this poem the poet tells us about the thoughts of an old beggar who was once a pirate and had gone with his comrade to bury their booty at Muertos. All the others died in the course of time. He is the only one left who knows where the treasure was buried. He is poor and sick and feels that life would become simply wonderful if he could get all that money and become a rich man.

In the lines given here the beggar tells us that all that collection of wealth which lies buried should not have ended as it has done. He is old and nearly blind.

He feels that an old man is always recalling his past. He cannot forget the days bygone. He recreates in his mind the scene when they went to bury the treasure and think of the ship going to the island for the purpose.

We are the Pilgrims, master ; we shall go
Always a little further : it may be
Bey. nd that last blue mountain barred with snow,
Across that angry or that glimmering sea.

These lines have been taken from *The Golden Road to Samarkand*, by James Elroy Flecker.

In this poem he tells us about a caravan which is leaving Baghdad for Samarkand. The master of the caravan (امیر کاروان) inspects his followers and they tell him about their wares (سامان). He at last looks at a land of poor people. They do not speak to him, so he asks them who they were.

In these lines the pilgrims tell the master of the caravan that they were always proceeding a little farther than others because they were searching for the truth. They assure him that they would go beyond the horizon and even beyond the sea for its sake.

Part IV

CENTRAL IDEA OF THE POEMS

CHEVY CHASE

The noblemen should not quarrel amongst themselves. This leads them and their followers to death and destruction. Nothing good comes out of these battles except more and more misery.

SPANISH WATERS

A poor beggar remembers the days when he was a pirate. He thinks about a treasure that he had hidden on

an island along with his friend. All of them died and only he knows where it lies. He wishes that he could pick it up from there and become a rich man.

THE GOLDEN JOURNEY TO SAMARKAND

The poet tells us that in olden days caravans used to travel far, for commerce, search for truth and love of adventures. Comfort and luxuries could not keep them back from proceeding on their travels. They would not stop even for the sake of their children.

PART V

PARAPHRASE OF IMPORTANT PASSAGES

The first man that did answer make
Was noble Earl Percy,
Who said, 'We list not to declare
Nor show whose men we be.'

Earl Percy was the first man to reply to him. He told him that they did not wish to tell him under whose command they were acting.

They fought until they both did sweat,
With swords of tempered steel,
Until the blood, like drops of rain,
They trickling down did feel.

They went on fighting with their swords of tempered steel till they began to sweat and feel that their blood was falling down drop by drop as if it was raining.

'Oh, heavy news!' King James did say.
'Scotland may witness be
I have not any captain more
Of such account as he.'

King Jame said that that was very sad news. He addressed Scotland and declared that in that country there was no general as great as Earl Douglas was.

I'm the last alive that knows it. All the rest have gone their ways.
Killed, or died, or come to anchor in the old Mulatas Cays,
And I go singing, fiddling, old and starved and in despair,
And I know where all that gold is hid, if I were only there.

I am the last person alive who knows all about it. All the others were either killed or they died a natural death or they settled down in the old Mulatas bay for good. I am old and starved. I am in despair, and I move about singing and fiddling, although I know the place where all that gold lies hidden. I wisn I was there (to pick it up.)

We travel not for trafficking alone :
By hotter winds our fiery hearts are fanned :
For lust of knowing what should not be known
We make the Golden Journey to Samarkand.

We do not travel only for the sake of commerce, because hot winds of the desert put our hearts on fire, we take the road to Smarkand for the sake of knowledge that we thus gain.

PART I

SUMMARIES

THE FLAMING TINMAN

(George Borrow)

George Borrow has described his personal experiences in a book called *Lavengro.* The present extract narrates one of such incidents (واقعات) from the book. Borrow was wandering about when he once met a tinker called Slingsby. Slingsby was working in that district when the Flaming Tinman appeared there. He wanted to take up all the work that was to be had in that district, so he beat Slingsby and told him that if he worked there he would beat him again (وہ آسے پھر مارے گا). Borrow heard the story of fear-stricken Slingsby and bought his horse, cart and tinker's tools. He set himself up as a tinker although he did not know anything about the trade.

Slingsby warned him to keep clear of the Flaming Tinman, but he did not pay heed to that warning and pitched his tent (خیمہ گاڑ دیا) in a valley, in the district where the Flaming Tinman worked. He wanted to buy certain things from the nearest town, and decided to go there, leaving behind his tent and all the things which he had bought from Slingsby. He thought that the valley was so out of the way, that there was no danger of any-one interfering (کوئی مداخلت کرے) with him there.

He called the horse which was grazing nearby. He was going to fasten the horse to the cart for leaving when he heard a noise. Very soon it was clear that some people were coming towards his valley in a cart. He could hear even their voices as they came nearer. At last a man

appeared. He was holding the head of his horse, so that he may not slip down that path.

He suddenly looked up and saw Borrow standing before him. This shocked him and he thought that that was something unnatural. There were two women with him. They were riding a second cart which followed the one that he was leading. Borrow told him that he was also a Gipsy like him, and that he should not be afraid of him. He welcomed him (آسے خوش آمدید کہا) to the valley. The newcomer was quite angry that some one could think that he could be afraid. He drove the cart into the valley and brought it to a stand on one side of the valley.

The man had a savage appearance. He was about fifty years of age and was dressed like a Gipsy. He had a strong body and was about six feet high.

The other cart (گاڑی) also came along and two women came out of it. One was a beautiful and tall girl of about eighteen, and the other was an ugly (بد صورت) and vulgar looking woman of about forty. The girl asked the savage-looking man what the matter was. He was unharnessing the horse and told her that the writer siad he was "afraid." This he resented. Borrow tried to pay some compliments to the girl because he thought she looked beautiful and graceful, but she told him that if he behaved like that she would give him a beating.

He thought that she had not been able to understand the English song that he sang. He therefore followed with a Gipsy song. The tall girl told him that she was born in an English family, and therefore she would not like him to call her a Gipsy. He was still trying to make light of them, when she gave him a blow (مکا) which nearly brought him to the ground. He told them that they should not quarrel any more because he thought they had no reason to quarrel with each other. He thought that they should become friends and should live

there together. The tall girl had cooled down by then and was in a good mood for reconciliation (موافقت - صلح صفائی), but the Tinman did not want to have Borrow there in the valley.

He told him that he had come and pitched his tent on his (Tinman's) ground, and that was why he had to fight him. The Tinman recognised the horse of Slingsby and said that he had told Slingsby that if that horse was found on his grounds he would take the horse and beat the owner (مالک), and that he intended to beat him and to take the horse. Borrow offered him the horse but when he told him that he was bent upon beating him he attacked him. The Tinman received a blow on his eye and fell down.

He attacked him again but Borrow gave him a blow on his nose. He fell once again but attacked him a third time. This time he did not take notice of the blow that Borrow aimed at him and caught him. He threw him down on the ground and fell on him. He was going to choke him when the tall girl pulled him by the handkerchief (رومال) that he was wearing round his neck, and told him that he should play a fair game. The fight began once again. This time the tall girl acted as his second.

Borrow fell down six times. He was thinking of giving up when the tall girl advised him to give the Tinman a blow with his right hand. She thought that it was the only way in which he could win his battle against the Tinman.

Acting on her advice he stood up once again. The Flaming Tinman aimed a blow at him but slipped. He was not hit straight. On the other hand he gave a blow to the Tinman with his right hand. This hit him hard and he fell down unconscious (بے ہوش). The tall girl felt very happy that her trick had worked. The vulgar woman tried to make the Tinman stand but when she did not succeed, she declared that he was dead.

Borrow had fallen down because of exhaustion. He rose up and found that the man was only unconscious. He was going to bleed him so that he might regain his senses, but the vulgar woman forbade him do that because she thought he was going to kill him like that. Both of the women refused to go for water. Hence Borrow went to the pond to bring water for his oppnent (مخالف).

He had a drink himself and cooled his head in water. He was coming back from the pond (تالاب) when he overheard the two women talking to each other. The vulgar woman was suggesting (تجویز پیش کر رهی تهی) to the other, that they should both attack the young man with knives and kill him to avenge their husband. The tall girl did not agree with her. She was not prepared to commit a murder for anything. Borrow went to the valley and threw water on the Tinman. He soon revived. He was angry with the tall girl. He stood up in his place. The vulgar woman advised him to kill the young man with a knife which she was holding in her hand. He however refused to do that.

The tall girl told him that they should all become friends and camp there quietly, but he did not reply to her. He went and began to harness his horses. Obviously he had decided to go away from that place after his defeat. He was not the man to compromise with others.

UNDER THE GREENWOOD TREE

(William Shakespeare)

The poet calls upon people to come and live in the open with him. He tells them that there life is very simple and they will be close to nature. He further tells them that they will not have enemies there except bad weather (خراب موسم).

MOUNTAINS AND MEN

(*Commander F. A. Worsley*)

Commander Worsley had gone to the Antarctic as commander of Shackleton's ship *The Endurance*. Some members of the crew of the ship got separated from the main body. Shackleton had to go and rescue them (انہیں بچانے کیلئے). With this purpose in view he had to travel with five men in a sm ll boat of twenty-two feet for over 850 miles. They crossed a stormy ocean but that was not all. They had then to cross an unmapped and mountainous region (پہاڑی علاقہ) called Georgia. In this narrative he tells us about this journey.

They got up at eight in the morning. They crossed a gorge and then began to mount a main range of mountains. The mountain rose high in front. There were five passes (درے) through it. On their right there was a pass which appeared to be the lowest. They decided to try that first, because they did not know which one of them would suit them most. The scenery was beautiful and they enjoyed the sight (نظارہ).

The ascent (چڑھائی) became more steep and tiring. They had to rest after each quarter of an hour. Their feet were getting steadily more wet and cold, although they were sweating (اُن کا پسینہ بہہ رہا تھا) due to strain that they were bearing. When they reached the pass they found that there was no way on the other side that might lead them to their destination (منزل). They had to go down once again and had to ascend towards the next pass. Half way up they had their meal. The writer took a little because he was undergoing extra strain, and he thought the less he ate the better for him.

At the next pass they were again disappointed because they could not descend on the other side. They

climbed down and then climbed up the third pass. On the way up the writer changed his wet socks (موزے) for dry ones. He tells us that Shackleton had a great spirit for self-sacrifice. He had given his own shoes to another member of the expedition although that might have been dangerous for him. When they reached the top of the third pass they found that the descent (اُترائی) on the other side was a doubtful one. They might or might not have succeeded if they had tried it. So Sir Shackleton, their leader, decided that they should not try it at all.

They went down once again and climbed up to the fourth pass. They were checked on their way by a gorge, but they managed to proceed further. When they reached the gap they found it to be a knife-edge of ice. It was then getting dark. The fog (کُہر - دھند) had reduced visibility and they could not see whether they would be able to descend, if they followed that path, or not. They discussed the point for some time. At last their leader told them that they would try the descent.

They went down the mountain for about two hundred yards by digging steps in it. They then joined each other and discussed the matter again ; it appeared to them that they could descend so they decided to slip down.

They sat down with their rope under them and held each other by the shoulders. They began to slip (پھسلنا شروع کیا) and in about two minutes they had reached the foot of the mountain. They were very happy at what they had achieved, although at that speed the descent was terrifying.

They were afraid that they might not have started an avalanche in the course of their descent, and therefore they went a little distance away from the foot of the mountain, before they began to cook their meal.

FROM RUGBY CHAPEL

(Matthew Arnold)

Some people live unknown because the lives that they lead are not important to the world in any sense. No one wants to know about them.

There are other people who do not want to remain unknown in the world. Some of them actually do things that do not cease to exist (جو ختم نہیں ہوتیں) even after their death. These people are marching on the path of advance. He compares the life of such people to going up a mountain.

They leave happily with their friends. But they have gone a little distance when they are caught by lightning and cataracts, and many other things of like nature. This destroys many people who were coming with them. They are the only people left because many of their friends have been killed by the storms.

Ultimately we reach the inn (سرائے) for which we were heading. We tell our host (میزبان) that they have come alone, because the others were destroyed in the course of the ascent.

Arnold then addresses his father and says that he belonged to that class of people who did not believe in going up alone. You always tried to help others to proceed further. He thinks that his father never showed his personal sorrows (اپنے دکھ) and losses (نقصان) to others. He was always helpful and cheerful to others. He compares him to a shepherd (چرواھا) and other people to sheep whom he leads to safety.

THE FLOOD

(George Eliot)

Maggie falls in love with a rich man called Stephen Guest. She was engaged to her cousin Lucy Deane. Stephen begins to love Maggie and wants her to marry him, but she refuses because she does not want to do anything that might be against the interest of Lucy. One day they are in a boat and the boat is carried down to the coast. Maggie comes back home after a few days. Stephen had been trying to persuade Maggie during this period, but when she finally refused him he embarked on a ship and went away whereas Maggie returned to her home alone.

People began to suspect that she had run away with him purposely. Her brother, whom she had always loved dearly, turns her out of their home, because he thinks that she had dishonoured the family (آس نے خاندان کی توهین - بے عزتی کی هے). She has nowhere to go. She ultimately goes to the house of Bob Jakins, a friend of her childhood (بچپن) days. He believes that she is innocent (معصوم - بے قصور). Stephen writes to her once again at Bob's house that she should marry him. It is during this period that she is deeply worried. She is lonely and wants to have some support. On the other hand she feels that she should not behave like that happen what may. Then the following events take place.

There had been great rains during that period, and the older people thought that there would be great floods if the rains continued unabated. But the younger generation did not give much importance (زیادہ اهمیت نه دی) to what they said. It was night but Maggie was sitting in her room and was reading a letter, which she had received from Stephen asking her to marry him. She at last decided that she would not marry him for the sake of Lucy. She was afraid that though she had been able to face that trial with courage, she may not be able to stand others that might come her way in the days to come.

She was still praying to God when she suddenly felt that water was flowing under her feet and was making her feel cold. She knew that it was flood. She went up to the room of Bob and woke him up. She told him about the flood. Coming down she saw a boat strike against a window and break it. Maggie got out and went into a boat. Bob got into another. They untied them and Bob was telling her that he intended to leave the house with his family when a fast current took them away.

Maggie was now alone on the water, in complete darkness that surrounded her. Then the rain stopped and some light appeared on the horizon. She began to think of her father who used to talk about the terrible floods of the past. She began to think of her father and her family. She began to think of the danger in which they might be on account of the flood. She was quite safe then because her boat was standing on overflooded fields.

She began to look round her to see if she could find the place where mother and brother lived.

On looking round her carefully she came to the conclusion that the river must be in front of her. Now she began to row with great energy towards the river. She intended to cross it to reach the Mill. She had an idea that in the face of that calamity they would not quarrel with each other, and there would be reconciliation (صلح صفائی) when she rescued them. She saw St. Ogg in front of her. She could not see the Mill but she could guess where it lay in front of her.

She managed to get into the current of the Ripple. Now she tried her best to get out of it. The bridge (پل) has been broken. There were no boats on the river. After great difficulty she managed to cross the river and began to row towards the Mill. By then the light of day began to appear. She could see things around her. She saw the house by the side of the mill. The water had risen up to the first storey of the house.

She reached the house. She shouted and called her brother and mother, but found that her mother was already out. Her brother was astonished to find her there all alone with a boat. He came into the boat and took the oars (چپو) from her. It was then that he realized the nobility (شرافت) and love of Maggie. Deep and overwhelming love rose in his heart for Maggie once again.

Maggie told him that they would first of all go to the house of Lucy. They were moving quite fast. Some fragments (ٹکڑے) were floating in the river. They were approaching them at a great speed. Some people shouted to them that they should get out of their way, but it was too late. When Tom saw that they were going to crash against those fragments he left the oars and clasped Maggie. The fragments struck against the boat and both of them went down clasping each other. They had found love for each other once again at the hour of their death.

CROSSING THE BAR

(Lord Tennyson)

The poet thinks that he would love to die quietly. He does not want a stormy death in the midst of activity. He wished that no one should weep for him after his death. In spite of all the terrible things for which death stands, the poet feels that at least there is one consolation (تسلی) in death. It is that one comes face to face with one's Maker (بنانے والے کے سامنے) after death.

THE MISTAKES OF A NIGHT

(Washington Irving)

Goldsmith was riding from Edgeworth to his father's house, which was at a distance of twenty miles. A friend had given him a guinea for travelling expenses. He was sixteen years old and, while riding on a horse, he decided to behave like a fully grown up man. He decided to spend one night at Ardagh instead of going home straight.

When he reached the town he asked a man about the boat-house there. He wanted to know the best inn. But the man was a humorist (مذاقیہ) and he enjoyed the self-importance of the boy. He directed him to the house of Mr. Featherstone who was a rich man belonging to the town. He thought that it would be a good practical joke (مذاق).

Goldsmith went to the house and ordered his horse to be taken to the stables as he would have done at an inn. He sat down by the fire and asked about the dishes that could be served to him for supper. The owner of the house soon understood that the young man was mistaken. He began to enjoy the fun, and went on doing things as the young man wanted them to happen. He invited the landlord, his wife and daughter to dinner, and ordered a bottle of wine for their benefit. He even ordered a special cake for breakfast next morning.

He was greatly shocked next morning when he learnt that he had been behaving very foolishly in the house of a gentleman, and that the place was not an inn. He has dramatised this incident (واقعہ) from his own life in *She Stoops to Conquer*.

SHE STOOPS TO CONQUER

(Oliver Goldsmith)

Marlow and Hastings are two friends. Marlow wants to marry a daughter of Mr. Hardcastle. Hastings has a beloved and she is also staying at the house of Mr. Hardcastle so he also accompanies him. Mr. Hardcastle has been told that Marlow is a very modest man. He thinks that he will be a very good husband for his daughter. But unfortunately when they are going to the house of Mr. Hardcastle, some one makes them believe that the house is an inn. When they arrive there they treat Hardcastle as the inn-keeper. He is astonished to see their impudence (گستاخی - بے ادبی), and cannot understand why Marlow was

said to be a modest (نیک ۔ حلیم ۔ مؤدب) man by the people whom he met earlier. What happens at the house of Mr. Hardcastle is given below.

Both the young men settle down on a table. Hardcastle tries to convince them that he is a very hospitable (مہمان نواز) man, and that he always looks after his friends, but they are not in a mood to listen. They begin to talk about their plans for winning the hearts of their ladies. They discuss the dresses that they should wear next morning when they visit the house of Hardcastle. Hardcastle in the meantime tries to take part in their conversation (گفتگو), but they do not pay any heed to what he says. On the other hand they feel that the landlord is an impudent (گستاخ ۔ بد تمیز) fellow who is trying to be too intimate with them.

Marlow orders him to bring them punch. Hardcastle is astonished once again, because gentlemen generally did not drink punch at formal occasions. He offers them the wine that he has mixed himself. Marlow feels interested in this landlord who wants to do what he wants, and offers his guests the stuff that he thinks will be good for them without bothering about their orders.

Hardcastle tells them that he is not interested in elections, and that he moves about a lot amongst the people around. He even tells them that the differences of the people around them are mostly settled in his room. They are astonished to find that he had a philosophy with which he managed to convince people that they should be friends again.

Marlow refuses to listen to what Hardcastle was going to say about a campaign, and asks him what he had in the house for supper. Hardcastle is astonished at it because no guest ever wants to know about these things. He calls the bill of fare and they criticise every dish that he has prepared. This upsets Hardcastle but he tells them that

they were most welcome to order any other dish that they liked. But Marlow tells him that the supper would do.

Marlow thereupon insists that he should have a look at their beds. Hardcastle tells him that he should not bother himself about that, but he is determined to do so. Hardcastle accompanies him to see the bedroom, but by then he is very much upset at the impudence of the so-called modest young man.

THE ACADEMY OF LAGADO

(*Jonathan Swift*)

Swift was one of the greatest satirists (هجو گو). He wrote a satire called *Gulliver's Travels.* In this extract he tells us about Gulliver's visit to the island of Laputa. He visits the capital of the Island, and then goes to the university. He satirises human pride in the cleverness of man. He thinks that man. in spite of all his labour (محنت), and intelligence (ذہانت) has not been able to do so much as he takes credit for. He even suggests that there are many things of which man feels proud, but they do not really do him any credit. His experiences at the university are given below.

The university consisted of many buildings and there were many inventors housed in them. Gulliver came across a scientist who was working on vegetables (سبز یاں) for the last eight years. He was trying to draw sunbeams out of them to preserve them in bottles, and to use them for warming up places in winter. He had not achieved anything and thought that he would be able to do so within the next eight years. The scientist like all others begged some money as help for his work from him. He paid him something.

An architect has found a method of building houses by working from the roof downwards. He was following the example of bees and spiders.

Some blind (نابینا) men were mixing colours for painters by smelling and feeling them. They very naturally made mistakes but were encouraged by the Academy.

Another scientist had discovered that land could be ploughed by burying food in the ground, and then letting pigs dig to find it. They would make the land fit for cultivation (زراعت) in that manner. They however found that the expense involved in the new method was very great, and therefore it was impracticable.

A scientist was making experiments with the spiders (مکڑیوں سے). He thought that by feeding spiders on flies of different colours, he could make them weave webs (جالے) of different colours. This he thought could be used for making cloth of different shades. He was trying to produce a food that could give strength to the webs of the spiders.

A professor of abstract learning was inventing (ایجاد کر رہا تھا) a machine, with which an ignorant man (جاهل آدمی) would be able to write on different topics, (موضوع) without knowing anything about them. He has a machine that arranges words in different positions. These words are read and whenever there is a sentence which can make some sense, it is noted down by the students. Their professor had many volumes full of those broken sentences which he intended to make into readable material when he had sufficient time to do that. He thought that with public contribution he could expedite the work.

There was another collection (مجموعہ) of these philosophers who thought that language should be shortened by leaving out verbs, adjectives, etc. One should use only nouns.

There was another body who thought that human beings should give up speaking, because that damages their lungs. They suggested that people should carry with them loads (بوجھ) of all common things, and should talk by

pointing towards them. They did not mind the loads that they would have to carry about, for putting their plan into practice. They thought that their plan would make international intercourse more easy and simple, because people all over the world would be able to talk with the help of these symbols.

US TWO

(*A. A. Milne*)

The poem is meant for children. It tells us the love that the child has for his toys. He thinks that his toy should always be with him. He treats it like a human being and feels that it reflects all his feelings. It makes him happy and saves him from feeling lonely (تنہا).

THE OLD SAILOR

(*A. A. Milne*)

The poet tells us the story of an old shipwrecked sailor. He was living on the island and he thought of many things that he would like to do, but whenever he was going to do one of them he thought of the other one, that he had been thinking about. Thus he kept sitting on the island and basked in the sun always planning, and never doing anything till he was rescued.

THE HERRING FLEET

(*Robert Lynd*)

The sight of the sea attracts people, and they love to gaze at the ships that are moving in and out. There is mystery in the sea, and one feels as if one is in contact with the world when one is looking out towards the sea.

The writer describes the scene in a fishing village. The boats with masts and sails stand on the shore, and give the impression of a camp on the sea side. The rowing boats also stand in groups of twos and threes. When the tide comes in, the boats begin to sway with the waves. The

fishermen soon come out of their houses and come to the harbour. They dress themselves in very colourful dress and are always smoking their pipes.

If the tide is high they are taken to the fishing boats in small rowing boats, but if it is low they can walk to the fishing boats through the water. Sometimes they have to avoid high waves by jumping up, so that water may not get into their shoes.

Then the fishermen row their fishing boats out of the harbour. They follow each other to the mouth of the harbour (بندرگاہ). There they are in the wind and the boats can sail along. There are about forty fishing boats in that harbour. Then there are steamers and motor boats, etc., which are all taking the advantage of the tide to move out of the harbour. The scene is very colourful. It appears as if the harbour is moving away.

Sometimes these boats face a storm (طوفان) and have to take refuge in the bay. At night they move out once again. There are lights burning on them, which makes the sea appear to be the sky full of stars. These dancing lights appear to be very beautiful. They try to keep together as much as they can, but when they move they form different beautiful patterns.

Next morninig the harbour is a very busy place. The fishermen are pouring the fish out of their nets into the bottom of the boat. They are put into boxes with handles on both sides, and carried to the shore. An auctioneer is standing there and is auctioning (نیلام کرتا ہے) the fish as soon as it reaches the shore. It is then taken to one side where some women are pouring it into barrels. All the carts of the locality are collected to carry this catch from the boat to the barrel.

He tells us that the older feel the difference between the times when they were in business, and the present times. Now the fish is more expensive (زیادہ مہنگی) and

the yield is more than it used to be. There is a great rush at the harbour. Even the artists have come down to sketch the scene. Once fish has been unloaded the carts are to be engaged to carry it to the railway station. All kinds of carts are engaged for the purpose.

The cartmen run at their top speed, so that they may earn more by taking as many trips to the station as possible. There is great excitement in the town, and even the horses of the carts appear to be excited. The town is full of the scales and smell of the fish.

The writer thinks that man went out to the sea to satisfy his hunger. It was later on that he was impressed by the beauty of the ships and the sea, and began to write poems about it. Then the sea brought adventure and stories of travel which are very pleasing to read about. He thinks that the ships give us a feeling of perfect adventure and perfect freedom. When we look at them we are satisfying our own urge (شوق - خواهش) to complete freedom and high adventure.

A WET SHEET AND A FLOWING SEA

(*Allan Cunningham*)

The poet wants to be sailing his ship when the sea is stormy and a fast wind is blowing and pushing the ship along at a great speed. He thinks that only women want to have a gentle wind when they are on the sea. The real sailor loves the storms. He feels happy when he sees the horned moon which is supposed to bring storms, and clouds which appear to show that there will soon be lightning.

THE GRIFFIN

(*Hilaire Belloc*)

The writer had been told by a specialist that there was a very good inn (سرائے) called the Griffin, in the

town of March in the Fens. He thought that no inn could compare with it. So the writer set out for the Fens and the inn.

His progress was stopped by a ditch (گڑھا). He walked a lot by its side to find some means of getting across it, but failed. He met a man there but he did not know the means to cross the ditch either. These fens and the ditches that are dug there often cause close friends to part, because they cannot pass through them to meet each other. There are usually no bridges (پل) except those built by the railways. So it is difficult to cross them.

At last he reached a place called Oxlode. He crossed the ditch by boat but his ferryman could not guide him, as to where he could find another ferry (کشتی) to take him across the next ditch. He went up to the ditch and waited for some one to come out of the houses, which lay on the other side of the bridge. A man came out of one of the houses and took him to the other side in a boat. He did not know about the Griffin. On his advice he went to a town called Monea, but even there no one knew anything about the Griffin.

An old man advised him to go along in a certain direction. He followed his advice but reached nowhere. At last he saw a baker's cart coming along. He stopped him and paid him some money, and got on the cart with him. He did not want to ask the cartman about the Griffin in great haste. So he talked to him about different things for a while, and then put the important question. The cartman told him that he would leave him at the next village with a man who was passing through March.

At the next village Belloc got into the cart of the other man who was going through the town of March. His horse was even faster than that of the baker. The horse was twenty-three years old, but ran at a wonderful speed. It ran so fast that before the writer could know,

it had passed through the town of March. Belloc had thus missed the great opportunity of visiting the inn called the Griffin.

Belloc however insists that though he had not seen the Griffin he could say with confidence that it was the best place on the surface of the earth. He thinks that physical experiences are doubtful whereas faith is always true and correct, and he has faith (یقین - بھروسہ - اعتقاد) in the excellence of the Griffin.

He imagines how the Griffin would look like and all the comforts (آرام و آسائش) that it would have provided him with, had he gone there. He tells us that he has created a vision of the Griffin for him. It is most probably better than the real Griffin. Thus the Griffin has improved for him by his not having visited it.

But in spite of all these things that he says to satisfy himself, he is sure that he as a mortal still wants that he should have seen the Griffin. He feels like a mortal :

ہزاروں خواہشیں ایسی کہ ہر خواہش پہ دم نکلے
بہت نکلے میرے ارمان لیکن پھر بھی کم نکلے

THE VAGABOND

(Robert Louis Stevenson)

The vagabond loves a life in the open. He wants to be travelling all his life and does not want to have a home for himself. He does not feel afraid of death, and wants to have the open country before him, where he might travel freely. He does not want wealth, hope, love or friends.

He does not feel afraid of spending cold winter or autumn (خزاں) in the open. He does not care for anything that might happen to him, so far he is on the road.

ADVENTURES OF A SHILLING

(Joseph Addison)

A friend of Addison was talking to him when he expressed the idea that the busy people were always moving from one unimportant thing to another. He thought it was more difficult to spend a retired life than an active one. He told him that even a shilling piece meets more adventures in its life than these busy people. He wished that it could narrate those thoughts.

Addison was so much impressed (متأثر ہوا) by the idea that he dreamt a strange dream that night. He saw the shilling lying on his table turned to him, and gave him an account of his life, as follows.

He had been brought to England from Peru by Sir Francis Drake as a lump of silver. It was purified and minted in England, and carried the face of the queen on itself. Within five years he had travelled throughout the country. In his sixth year he fell into the hands of an old miser who put him in his iron chest. It remained there for a long time. At last when the old man lay dying his heir (وارث) broke open the chest and took out the money.

The shilling once again began its journey. He was sent to the inn-keeper for a bottle of wine. He passed hands from a grocer, butcher, baker and last of all to a priest (پادری). He was always on the move till he was put into a purse by a superstitious old woman, who thought that so long as she kept a Queen Elizabeth shilling in her purse, she would never be without money. But after a while she freed him.

He was then roaming about freely till the civil wars. During the civil wars he was used by the rebels (باغی) to recruit troops against the king. He then had many other adventures. A man made a present of him to his extravagant son, and disinherited him from his property. The

son was so angry to get that shilling that he threw it away as far as he could fling it. It fell in an unused place and lay there during the period of Cromwell.

When the king returned he was found by an old gentleman, who spent it for his dinner. By then the shilling had become something to be prized because of its antiquity. He was made a counter by a gambler. When the gambler (جوئے باز - جواری) became broke, the shilling went back to the market as a coin. Many minor accidents happened to him, but the greatest of them all is narrated here.

A man took him underground and disfigured him and many others like him. He then put them in a fire. He came out brighter than he was before. He was then made into a shilling of King Charles II. He does not tell us about his life in this new garb, but narrates two interesting things that happened to him for the first time in his life.

The first was that he once went to a poet and he liked him so much that he wrote a poem called *The Splendid Shilling*, which is the finest humorous (مزاحیہ) poem in the English language. The second strange thing was that he was given in charity (خیرات) to a blind man by mistake. He means to say that people never went so far in charity as to give shillings.

THE VOYAGE OF MAELDUNE

(Lord Tennyson)

The story is being told by the chief of an island. His father had been killed by another chief. When he grew up he decided to take revenge (انتقام لینے کا فیصلہ کیا). He gathered his men and they sailed on Friday morning for the island of their enemy. They had sworn that they would cut off the head of the king. They

reached his island but then a blast of wind carried their ships away.

They sailed on till they reached a silent island. There were huge trees which had never seen a storm. When they spoke their voices were thinner and fainter (باریک اور مدھم) than the shriek of a flitter-mouse. The men were very much perplexed at their having lost their voices, so much so that they were going to attack each other. But it did not happen and they left the island.

They reached the shouting island. There were some birds which spoke every one hour, and when they shouted they caused immense destruction (تباھی) around them. The men were so affected that they began to shout with them, and then they began to kill each other. Their leader then separated them from each other, and they left the island leaving their dead with the shouting birds.

They next reached an island of flowers. They could smell them even from a great distance in the sea. When they reached there they saw flowers all round them. They felt very happy in the beginning and enjoyed lying down amongst them. Then they felt thirsty (انہیں پیاس لگی) and there was no fruit or water to be found there. So they began to hate the island and left it in disgust.

They reached the island of fruit. There was fruit of all kinds. They ate as much as they could, till ultimately they felt that they were full of it. Then they began to feel mad. Every one took out his sword, and they began to fight amongst themselves. Maeldune had eaten only a few pieces of fruit, so he fought to separate them from each other. He then told them that they had come with him to avenge the death of his father. This made them take to the ship once again.

Their next halt was at the island of fire. There was a great fight of fire and the island was shuddering on account of heat. Some of them were so affected by the

fire, that they jumped into it. They thereafter left the place and sailed away.

They passed over an undersea island. It was quiet and there were gardens and towers (مینار) under the sea. Some of the men of Maeldune liked the scene so much, that they jumped into the sea there and perished.

They reached the Bounteous island. There every morning at dawn a hand appeared out of the cloud that stood above them and threw down to each man sufficient food and other requirements (دیگر ضروری اشیاء) to last for a day. They began to feel happy and sang songs in praise of their race and ancestors. At last they got tired of the monotony of the place. They began to play different games. One day they began to play at fighting. This resulted in the death of some of them and they left the island.

They came to the island of towers. There were two towers on it. Always there was an earthquake (زلزلہ) in the valley, and the towers struck against each other with great force. When that happened the daws (ایک قسم کا پرندہ) would fly out of the towers, and would fight against each other. The men began to take sides with the towers and one half fought the other. There was a good deal of killing. After that the few that were left sailed way in their ship.

At last they reached the island of the Saint. The saint was three hundred years old, and he told Maeldune that their family feud should come to an end. He told him that God had said that the vengeance should be left to Him. He advised him to go back to his own island, and should not think of the past. They kissed the fringe of the beard (داڑھی) of the saint and left the island.

They came back to the island of their enemy, but this time they did not attack him. Maeldune was tired of his journey and had no intention of avenging his father.

PART II

IMPORTANT QUESTIONS AND ANSWERS

Q. 1. Why did the Flaming Tinman fight George Borrow ?

Ans. The Flaming Tinman was a tinker by profession. He was a Gipsy and believed in bullying people, whenever they crossed his path. He came to a district where a man called Slingsby was working as a tinker. He wanted to have all the work in the district for himself. He, therefore, told him that he should clear off from the place. Slingsby did not do that, at which the Flaming Tinman gave him a sound beating. He told him that if he was found there any more, he would give him another beating and would confiscate (ضبط کرلے گا) his horse.

This scared Slingsby. He told Borrow about that. Borrow decided to accept the challenge. He bought the horse, cart and tools of Slingsby, and set himself up as a tinker although he did not know much about the trade. He went and pitched his tent in a lonely valley. He was thinking of going to town to buy certain things that he required, when the Flaming Tinman came there with his two wives. He was shocked to see Borrow there, because he thought that the place belonged to him and no one had a right (حق) to pitch his tent there.

Borrow told him not to be afraid and welcomed him to the valley. The Flaming Tinman took offence at that and thought that the word afraid should not have been used for him by any one. He however began to unharness his horse before dealing with Borrow. But then Borrow paid some compliments to his young and good-looking wife. This resulted in an argument between him and the spirited woman. The tall girl gave a blow to Borrow. Thereafter he told them that he would like to be on friendly terms with them, but they did not listen to him.

The Tinman came forward and told him that he would confiscate his horse, because he had told Sligsby that he would take the horse from him, if he found it on his ground (اپنی زمین پر). Borrow teased him by telling him that he was prepared to give him the horse. He told him that he would also give him a beating, because he had told Slingsby that he would beat the owner (مالک) of the horse, if the horse was on his ground. Borrow requested him not to do that because he was sick and weak. The Tinman did not listen to him and was bent on beating him. Borrow thereupon gave him a blow on the eye and the fight began.

Q. 2. Describe the fight that took place between the Flaming Tinman and George Borrow in the lonely valley.

Ans. After a bit of an argument Borrow gave a blow to the Flaming Tinman, which hit him on the eye. The Tinman fell back. His older wife encouraged him to go in and fight on. She told him that he could beat Borrow very easily. The Tinman went in and attacked George Borrow. But as he came near him the young man gave him a blow on his nose, and stopped once again.

The tall girl told Borrow that with his left hand blows, he will never be able to defeat the Tinman.' Just then he came forward with great force and ignoring (نظر انداز کرتے ہوئے) the blow that Borrow gave him, she caught him by the neck. He threw him on the ground and sat down on his chest. He then pressed on his throat with the obvious intention of throttling him, but the tall girl told him that he was not playing fair. She caught him by the handkerchief that he was wearing round his neck and pulled him back.

She was so strong that in spite of the best efforts (کوشش) of the Tinman, she managed to pull him away from Borrow. He was so angry that he was going to

attack her, but she told him that she would fight him after he had defeated Borrow. She however warned him that he should fight fair, and that she would act as the second of Borrow, and would see the fight was strictly according to rules. She believed in doing everything above board.

Thereupon the fight (لڑائی) began once again. They fought six rounds and in each one of them Borrow was floored, in spite of all that he did to fight back his opponent. He was thinking of giving up this thought that he would never be able to defeat his opponent (مخالف). He told the tall girl who was now acting as his second. She however encouraged him and told him that he had a chance if he used his right fist (مٹھی), rather than the left that he was using all the time.

He decided to make a last effort. The Flaming Tinman attacked him with all the fury that accompanied his powerful blows, but luckily for Borrow his foot slipped, and his fist only grazed against the body of Borrow. It then struck against a nearby tree and was injured. The Flaming Tinman was going to fall down when Borrow gave him a blow with his right fist. This brought him down to the ground. Borrow also fell down to the ground because he was completely exhausted by then.

The vulgar wife of the Tinman tried to make him rise up, but when he did not respond to her attempts, she announced that he was dead. At this Borrow stood up as best as he could, and went to him. He found that he had been unconscious (بے ہوش) and there was no danger to his life. He went and brought some water from the nearby pond, and sprinkled (چھڑکا - چھینٹے دے) it on his face. The Flaming Tinman soon regained consciousness and left the place, leaving Borrow in possession of what he called his grounds.

Q. 3. What impressions do you form about Moll and Belle, the two women who appear in George Borrow and the Flaming Tinman ?

Ans. Moll and Belle are the two wives of the Flaming Tinman. Moll is about forty years old. She is a vulgar and crude type. She is a true Gipsy. Belle, on the other hand, is an attractive and tall woman of about eighteen years of age. She claims to be of English stock and is so strong, that she challenges both Borrow and the Tinman to a fight.

From the very beginning it is clear that both of them are absolutely different from each other, so far as their character is concerned. Moll loves her husband and wants him to succeed at all costs. She does not differentiate between a fair fight and a foul one. At the very beginning she is for the Tinman's fighting with Borrow. When he is hit by Borrow, she tells him to go in. The tall girl on the other hand feels angry in the beginning, when he teases her, but she cools down after she has hit him on the face. She is thereafter for making friends with Borrow.

The Tinman catches hold of Borrow and was going to throttle him, when Belle interfered (مداخلت کی) and pulled him away from the young man. She told him that she believed in fair play and in her presence he should be fair to his opponent. It is to be remembered that just at that time Moll told the Flaming Tinman that he should punish Borrow for all that he had suffered from him.

The tall girl again shows her love of a fair game, when she refuses to side with Moll in her scheme to attack Borrow with knives. She thought that it would be murder (قتل). She wanted her husband to win the fight, but she did not believe that he should do so by playing foul. She had so much sportsman spirit that she wanted her husband to make up his quarrel with Borrow, and would have liked to live there together like one family.

Q. 4. How did Shackleton and his party manage to cross the mountain range?

Ans. Shackleton and his party were faced with a great difficulty of crossing a mountain range which had not been mapped. They began by crossing a gorge and came face to face with a chain of mountains, which had five passes (درے) at a considerable height. They decided to try the first pass on the North, because it was the lowest of them all, and they thought that they will be able to climb to it with ease (بہ آسانی). After great trouble they managed to reach the top, but to their disappointment they could descend on the other side.

They now decided that they would try the next one, but there were precipitous sides of a craggy peak (چوٹی) between them, and the next gap. So they had to descend and then to climb again to the second pass. They did that but to their disappointment they could not go down on the other side from this pass even.

Now they decided to try the next pass. It was a ridge of ice between two peaks. There was a broken descent on the other side. The path, if any, was broken. So they thought that they could not be sure of being able to reach the foot of the mountain on the other side. Shackleton was very conscious (محتاط - خبردار), and he decided that they would not try that pass. They had one again the painful task of going down and climbing to the fourth pass. On the way they crossed a gorge. It was an immensely big one and they felt afraid when they imagined what a storm could mean there. By and by they climbed up the fourth pass. By then it was becoming dark and there was fog (دھند) in the air. They could not see clearly whether the other side could be descended or not.

They had perceived previously that there appeared a likelihood of it being an easy ascent. So they decided

to try it. This decision was also due to the fact that in the dark it was not very easy for them to go back either. They went down for 200 yards by digging steps in the mountain. Thereafter they tied a rope to themselves, and holding each other by the shoulders they let go, and in a short while they had slipped down to the foot of the mountain. Thus ended their brave bid to cross those mountains.

Q. 5. What lesson do you learn from Mountains and Men ?

Ans. Mountains and Men is a very instructive piece of narration. It tells us how human beings can face and win success, when they are surrounded by great difficulties provided they do not give up (اگر وہ ہمت نہ ہاریں). It teaches us that courage is the primary virtue of man. If one has courage the seemingly impossible becomes possible in no time, as it became for these mountaineers.

It also teaches us that we must take great risks to do something for our fellow human beings. Shackleton did so much and risked his own and his comrades' life, for the sake of some member of the crew who had been left behind.

Shackleton gives us a faithful image of a great leader of men. He took fatherly interest in them all. He was risking his life for some members of the crew of his ship. He was very much interested in the people with him. He was very anxious about the health of the writer, when he did not eat. He had given his shoes to another member of the expedition, and was consequently suffering from terrible cold and dampness caused by leather shoes, but he did not complain (لیکن اس نے شکایت نہ کی). Whenever there was any danger or difficulty, he faced it himself and exposed himself to danger rather than let some one else do that.

When they decided to descend he was the first to lead. Again when they slid down he led them all. This

shows that he was a real leader in whom people can have confidencc (اعتماد). Their success in the end was in no small measure due to Shackleton's good leadership, though it would be wrong to neglect their own courage, when assessing different factors that contributed to their success.

Q. 6. What are the good qualities of the father of Matthew Arnold, and how does he manage to differentiate him from other people in his poem *From Rugby Chapel*?

Ans. Matthew Arnold's father was a great headmaster. He had brought Rugby to a very high standard. Matthew Arnold praises him and tells us that he belonged to a class of people, who did not struggle for their own betterment (اپنی بہتری کیلئے). They always work for others and think that others must progress along with them. He further tells us that his father never told them about his personal worries and difficulties. He was always thinking of the well-being of others.

Matthew Arnold has very clearly shown us the difference between his father and other people. He gives the examples of some people who are trying to scale a mountain. They leave together and are very friendly towards each other. But very soon they come across storms, lightning, cataracts and landslides. Everyone tries to save his own life, and does his best to get out of that mess, with the result that when they reach the top, the master of the inn inquires how many people they have brought with them. They tell him that they have come up alone, because all others were destroyed in the course of the ascent.

He then points out that his father did not belong to that class of people. He would have stopped and encouraged those who could not come along as fast he was going. He would have seen to it that he carried some people along with himself. In this matter he always succeeded. One reason why he did so was that he was

not very mush self-centred like other people. He thought of others rather than think of his own gain or loss.

Q. 7 *From Rugby Chapel* is an Allegory. Explain it and also give the moral lesson that you learn from it.

Ans. The poem, *From Rugby Chapel,* is an allegory which has a moral object (مقصد) in view. The poet has compared human life to a journey. He thinks that generally the people do not have any high object before them. They wander about in the world and die without having achieved anything worth the name.

There is a second class of people who try to achieve great things. He compares them to mountain climbers, because they are going to fight their way up and are prepared to face odds. These people begin their work with great hopes, and in the company of their friends. But soon they find that things are not as simple as they thought them to be. There are formidable difficulties in their path. The poet compares these difficulties in life, a storm (طوفان) for climbers. He tells us that cataracts, lightning and roaring streams in high flood create difficulties for them.

Now these people feel that they must fight for their own survival (اپنے بچاؤ کیلئے), and should not think of others. They fight alone and achieve their object in the end. But when they go before God who is here shown as the inn-keeper at the top of the mountain, he askes them the important question, whether they have brought people with them or not. He asks them how many left with them, and what happened to them on the way. They tell him they had many with them when they left, but they have all been lost on the way. This clearly means that they have not been helping their fellow human beings, and God does not like that. Their achievement may be great, but they have not done their duty (فرض پورا نہیں کیا) towards their fellow human beings.

There is yet another class of people. They have also got a high object before them. They are also coming up the mountain and are doing their best to achieve their object, but they are always thinking about their fellow human beings. They are interested in them and think that they should always help them, when they are in difficulty. They are thus not lost in themselves like others. When they go before God they can tell him how many people they have saved from falling a prey to evil forces, that would not let them go forward. It is these people who deserve (مستحق ہیں) the highest place in the world.

Matthew Arnold teaches us a lesson. He tells us that to be a really good and great man, one should not only achieve great things for himself but should also help one's fellow human beings to achieve their objects. He should help them and should not always be thinking of himself and his own work.

Q. 8. Why did Maggie live with Bob Jakins ? Do you think that he was really to blame for all that happened to her ?

Ans. Maggie was a very good girl. She was caught up in a whirlpool (بھنور) of circumstances which led to her ruin and death. She was not in love with Stephen. She came in contact with him, because he was bethrothed to her cousin Lucy Deane. He fell in love with her. One day they went out for boating and their boat was carried down by the current, with the result that they could not return home that day. During the period that she was away with Stephen, he was trying to win her back. She however refused because she thought that she would be doing a wrong to Lucy, if she did anything like that.

She gave a "no" to Stephen which disheartened him so much, that he went aboard a steamer and she had to return to her home alone. Her brother was a conceited man. He thought that he had been upright all his life,

and that Maggie had brought disgrace to the family. People had by then begun to say that Maggie had deliberately run away with Stephen. He believed that and did not try to get at the bottom of her sister's feelings in the matter.

He decided that she should not live with the family in the interest of its good name. He turned her out. She felt so disgraced that she thought that she should not go to any of her relations. She therefore took refuge in the house of Bob Jakin who was an old friend of hers. He was the only man who continued to believe that she was an honest and innocent girl.

We find that from the beginning to the end, she was an innocent girl. She did not do anything dishonourable. From the very beginning she did not respond to the advances made by Stephen, because she thought that she would be doing a wrong to her cousin Lucy, to whom he was engaged. He tried to persuade her to marry him when they were together for some days, but she refused to listen to him. He was heart-broken and left the place but that did not move her (اُس پر اثر نہ کیا).

Her brother turned her out of doors simply, because people thought she was guilty. That was most unjustified, but she forgave him when she thought of the danger in which he and his mother might be. She was quite safe in her boat when she was over the fields, but she took the great risk of crossing the river to save their lives. She went to the house and rescued her brother, who then understood how good and loving she was. She sacrificed her life for his, because they drowned (ڈوب گئے) on the way back.

When assessing her character we cannot forget the important fact that she did not swerve from the right path even when she was in worst possible circumstances. She had been thrown out by her brother. She was staying with a friend, and every one was talking scandal against her. Life was unbearable (ناقابل برداشت) for her there. Stephen wrote to her and prayed to her

that she should marry him. Any one with a less strong character would have agreed to it, but she decided to spurn the offer, because she thought that it would be encroaching upon the rights of Lucy. We, therefore, come to the conclusion that the suffering and death of Maggie was very tragic, and there was no justification for it.

Q. 9. Describe the adventure of Maggie from the time when she left the house of Bob Jakins to the time of her death ? What were her feelings at different times during this adventure ?

Ans. She untied a boat in which she was standing. Bob Jakins untied the other one. He was talking to her when suddenly a strong current of water took their boats away, and they were separated from each other. Maggie's boat went into the open overflooded fields and she felt calm. She had been cut off from that suffering that she was enduring in her room in Bob's house. It appeared to her that she had been cut off from the world outside.

She began to think of the flood, and that reminded her of her father who used to talk about it. Thereupon, her mind wandered towards her home, and she began to think about the danger in which her brother and mother would be on account of the flood. She knew that the mill was always vulnerable (جس کو نقصان پہنچ سکے), to all kinds of flood, and that it might endanger the safety of her mother and brother also, who were living in the house attached to the mill.

She decided that she would go to rescue them in her little boat. She looked round herself and guessed by the little light that had spread by then that the river lay in front of her. She took the oars (چپو) and began to row towards her home as fast as she could. She thought that in the face of that great calamity her relations would not think of their past quarrel, and they would be reconciled (دوبارہ صلح ہو جائیگی). She has a great and strong feeling of love for her brother at the time.

As she came near the river she sighted St. Ogg's. From that she could judge the direction that she was to follow. She put the boat in the current of the river, in the hope that she would be able to get her out on the other side of the river by and by. She suddenly saw huge masses (تودے) drifting with the current of the river. She realized that if any one of them crashed into her boat, she would be killed. This made her afraid but luckily the mass passed and there was no danger to her.

She managed to cross the river and then she began to go back towards the other side of the river. She rowed with redoubled speed to reach her home. There she found no one except her brother. He was astonished to find her there with a boat. He came in to the boat and began to row back. Both of them realized how much they loved each other, and that gave them a feeling of elevation.

As they were on their way back, some people from the boats that were moving along the shore, called to them to get out of the way of a huge mass which was drifting with the current of the river. They heard them but it was too late. The mass struck against the boat and destroyed it. Both the occupants died but they were holding each other when the boat capsized and they went under. Thus they had regained the love that they had for each other, and which had been lost on account of a misunderstanding of Maggie's character by her brother.

Q. 10. What kind of death does the poet like for himself? Why does he feel happy at the thought of death?

Ans. The poet wants to die quietly and peacefully. He does not want to die in the course of some activity, because he is opposed to the idea of dying in one's shoes. He thinks that at the time of death the scene should be so peaceful (پرسکون) that no one should weep and say farewell (الوداع) to him.

He thinks that death may take him far away from the world, and from the life that he has been leading, but he will have the satisfaction (تسلی) of seeing God, when he is in the world to come. This according to him is a sufficient compensation for all the pain that may accompany death.

Q. 11. How did Goldsmith behave at the house of Mr. Featherstone and why? Did experience help him at any later stage of his life?

Ans. Goldsmith was a young man of sixteen. He was travelling to his home-town on a horse. He had one guinea with him. All these things together made him think that he was as important as any other traveller. He decided to enjoy his journey by staying at Ardagh for the night. He thought that there he could behave like a grown-up man and enjoy being treated like one.

He came to Ardagh and asked a man where he could find the best inn of the town. The man whom he had addressed, happened to be a humorist called Kelley. He was amused by the self-importance of the boy, and thought that it was a good opportunity for him to make fun of the boy, and provide amusement for Mr. Featherstone at whose house he was staying. He directed the boy to the house of Mr. Featherstone.

Goldsmith thought that the place was an inn. He behaved as if it was one and sat down by the fireside. He ordered his meal and insisted that the landlord, his wife and daughter should dine with him. He was trying to behave like a very important person. Mr. Featherstone had understood the mistake under which Goldsmith was labouring, and was enjoying his foolish behaviour. He gave him full latitude. Goldsmith behaved as much foolishly as he could possibly behave. It was only next morning that he found where he was and realized his folly.

This experience like many others in the life of Goldsmith proved useful in after-life, because he managed to dramatise this incident (واقعہ) in his play, *She Stoops to Conquer*.

Q. 12. Why do Marlow and Hastings behave impudently towards Hardcastle ?

Ans. Marlow was going to the house of Mr. Hardcastle because he wanted to marry his daughter. He had not been to their house, and was not known to Hardcastle. Hastings was a friend of his, whose beloved was staying at the house of Mr. Hardcastle, so he accompanied his friend to that place. On the way some one play a trick on them. He assures them that the place which was in fact the house of Mr. Hardcastle was nothing but an inn. They decide to stay there so that they might go to the house of their host next morning.

When they went to the supposed inn, they were welcommed very warmly by Hardcastle. He thought that it should put them on friendly terms, but the young men only thought that the inn-keeper was a careful man, and was trying to please them. They thanked him formally.

Then they sat down to draw plans for winning the favours of their ladies. They began to talk about the dresses that they would wear to create the requisite effect. Hardcastle being the host tried his best to enter into conversation with them, but they were in no mood to talk to an inn-keeper. So they kept him at arm's length. He began to narrate a story of one of the sieges of the Duke of Marlborough, but Marlow told him to bring them punch. Now this was strange for Hardcastle because under the circumstances they should have taken a lighter drink.

Marlow and his friend were convinced that Hardcastle was a wine-seller, when he said about himself, "Us that sell the wine." Now this term was often used in those days without meaning anything, but Marlow takes it literally. Thereafter they try to humour him a little thinking that he is a peculiar character, and would be a good source of amusement for them.

When they found that he was exceeding the limits within which an inn-keeper should confine himself, they told him to tell them what he had for supper. When he

told them that he would not think it proper to call the cook, they asked him for the menu. He called a servant and told him to bring the bill of fare. They criticised each one of his dishes, perhaps because they thought that the heavy meal would cost them a huge sum of money. This was also great impudence (گستاخی - بدتمیزی) in them.

It was all topped by Marlow's insistence (کسی بات پر زور دینا) that he wanted to see that their beds had been properly aired. Hardcastle told him to leave that matter to him, but he would not do that at any cost. At last Marlow and Hardcastle went together to inspect the bedroom.

This clearly brings out that the young men were not really impudent (بد تہذیب). They were labouring under a mistake that they were dealing with an inn-keeper, and that made them behave as foolishly as they behaved.

Q. 13. Discuss the humorous element in *From She Stoops to Conquer*.

Ans. In this extract *From She Stoops to Conquer*, the dramatist has created a very interesting situation, by making Marlow and Hastings believe that they were staying at an inn, although they were staying at the house of Hardcastle. They behave there as though Hardcastle was no more than the inn-keeper (سرائے کا مالک). This would not have been much, but we enjoy the astonishment of Hardcastle at being treated like that. He makes repeated attempts to talk to them, and every time he is ignored. The young men talk about opening the campaign for winning the favour of their ladies, and one of them happens to be his daughter. He tries to change the subject but they ignore him completely.

They order him about as if he was a man of no importance, and when he shows that he dislikes being ordered about, the young men think that he is insolent and impudent (بے ادب). Thus a very humorous situation is created by the juxtaposition (آمنے سامنے - نزدیکی - قربت) of

the real position, with what the young people think it to be.

The strange and interesting situation comes to its zenith, when the young men order Hardcastle to tell them what he has cooked for supper. Hardcastle does his best to make them realise that it was wrong to do that and he would not like to do it, but they persist (لیکن وہ اصرار کرتے هیں) and he has to tell them. Then Marlow wants to go and inspect their beds. Hardcastle tells him that he should not bother about that, but he tells him that he always does that when he is travelling.

We enjoy the discomfort of the old man, because he cannot adjust himself in the face of that situation. He does not understand why the young men are behaving like that, and therefore does not tell them plainly that he is Hardcastle himself. The young men on the other hand do not try to understand that there was after all some reason why this inn-keeper was behaving so independently.

Q. 14. Write a short note on 'Aside'. What purpose does that serve in *From She Stoops to Conquer* ?

Ans. Aside is a stage convention. When more than one character (کردار) were present on the stage, and one of them wanted to express his real feelings, which he did not want others on the stage to hear, he would turn his face away from them and say it. It was supposed that in that case the audience (تماشائی) heard him, but other characters on the stage did not do so. This proved very useful because we could not only hear what the characters said, but also what one or the other felt about the matter.

In this extract we find that Marlow and Hastings have been placed in an awkward position, by being tricked into believing that they were staying at an inn, and not at the house of Hardcastle. They therefore treat Hardcastle as an inn-keeper, and fail to understand why he does not behave as one. Therefore it is essential (ضروری) to see

how they react to his behaviour and how Hardcastle thinks of their conduct.

MARLOW (*aside*) : He has got our names from the servants already.

HARDCRSTLE : Punch, sir ! (*Aside*) : This is the most unaccountable kind of modesty I ever met with !

But some 'asides' are absolutely essential for us to realise what the characters are doing, and why there has been such a quick change in their conduct. We notice that the two young men were not in a mood to listen to Hardcastle, but then suddenly they began to talk to him with pleasure. We could not appreciate this turn in their conduct but for the aside of Marlow :

MARLOW (*aside*) : A very impudent fellow this ! But he's a character, and I'll humour him a little.

Q. 15 What are the different inventions (ایجادیں) on which the inventors of the Academy of Lagado were working? Discuss their nature and usefulness to mankind.

Ans. There were many kinds of foolish inventions being made by different inventors at the Academy of Lagado. Gulliver visited the place and tells us about them.

In the first place he met a scientist who was trying to extract sunbeams (سورج کی کرنیں - شعائیں) from vegetables so that they may be preserved in bottles. He thought that they could be used for warming places in winter. The plan is foolish on the face of it, because no one can preserve the sun's rays. If by some chemical process they could be preserved, then they should have been taken directly from the sun, and the indirect means of collecting them from the vegetables should not have been adopted.

Then there was an architect who tried to build human houses in the same way as the bees built their hives, or

spiders their webs. This scheme is also most uncalled for, because there was no need for doing these things, because that would serve no useful purpose except that of pleasing some highly imaginative person, who took pleasure in imagining strange and new things.

The blind people were being taught to mix colours for the painters. This was a kind of work for which they were absolutely unfit (نااھل), but the Academy thought that they should encourage, it because this was a novel (نئی) thing and all novel and strange things however foolish they may be, were encouraged by them.

An inventor had found an ingenious but foolish way of ploughing the land, by letting the pigs (سور) dig it for food. This was found impracticable by experiments that were made by the academy, because it was very expensive.

There was yet another inventor who was feeding spiders on different kinds of flies, so that the spiders may have a tinge of the colours of those insects. He thought that if he succeeded in inventing a food for the spiders, which might make their webs strong, he would be able to replace silk with the cloth made out of webs. This would eliminate the need for dyeing the cloth (کپڑا رنگنا), because all colours could be produced in that case by regulating the colour of the flies, on which the spiders (مکڑیاں) were fed. The scheme is obviously foolish, because the colour of the flies has no effect on the colour of the web. Moreover there could he no diet which might change the strength of the web. Moreover if all these things can be done, even then it would be so expensive that it would be absolutely useless.

He then mentions some professors who were trying to discover some means of writing on different subjects (موضوع - عنوان), without using one's mind. This plan is without any sense whatsoever.

Some others proposed that language should be eliminated by carrying things with oneself, and by showing them to others, when one had to communicate with others. They thought that it would reduce the damage that speech does to the lungs (پھیپھڑے), and would also make it possible for the people of different nations to communicate with each other.

It is obvious (واضح ہے) from a consideration of all these facts, that the inventors at the Academy were wasting their time and energy on things that they did not understand. They took pride in finding out things that other people did not know, even when these things were absolutely useless.

Q. 16. The Academy of Lagado is a destructive satire. Discuss.

Ans. Satire can be written to show to the world the faults in a system or an organisation. The writer exaggerates (بڑھاتا ہے) some of the features of the thing satirised, and puts it before his readers in such a manner that he cannot help laughing at it. In this way the reader realises the foolishness and ridiculous element (عنصر), involved in the particular matter of practice that is being satirised. If at a later stage he applies his mind to the problem, and finds that he has the fault, which has been satirised, he clearly understands that other people would be laughing on him, as he laughed on the characters (کردار) in the satire. In this way the satire usually serves a useful purpose and instructs (اصلاح کرتا ہے) the people.

Jonathan Swift was disgusted with the world in which he lived. He thought that everything that the people of the world did was wrong. He satirised all aspects and spheres of contemporary life. In this particular case he has satirised the inventions (ایجادیں) that are being made in the universities. He means to suggest that all kinds

of inventive work should be stopped, because that does not lead to any useful end. This is an incorrect picture. Many inventors make small beginnings but the results are wonderful. These little things help mankind and give him comfort and pleasure. The progress (ترقی) that man has made from the days when he used to live in the caves is all to the credit of the inventors.

Looking at it from that point of view, we realise that the satire does not serve any useful purpose. It only amuses us and shows us an aspect of human character, that we might find only in a very few people. Moreover it does not suggest to us any constructive work, that can be done or any other means (طریقے), which can be adopted to continue the march of progress.

Q. 17. Discuss the attitude of a child towards his toy. Do you agree with the observations made by A. A. Milne in his poem on this topic.

Ans. A child attaches a very great importance (اھمیت) to his toys (کھلونے). He thinks that they are a part of his life. He cannot live without the toys because he would then feel very lonely (تنہا). The child loves his toys particularly, because he finds that all his thoughts are reflected by the toy, whereas grown up human beings with whom he is in contact, do not do so. They do not understand him and are always telling what is reasonable and what is not. The toy does not care to do that. He agrees with the child in all matters. The child gives almost a human personality to the toy.

A. A. Milne has very well captured the attitude (رویہ - طور) of the child towards his toys. When the child is going out he feels that the toy also wants to accompany him. So he takes him along. When he is doing his sums, he asks Pooh about it, and it appears to him that Pooh agrees that his calculations are correct. He also agrees with him when he tells him that there were some dragons

sitting in the fields. They were just some birds but the child thought them to be dragons. When he frightened them they ran away. He found the courage to do that, because he was with Pooh. He naturally loves Pooh because he could do whatever he likes when he is in his company (آسکی رفاقت میں). Had he been with a grown up person, he would not have had the pleasure of frightening these dragons, because the adult would have taught him what they really were.

The child therefore begins to think that Pooh is the best companion that he could possibly have and treats him as a human being. The charm of the poem of Milne lies in the excellent understanding of the mind of children he displays in his poems.

Q. 18. The essay of Robert Lynd, *The Herring Fleet* is a very colourful and highly imaginative essay. Discuss.

Ans. Robert Lynd has described a fishing harbour in his essay, *The Herring Fleet.* He has given a highly colourful and charming description of the harbour. His description (بیان) of the sailors at the outset of the essay is very colourful. He is dressed up like a man going to a fair (میلہ), and his gait and bearing is that of a man from romantic novels.

His sea-coat is no less magnificent. This may be oilskin yellow or of dull red or of stained white or of blue; with a blue jersey showing under it, and perhaps a woollen scarf with green spots on a red gronnd round the throat. He has not learnt to be timid of colour. Even out of the mouths of his boots you may see the ends of red woollen leggings protruding. With his yellow or black sea-cap roofing the back of his neck, he comes down to harbour, as splended as a figure at a fair. And always, when he arrives, he is smoking a pipe. As one watches him, one wonders if anybody except a fisherman, as he looks out over the harbour, knows how to smoke

Then we find his imagination (تخیل - تصور) at work, when he tells us about the movement of the fishing boats. He thinks that they appear to have been liberated from the harbour. Then comes his classic simile :

It's as though a flock of birds were being loosed into the air—as though pigeon after pigeon were being set free out af a basket for home.

He describes the boats as they appear at night on the sea. There is light in each one of them, and the sails are looking like shadows. The boats appear to be stars shining in the sky. When any boat moves away, there appears to be disturbance in the sky itself. The motor boat moves fast, and it is described as the will-o'-the-wisp. This is nothing but poetry. The rhythm of the sentences will make it clear to the student.

In the darkness they hang like a company of dancing stars on the oify water. Every now and then a boat moves off on a search of its own. It is as though the sky were shaken. One hears the kick-kick of the motor, and a star has become a will-o'-the-wisp.

The poet has very well described the beauty of the movement of the boats in the open sea. When they are moving in single file they are like a golden river, and when they are collected together they are like a procession (جلوس) of priests carrying candles. If this is not high imagination and poetry then what is it ?

Sometimes they lengthen themselves against the sandy shore on the far side of the bay into a golden river. Sometimes they bunch together into a little procession of priests carrying candles.

At the end of the essay, the writer has given us his opinion, as to why we like the ships and keep looking on them for long periods on end. He thinks that they give us an impression that they are completely free, and they go out for perfect adventure. We want to be completely free

and we also love adventure, so we love to look at them to satisfy our urge for adventure and freedom (آزادی).

We ourselves wish to live in some such freedom and adventure as this. We are feeding our appetite for liberty as we gaze hungrily after the ships making their way out of harbour into the sea.

Q. 19. Why do people love to go to the harbour and look at the sea?

Ans. The seaside is always full of people who love to look at the ships and boats, which are coming in and going out of the harbour. There are many reasons for the appearance of these people.

The sight of the ship standing there in the harbour is always very attractive (دلکش - دلفریب), but it is still more attractive to see them lift their anchor, and to move out on their voyages. They disappear into the sea like a spirit that vanishes into eternity. One has a feeling while looking at the ships that one is in contact with the whole of the world. The vastness (وسعت) of the sea gives one a feeling of the vastness of one's own horizon.

In a fishing village the seaside presents a beautiful panorama of sailors, walking through the streets to go to the harbour when the tide is high. They go into their boats and move out of the harbour. As soon as the boats reach the mouth of the harbour, they begin to sail like birds that have been freed all of a sudden.

The sight of these boats sailing along at night is most colourful and romantic. They appear like stars on the sky and when they move they form many colourful patterns on the surface of water.

Another beautiful sight that attracts a man to the seaside is the coming back of the fishing boats with their catch. They unload their nets and then send the fish to the shore. The auctioneer is there to auction (نیلام کرنے

(کیلئے) it, as soon as it arrives. It is then packed into barrels and carried to the railway station in carts. Every one at the harbour has his clothes covered with fish scales, and there is a great excitement (چہل پہل) all round the place which one cannot help enjoying (لطف اندوز ہونا) and appreciating.

The last thing that makes the scene on the seaside very charming for people is a feeling that the ships are a mysterious thing, that they symbolise perfect romance and perfect adventure. We love freedom and adventure with the result that we satisfy this urge of ours, by looking at those ships when they leave the harbours.

Q. 20 Do you like the poem, *A Wet Sheet and a Flowing Sea*? If so, why?

Ans. The poem tells us about a true sailor who loves to sail his ship when the sea is stormy and the wind is blowing fast. He loves to see the waves of the sea striking against the ship, and the sails bent forward by the pressure of the wind. This shows that he is one of those brave people who feel pleasure in facing and conquering difficulties. He loves a hard and adventurous life, and feels that soft and gentle sailing is only good for women. This attitude towards life shows the conquering spirit. It is people like this who really succeed in life, and I like this poem for the courage and strength it gives me for facing the difficulties that I may have to face during my life.

The rhythm of the poem is a fighting rhythm. There is a fast movement which goes well with the storm and the fast moving winds. When one reads the poem one feels that it is masterfully created, to give it the flow and charm of an invigorating (قوی - مضبوط) voyage in a ship, when the wind is blowing at top speed.

The poet has very well managed to draw the scene of the stormy sea, in which the ships are moving fast. The sails are pressed forth by the wind and white waves are rising from the sea.

Q. 21. What impression do you form about the life of the people in the Fens and their character from *The Griffin*.

Ans. In *The Griffin*, the writer tells us about his experience of the Fens, when he went there in search (تلاش میں) of the Griffin, an inn about which he had heard a lot.

He found that there was no means of communication between the people. There were many long ditches (گڑھے) and there were no means of crossing them. With the esult that the people were very much stay-at-home. They did not meet people who lived around them, because very often they had been cut off from their friends, by the ditches that had been dug between them.

These people were so ignorant that they did not know anything about the places, that were not very far from them. The writer could not find from the first man that he met about the means to cross the first ditch. When he succeeded in doing so, the ferryman did not know how he would be able to cross the next one.

He however managed to cross that also, but then he was faced with the problem of finding out where the Griffin was. It was not more than twenty miles from there, but no one seems to have any knowledge of the place.

The people of the place are very quiet by nature. They do not talk unless they are talked to, and even then they do not feel very much interested in keeping the conversation going (گفتگو جاری رکھنے کے حق میں نہیں ہوتے). The man who took him across at Purles Bridge as well as the baker, were not very much interested in talking to this visitor, who had come to their part of the country.

From what we learn of the baker it is clear that the people of the Fens were very poor, and the writer felt obliged to pay the baker some money instead of promising him the

fare (کرایہ), when he reached the destinatien (منزل). One of the reasons for it is evident (ظاہر ہے). In the Fens either there is sand or peat. So there cannot be any great cultivation. Foodstuff is not plentiful and it is only rarely that those people can get pure English grain or milk.

They had one thing which did them credit, and that was their horses. They ran faster than any other horses even when they were old. The horse of the cart that took him through March was twenty-three years old but it ran like a young race-horse. So much so that Belloc did not realise that they had passed through the town, till they had gone two miles away from it.

Q. 22. Why does the writer feel happy at having passed through March, and not having stayed at the Griffin? Are his feelings genuine?

Ans. Belloc missed the Griffin because his cart moved through the town at a terrific speed, and he realised that he had passed through it, when he was already at a distance of two miles from the place. He was so weary of the Fens that he did not want to walk back to the Griffin. He therefore decided to go along with the cart.

He however begins to imagine what the Griffin would look like, and also the comforts and conveniences (آرام و آسائش) that he would have found there, had he gone to it. The imaginary (خیالی) picture of the place that he forms before his eye is very attractive. He then feels that he had been able to enjoy the Griffin mentally if not physically. He doubts that the place could be as good as he imagined it to be. So he thinks that he has enjoyed it more by not having visited it. He tells us that faith is stronger than the knowledge that we gain by actual experience. He therefore thinks that his belief, that the Griffin is the best inn in the world, is greater as it is than it would have been if he had actually gone there.

But this is all mental acrobats. He does not believe all that he has said. At the end of the essay he tells us that the Griffin that he has imagined might be better than the real one, but he has a feeling that he should have seen it physically. He thinks that it is a weakness of the flesh, that it has faith in the finite and actual physical experience, otherwise it would have been better to have enjoyed the picture of the place that he had imagined.

Q. 23. What kind of life does the vagabond in R. L. Stevenson's poem want to lead ?

Ans. The vagabond wants to live in the open. He wants to move about in the country. He thinks that he would be happy if he has an opportunity of living in the open, and sleeping under the star-lit sky. He does not want to lead a luxurious life. He would willingly eat his bread, which has been dipped in the river to soften it.

He does not have any ambitions (خواهشات) to have good friends or wealth. He does not have any great hope and does not expect people to show love to him. He has immense courage (همت) and capacity (اهليت) for facing hardship. He is prepared to face the cold autumn and winter in the open. The fire of a household hearth cannot attract him even in those days. He feels that pleasure is not meant for him and he should not seek it.

Thus the vagabond is interested in being free and in wandering about the world. He is prepared to pay any price for it. He does not care for the sacrifices (قربانیاں) that he has to make, to live a life like that.

Q. 24. Give a sketch of the life of a shilling in your own words.

Ans. Read the summary leaving out the first and last paragraphs.

Q. 25. Explain the following terms used by the shilling.

(*a*) **He dined upon me.**

(*b*) **Escaped wearing an enormous pair of breeches.**

(*c*) **Pierced through the middle.**

(*d*) **Change of sex.**

Ans. (*a*) He spent the shilling to buy his dinner.

(*b*) The shilling had the head of Queen Elizabeth on it. Had it been found in the days of Cromwell, it would have been minted again with the figure of Cromwell on it. Cromwell wore enormous breeches and, therefore, the shilling says that he would have worn enormous breeches because they would have been stamped on it.

(*c*) Some people attached so much importance to the shillings of Queen Elizabeth, that they pierced them in the middle and put on their ornamental chains.

(*d*) The shilling had the head of Queen Elizabeth marked on it. It thought that it had the feminine sex in that condition. When it was melted and minted again, the head of Charles II was marked on it. It thought that then it changed its sex because it became a male.

Q. 26. What are the two strange experiences of the shilling? What do they tell us about poets and the people of those days?

Ans. In the first place the shilling had a strange experience. It found itself in the pocket of a poet. In those days the poets were generally so poor that they were not supposed to possess money in shillings. They always had only farthings or pence. The poet felt so happy to see it, that he wrote a poem called *The Splendid Shilling* which is considered a very good humorous poem.

Its second strange experience was that once it was given to a beggar as charity (خیرات میں). It found itself amongst farthings and half-farthings. It explains this

incident by saying that the man had thrown it by mistake. This shows that the people of England were not very charitable in those days. If they had to give charity, it was reduced to the very minimum.

Q. 27. What lesson did Maeldune learn from his wanderings ?

Ans. Maeldune was wandering about on the sea, because he had gone out to avenge the death of his father. His father was slain by a king of another island only a day before the birth of Maeldune. When Maeldune grew up he felt himself duty bound to go and kill him. He collected his men and left the island. When he reached the island where his enemy lived, his ship was blown away by a strong wind. They wandered about in the sea for a long time, and they did not know what course they should follow.

On the way, on many occasions these people fought against each other, and killed their comrades. They suffered immense hardships. After a long journey they reached the island where a three hundred year old saint lived. He told Maeldune that they should bring their family fued to an end. He reminded him that God had taken on himself to punish the evil-doers, and advised him to go back to his own island.

Maeldune had by then seen that he had suffered a lot without gaining anything in the course of his voyages. He therefore learnt the lesson that the saint taught him, and decided to give up their family feud. When he came back and reached the island of his enemy, he did nothing to harm him but came straight back to his island home.

Q. 28. The voyage of Maeldune teaches us that excess of everything is bad. Do you agree ? If so, illustrate your answer.

Ans. Maeldune and his forefathers had continued their family feud for ages. Maeldune decided to take the same course and went with his men to kill the enemy king who had killed his father. God punished him for that by

making him wander over the sea for years together, and by suffering numerous hardships. Perhaps this punishment was also due to their excessive pride and urge to take revenge.

In the course of his wanderings he visited many islands and all of them had one thing in excess of all others. There was no proper balance (توازن) with the result that the islands had become uninhabitable (سکونت کے قابل نہ تھیں).

The first one was the island of silence. There was all quiet there. The men who went with Maeldune were so perturbed, when they found that they had lost their voices and they were going to kill each other.

Their next stop was the island of shouting. There were some twenty birds on the top of the mountains. They shouted when these people reached. The extra volume of sound was given to everything in that island and was causing the destruction (تباھی) of the place. When the birds shouted, the houses and men were all destroyed. The sailors with Maeldune were so affected, that they began to shout (چلا نا شروع کر دیا) with the birds, and then began to fight with each other. He separated them and they took to the ship once again. This was the evil effect of noise as opposed to that of silence.

Flowers are a thing of beauty and every one likes them. When they reached the island of flowers they were very happy to see the sight. But then they realised that an excess of flowers is as bad as the excess of any other thing. There was no fruit on the island, and they could not get even water from there. So they got so upset that they pulled out many million flowers, and threw them in the sea and left the sea.

They went to an island where there was an excess of fruit. They are to their fill and enjoyed it. But then they

realised that even that did not do them any good, because soon after that the fruit showed its evil effects (برے اثرات). They began to fight against each other and many were killed. Maeldune had eaten less fruit than others, so he separated them and they left the island.

Fire is a very useful thing of everyday use, but when there is too much fire things can go wrong. When Maeldune and his friends reached the island of fire, they found it shaking with heat. Some of them were so affected that they jumped into the fire and died, and the rest left the island as fast as they could.

In the Bounteous Island they had not to do anything, and all their needs were satisfied without their doing any work. But after a while they grew tired of that life either. There was no enemy to fight against, so they began to play different games. At last they came to fighting and many were killed. So even too much idleness (بیکاری) can have very evil results.

There was heaven like and very beautiful undersea island which attracted them. It was very beautiful but its excessive beauty had a bad effect on the warriors, and the noblest of them jumped into the sea to reach the heavanly island.

The next island where they called was the island of double towers. Both the towers stand for disturbance and strife. When they reached there, they were affected by the spirit of strife that prevailed on the island, and took sides with the towers, with the result that one half of them fought against the other half. After that they sailed away from there.

Thus it is quite evident that even the best and most useful things can prove themselves to be harmful, if they are not kept properly within reasonable limits.

PART III

EXPLANATION WITH REFERENCE TO THE CONTEXT OF SOME IMPORTANT PASSAGES

(1) **'None of your gipsy girls, young fellow !' said the tall girl, looking more threateningly than before, and closing her fist. 'You had better be civil; I am none of your gipsy girls. Though I keep company with gipsies—or to speak more correctly, half-and-halfs.'**

The passage has been taken from *The Flaming Tinman*, by George Borrow.

In this extract from his book *Lavengro*, he tells us about his meeting with the Flaming Tinman. He was a savage looking man and bullied every other tinker, who wanted to set up his business in that district. He had been beating Slingsby, another tinker, who worked in that district, and had threatened (آئے دھمکی دی تھی) him with more to come if he continued to work there. He was terrified by that threat and told Borrow about it. He was a fighter himself. So he bought the outfit of that tinker and set up as one. He was camping in a lonely valley when the Flaming Tinman came there. He had his two wives with him. Borrow cut some jokes (مذاق) with the younger wife and paid her some compliments. She did not like that and warned him to be more careful and civil. He read some verses which she did not like. He told her that they were in English which she might not have understood, so he would narrate some in the Gipsy tongue.

In the passage given above, we are told that the tall girl resented his telling her, that she might not have understood what he said in English. She told him to be civil and made it clear to him that she was not a Gipsy. She was living with Gipsies but she was half English and half Gipsy only. She threatened him with a clenched

fist that if he misbehaved any further, she would give him a beating. We learn that afterwards she gave him a blow on his face for being insolent.

(2) **The Flaming Tinman made no reply, but planting his knee on my breast, seized my throat with two huge horny hands. I gave myself up for dead, and probably should have been so in another minute but for the tall girl, who caught hold of the handkerchief, which the fellow wore round his neck, with a grasp nearly as powerful as that with which he pressed my throat.**

These lines have been taken from *The Flaming Tinman*, by George Borrow.

In the extract the writer tells us that he adopted the profession of a tinker to fight a certain bully called the Flaming Tinman, who did not let any one else work as a tinker in that district. Borrow was one day camping in a lonely valley with his tinker's kit, when the Flaming Tinman happened to go there. The Tinman was very furious (غضبناک ہوا) when he found him there, because he thought that it amounted to encroaching on his land. It resulted in a fight between the two. Borrow gave two blows to the Tinman at the beginning of the fight, but then he rushed at him and caught hold of him by the throat. He threw Borrow down and sat on his chest.

In the lines given above the writer tells us that the Tinman was incited by his older wife, to punish him for the damage that he had done to him. He did not reply to her but put his knees on his breast, and caught hold of his throat with his rought hands. Borrow thought that he would die of throttling. He thinks he would have been killed in a minute or so, had the tall girl not interfered. She caught hold of the handkerchief that the Tinman wore round his neck. She pulled him with as much force as he applied to his throat. This made the Tinman leave Borrow. The tall girl told the Tinman that he should play a fair game and fight the young man as he should. She did not believe in playing foul and would not let him

do anything wrong during their fight. She even acted as his second from then onwards.

(3) **'I'm for fair play and Long Melford,' said the other. 'If your old man, as you call him, could have settled the boy fairly, he might, for all I should have cared; but no foul work for me! And as for setting on the boy with our knives when he comes back, as you proposed, I'm not so fond of your old man or you that I should oblige you in it to my soul's destruction.'**

The passage has been taken from *The Flaming Tinman* by George Borrow.

In this narrative he tells us about his encounter with a tinker called the Flaming Tinman. The latter was a bully and did not let any one work in the district where he worked. He had scared a tinker who was working there, and Borrow had bought the kit of the poor man and set himself up as one. He met the Flaming Tinman in a lonely valley. They had a fight as was natural, because the Tinman would not let any one camp on his grounds as he called them. Borrow would have been killed by him, but for the interference of the younger wife of the Tinman, who told him that he should fight fair. The Tinman was in the end struck by Borrow under instructions (هدایات) from the tall girl, and he fell down unconscious (بے ہوش). Borrow went to take water to sprinkle on his face to bring him back to himself.

In the lines given above the writer tells us that as he was coming back with the water, he passed through a place which was within hearing distance of the place the Flaming Tinman was being attended to by his two wives. He heard them quarrelling. He came a little closer and found that the tall girl was telling the older one that she believed in fair play, and also had great faith in a right hand blow which she calls the Long Melford. She tells her that if the Flaming Tinman had defeated the boy in a fair fight, she would have been very glad of that, but that she did not like foul play and would not like to see

any. She goes on to tell her that she did not agree with her plan to attack Borrow with knives when he came back with the water. She was not prepared to destroy her conscience for anything, not even for the sake of her husband. She had strong moral scruples, and she rightly thought that attacking Borrow like that would amount to murder. This clearly shows that she was an honest woman with a high sense of moral values.

(4) **Who doth ambition shun,**
And loves to live i' the sun,
Seeking the food he eats,
And pleased with what he gets.

The lines have been taken from *Under the Greenwood Tree*, by William Shakespeare.

In this poem the poet calls upon people to come and live with him in the open. He assures them that they will be nearer to nature and shall have no enemies.

In the lines given above the poet tells his readers that only those of them should come to live under the Greenwood tree with him, who are not ambitious and who love to live in the open. They should also have the same taste in the matter of eating as he has. He tells them further that they should be able to feel happy with the things that he gets for himself. So his invitation is only for people like himself who have his tastes and his ambitions.

(5) **We reached the second gap, and, looking over, found the descent as impossible as before. Again the sickening retreat from our hard-won climb, and another still steeper climb past the farther side of the next peak.**

These lines have been taken from *Mountains and Men*, by Commander F. A. Worsley.

In this extract he tells us about one of their expeditions (مہم) to the Antarctic. They had left some members

of the crew of their ship at one place which lay across Georgia. The country was unmapped and mountainous, and it was very difficult to pass through it, but Shackleton was prepared to take all risks to save his men. He therefore decided to attempt to cross the snow covered mountains. They walked on and found themselves facing a chain of mountains. It appeared that there were five gaps at the top, and through any one of them they might be able to cross over to the other side. So they attempted the lowest gap but found that it was not possible to descend on the other side. So they came down and then walked up the second gap.

In the lines given above he tells us that they could not cross at the second gap either, because when they looked on the other side of the mountain they found that they could not descend to the foot of the mountain on the other side. They could not walk to the next gap directly, because the mountains were ragged. So they had to descend to a lower level once again, and then climbed up and reached the next peak (چوٹی) after a hard and steep climb.

(6) **I wrung out my dripping socks, wiped and rubbed my feet well, and put on the dry socks from my shoulders, replacing them with the wet ones—to Shackleton's amused admiration. He showed his usual fatherly interest and praised my foresight. I bound up the ragged uppers of my boots so carefully that little or no snow got in, and on renewing the march my feet were glowing pleasantly.**

The passage has been taken from *Mountains and Men,* by Commander F. A. Worsley.

In the extract Worsley is narrating their journey across the unmapped and snow clad country, when they went to save the members of their crew, who had been on one side of Georgia. He describes the difficulties that they had to face in the course of their track. At one stop the writer felt that there was no feeling left in his

feet. He concluded that they had been frost-bitten. So he opened his shoes and dried his feet.

In the lines given above he tells us that he wrung his socks which were so wet that they were dripping with water. He then took out a pair of dry socks, which he was carrying with himself and put them on. He put his wet socks on his shoulder so that they may dry in course of time. He then tied his feet so well that no snow could enter it. When they continued their journey, he was feeling the heat of his feet and felt pleased with himself. He incidentally remarks that the leader of the expedition called Shackleton, took fatherly interest in the members of his expedition, and when he saw Worsley changing his socks he was amused and admired his foresight in keeping the dry pair with him. He even praised him for this wise act of his.

(7) **On—and nightfall, at last,**
Come to the end of our way,
To the lonely inn 'mid the rocks ;
Where the gaunt and taciturn host
Stands on the threshold, the wind
Shaking his thin white hairs—
Holds his lantern to scan
Our storm-beat figures, and asks :
Whom in our party we bring ?
Whom we have left in the snow ?

The lines have been taken from *Rugby Chapel*, by Matthew Arnold.

The poet compares his father to other human beings and shows that he had some really great human qualities which other human beings do not have. He thinks that some people think of their own greatness alone, and there are others who do not thinks about greatness at all. They live like unknown people and die as such. He compares

life to a journey and says that great men have a high object before them and they always try to achieve great things.

In the lines given above he tells us that some people struggle hard and ultimately manage to achieve their object. But they are so engrossed in their own life, that they do not think of the future of their fellow human beings. They do not do anything to help them, happen what may. He continues his comparison of greatness (بڑائی) with climbing up on a mountain, and says that at night these people manage to reach the mountain top. There the slim and quiet host (میزبان) stands in the doorway and looks on their storm beaten faces in the light of his lantern. He asks them whom had they brought with them and whom had they left in the snow on the way. On looking closely at the poem we find that the host is no other than God, before whom (جس کے سامنے) they are appearing at the close of their lives. Thus God wants human beings to help their fellows, and not to leave them unattended when they are in difficulties.

(8) **Therefore to thee it was given**
Many to save with thyself;
And, at the end of thy day,
Oh faithful shepherd ! to come
Bringing thy sheep in thy hand.

These lines have been taken from *Rugby Chapel*, by Matthew Arnold.

Matthew Arnold tells us that there are three kinds of men. There are some who live unknown and die without having achieved anything. There are others who struggle and achieve their object. But there is a still greater class of people. This class of people not only achieve greatness for themselves, but also help others to do the same. He tells us about his father who was always helping others, even when he was himself in difficulties. He belonged to the class of human beings who do not think much of their

own difficulties, and concentrate on helping others who are suffering.

In the lines given above the poet tells us that due to the qualities given above, his father was blessed with the power to save many others with himself. He then addresses him and tells him that when he goes before the almighty on the day of judgment, he will be able to take with him the people that he has saved. He compares his father to a shepherd (گڈریا) and the people whom he has saved to sheep. It is particularly interesting and effective (مؤثر) because Christ is always called a Shepherd by the Christians, because he saved the human race who were his sheep. Thus he gives his father a very high position as a man.

(9) **The tempest of emotion she had been enduring for the last twelve hours seemed to have left a great calm in her. Without screaming she hurried with the candle upstairs to Bob Jakin's bedroom. The door was open; she went in and shook him by the shoulder**

The passage has been taken from *The Flood*, by George Eliot.

In this extract from her novel, she tells us that Maggie was a good girl, and a man called Stephen fell in love with her. He wanted her to marry him but she refused because he was engaged to her cousin and she did not want that that match should fall through. She went out with him for boating, and the current took their boat away. She came home after some days. Stephen was telling her all that while that she should marry him but she had not agreed to it. He had taken a steamer in a heart broken state so she had to return all alone. Her brother turned her out of the house because people thought that she had gone with Stephen willingly and with an evil motive. She lived with a friend of hers called Bob Jakins. Stephens wrote to her to renew his entreaties that she should marry him. She was then very lonely and was

inclined to accept that proposal (پیشکش), but then she decided to refuse it because of Lucy.

In these lines we are told that she was terribly disturbed by the thoughts, that had been occupying her mind of late. But when she had finally made up her mind she felt very calm. This might have been born out of complete weariness (تھکان). So when she learnt of the flood she did not feel very much perturbed or afraid. She took a candle and very calmly went to the room of Bob Jakins. The door was open and she went and shook him by the shoulder. When he awoke she told him about the flood, and then came downstairs once again. This extraordinary (غیر معمولی) calmness may have been due to the fact that under the circumstances she was not afraid of death. She would have faced anything that might have happened to her without any great excitement.

(10) **She was driven out upon the flood—that awful visitation of God which her father used to talk of, which had made the nightmare of her childish dreams. And with that thought there rushed in the vision of the old home—and Tom—and her mother.—They had all listened together.**

These lines have been taken from *The Flood,* by George Eliot.

George Eliot tells us about Maggie, who had been turned out of her house by her brother, because he thought that she had dishonoured the family. She began to reside (رهنے لگی) with a friend of hers called Bob Jakins. One day she was very much worried when the flood came. She left the house in a boat. The boat drifted along on account of the current, till she was in the midst of the fields. Then the rain stopped and some light appeared in the sky. This brought her back to reality, and she realized where she was.

In the lines given above we are told that she realised that she had been driven out in the open by the flood.

This reminded her of her father, who used to talk about flood as a punishment that God gave human beings. As a child she used to be terribly afraid of the flood, because of the picture of the flood that her father used to paint for them. When she thought about her father she began to think about their home, where he used to be with them and then about her brother Tom and her mother, who used to listen to her father with her. We are told later on that she went all the way to the mill, to save her brother, when she thought of the danger in which he might be.

(11) **Thought was busy though the lips were silent; and though he could ask no question, he guessed a story of almost miraculous, divinely protected effort. But at last a mist gathered over the grey-blue eyes, and the lips found a word they could speak: the old childish—'Magsie!'**

These lines have been taken from *The Flood*, by George Eliot.

In this extract from her novel, the writer tells us that Maggie had been turned out of her house by her brother, who foolishly thought that she had dishonoured the family (کہ اس نے خاندان کے نام کو بٹہ لگایا ھے), although she had done no such thing. She began to live with a childhood friend of hers. One day a great flood came. She got a boat and sat down in it. The boat began to move with the current. Then she realised that her brother and mother might be in danger, and she decided to go and rescue (انہیں بچانے کیلئے) them. This was an almost impossible task for her, but with courage and determination she went her way, till she reached the mill and her house. She could find only her brother in the house, so she asked him to come with her in the boat. He sat down with her end took the oars (چپو). They began to row back to the town.

In these lines we are told that her brother realized that she had done a great service to him, by going all the

way to their house in the face of so many dangers. It was miraculous that she reached and he thought that God had protected her, when she was making that effort. The writer tells us that these thoughts were passing through his mind, although he was not talking to her and was rowing the boat along. By and by he realized that he had wronged his loving and noble sister and tears (آنسو) gathered in his eyes. He spoke out the word 'Maggie'. It has a special significance, because he used to call her by that name, when he was a child. Thus we are told that their old childhood love came back to them once again in the boat.

(12) **For though from out our bourne of Time and Place**
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

These lines have been taken from *Crossing the Bar*, by Lord Tennyson.

In this poem the poet compares this world to an island, and the world-to-come to another island. In between there is the sea. So death is to cross that sea, and to go to the other island. He therefore calls death crossing the bar. He feels that his death should be a quiet and peaceful affair. He does not want any noise or weeping when he dies.

In the lines given above the poet tells us that when he dies he will be leaving this world, and would be going out of time and space in which it exists. Continuing the metaphor of the sea, he says that the current of the sea might take him far away, but he will have the satisfaction of seeing God in the hereafter.

(13) **Accordingly, Goldsmith was 'fooled to the top of his bent,' and allowed to have full sway throughout the evening. Never was schoolboy more delighted. When supper was served, he insisted in a lordly manner that**

the landlord, his wife, and daughter, should join him at table, and ordered a bottle of wine to crown the meal and benefit the house.

This passage has been taken from *The Mistakes of a Night,* by Washington Irving.

The writer tells us that when Goldsmith was just sixteen he had an opportunity of travelling alone on horseback. He had a guinea with him. He thought he would do well to enjoy his journey fully. So he decided to stay at an inn on the way just like grown up travellers. At Ardagh he inquired from a man about the best house there, and he directed him to the house of Mr. Featherstone. Goldsmith went there and treated the place like an inn. This made the situation very humorous (مزاحیہ) ; Mr. Featherstone understood what was wrong with the boy and enjoyed the fun.

In the lines given above we learn that Mr. Featherstone began to enjoy the foolish behaviour of the boy so that he indirectly encouraged him. Goldsmith showed the peak of his foolishness that day. He was allowed to do what he wanted that evening by Mr. Featherstone. This made Goldsmith feel very happy. When the supper was served he insisted that the owner of the inn, his wife and daughter should all take their meals with him, as they would do when a great man was dining there. He even ordered that a bottle of wine should also be served, so that the meal may become first class and the inn may be able to make some profit.

(14) ***Marlow*** **: What, my good friend, if you gave us a glass of punch in the meantime ? It would help us to carry on the siege with vigour.**

This passage has been taken from ***From She Stoops to Conquer,*** by Oliver Goldsmith.

Marlow and Hastings are going to the house of Hardcastle, because Marlow wants to marry the daughter of the gentleman. They are made to believe that the place

to which they are bound is an inn. It was in fact the house of Hardcastle. When they reached there, they behaved as if they were in an inn, and treated Hardcastle as the inn-keeper. Hardcastle is astonished at their impudent behaviour (گستاخانه طریقه), but he does not know the reason for that. They begin to talk of opening their campaign to win favour with their ladies. Hardcastle tries to change the topic because they are discussing his daughter in his presence in those terms. So he begins to tell them about a siege of the Duke of Marlborough. They do not listen to him. But he goes on trying to introduce himself into the play.

The passage occurs when he succeeds in saying a few lines, and the young man had to listen to him. Marlow addresses him and tells him that he would prefer to take a glass of punch rather than to listen to what he was saying about the siege by the Duke of Marlborough. Now in those days young men did not take punch when they were paying a formal visit to some one. The natural result is another shock for Hardcastle, who realises that the young men were not modest in any way. On the other hand they were trying to be impudent to the last extreme.

(15) ***Hastings*: So then, like an experienced general, you attack them on every side. If you find their reason manageable, you attack it with your philosophy ; if you find they have no reason, you attack them with this.** (***holds up his cup.***)—**Here's your health, my philosopher !**

These lines have been taken from *From She Stoops to Conquer*, by Oliver Goldsmith.

In this extract we find Hastings and Marlow at the house of Mr. Hardcastle, but they have been given to understand by some one that the place was only an inn. They thought that Mr. Hardcastle was the inn-keeper and did not encourage him, when he tried to be friendly and intimate with them. They repeatedly tried to put him in his place. In the end they thought that he was an interesting man, and began to talk to him for their amuse-

ment. He told them that he used to decide the differences of most of the local people. This was what every gentleman used to do in those days, but they saw his statement in another light.

In the passage given above, Hastings tells him that from his statement it is clear that he tries all means to convince (قائل کرنے کیلئے) people. Thus he adopts the tactics of a general and attacks people on all sides. If they are reasonable and listen to his philosophy, he convinces them by that means. If they are not then he convinces them by making them drink his good wine. He means to tell him that under the influence of that excellent wine people become very pliable, and he takes advantage of that. He then takes up his glass and drinks after proposing the health of Mr. Hardcastle whom he calls philosopher!

(16) **There was a man born blind, who had several students in the same condition. Their employment was to mix colours for painters, their master having taught them to distinguish the colours by feeling and smelling. It was, indeed, my misfortune to find them at that time not very perfect in their lessons, and the professor himself happened to be generally mistaken. This professor is much encouraged and highly considered by the whole Academy.**

This passage has been taken from *The Academy of Lagado*, by Jonathan Swift.

In the satire the writer tells us about the Academy which was visited by Gulliver during his travels. He found that the academy was inhabited by a strange class of foolish inventors. They produced such stuff as could not be put to any use, and lived in a world of hopes that one day they would succeed in doing something useful.

In the lines given above Gulliver tells us that there was a professor who was born blind. He had been made the teacher of other blind boys who were learning to mix colours for the painters. They did their work by feeling

and smelling the colours. They often made mistakes in the course of their work, but this was disregarded by the Academy. The professor was greatly encouraged by the higher authorities, for the work that he was doing. The point that Swift wants to make is that there are many things being done by foolish and unfit persons in England. These people are no better than the blind men in the University of Lagado. Unless people make it a point that they should let only the fit person do a particular job, and do not take pride in making novel experiments (نئے تجربات) there can be no real progress.

(17) **Another great advantage proposed by this invention was that it would serve as a universal language to be understood in all civilized nations, whose goods and possessions are generally of the same kind, or nearly resembling, so that their uses might be easily understood. And the Ambassadors would be able to treat with foreign Princes or Ministers of State to whose tongues they were complete strangers.**

The passage has been taken from *The Academy of Lagado*, by Jonathan Swift.

In the satire Gulliver is telling us about his visit to the University of Lagado, and the things that he saw there. He found that the university was inhabited by many scientists who were making foolish and useless inventions (بے سود ایجادات). There were some professors of abstract learning. They were also making some foolish experiments. One batch suggested that speaking wore out human lungs, therefore it should be abolished. They thought that people should carry with them small representations of things, which they should show to each other, when they wanted to communicate their thoughts to them. They did not mind the weight that they would have to carry all the time.

In the lines given here Gulliver tells that those people thought that there would be a great advantage in having such a language, because it would have a universal charac-

ter. They based this assumption on the ground that nearly all the civilised nations have the same kind of possessions, and a man of one nationality can easily understand the use to which that nation puts a particular thing. He can thus understand all that the person belonging to the other nation wants to convey to him. Thus ambassadors (سفیر) and ministers of one state would be able to communicate to their counterparts belonging to another state. The idea is obviously foolish whatever may be said in support of it.

(18) **'*I'm* not afraid,' I said to Pooh.**
And I held his paw and I shouted, 'Shoo!
Silly old dragons!'—and off they flew.
'I wasn't afraid,' said Pooh, said he;
I'm *never* afraid with you.'

These lines have been taken from *Us Two*, a poem by A. A. Milne.

In this poem the poet tells us about the attitude of a child towards his toy. He carries it about with him wherever he goes. He consults him in all things that he does. The toy called Pooh in this case reflects for the child his own feelings, so that the child always has the satisfaction that his toy agrees with him in all matters.

In the lines given above the child has been out in the open. He sees some birds and thinks that they are dragons. He consults Pooh, who agrees with him. Now the child must have heard a lot about dragons from his elders, and would have been afraid of them, but for Pooh whose presence encouraged him to shout 'shoo' to them He called them silly old dragons, but when he did so he was holding the paw of Pooh for moral support. He then feels that Pooh is telling him that he does not feel afraid when he is with him. These are in fact the thoughts of the child, which he sees reflected in Pooh. The child does not feel afraid when he is with Pooh.

(19) **And so in the end he did nothing at all,**
But basked on the shingle wrapped up in a shawl.
And I think it was dreadful the way he behaved—
He did nothing but basking until he was saved.

The lines have been taken from *The Old Sailor*, by A. A. Milne.

In this poem the poet tells us the story of an old sailor who was shipwrecked and reached an island. He thought of many different things that he should do, but whenever he was going to do something, he thought of the other thing that he should do earlier. In this way he did nothing at all.

In the lines given above, the writer tells us that the sailor did not do anything at all, but continued to sit on the small round and smoth stones with a shawl wrapped (شال لپیٹ کر) round him. He was always basking in the sun till he was rescued from there. The poet suggests to the children that in his opinion his behaviour was dreadfully bad.

(20) **If the tide is already full, the fishermen are taken out in small rowing-boats, most of them standing, and the place is busy with a passing and crossing of travelling crews till the fishing-boats are all manned. If the water is not yet deep, however, most of the men walk to their boats, splashing through the waves, and occasionally jumping like a wading girl as a large wave threatens the top of their boots.**

These lines have been taken from *The Herring Fleet*, by Robert Lynd.

In this essay the writer describes the scene of a fishing harbour. There the fishing boats stand when the tide is low. When the tide rises the boats begin to dance on the water, and the fishermen come out to the harbour in their colourful dress. They have to take out their boats while the tide is still high.

In the lines given above the writer tells us that if by the time the fishermen reach the harbour the tide is full, then they are taken to their fishing boats which are standing in the sea in small rowing boats. This has to be done because the fishing boats are heavy, and cannot be hauled up to the shore where the water is shallow. At the time the place is very busy with the rowing boats that are going and coming with the crew. If, however, the water has not risen high, the fishermen walk through the water to their boats. Every now and then when they come face to face with a rising wave (آٹھتی ھوئی لہر) they jump up so that water may not get in through the top of their boots. This the writer compares with the actions of a girl who is wading through water.

(21) **There is nothing more sociable than a fishing-fleet. The boats overtake one another, like horses in a race. They gallop in rivalry. But for the most part they keep together, and move like a travelling town over the sea. As likely as not they will have to come back out of the storm into the shelter of the bay, and anchor there till nightfall, when every boat becomes a lamp and every sail a shadow.**

These lines have been taken from *The Herring Fleet*, by Robert Lynd.

The essay deals with the scenes in a fishing harbour. When the tide is low, the boats stand in their places on the shore, as if a camp has been set up there. When the high tide comes the fishermen come to their boats and leave for the sea. The writer tells us that the scene of the fleet leaving the boats is wonderfully beautiful.

In the lines given above the writer is describing the fishing fleet in the open sea. The boats are very playful. They run races like race horses, and overtake each other. They compete with each other in the matter of speed, but they mostly remain near each other. It appears as if a town is moving about in the sea. This is so because one fleet consists of about forty boats. The writer feels that

there is a strong likelihood of the boats going to take shelter in the bay, if there is a storm in the sea. They would then anchor in the place till nightfall. At nightfall lights are lit in the boats, and when one looks at the boats from a distance, every one of them appears to be nothing more than a light. The sails appear like the shadows of those lights.

(22) **There's tempest in yon horned moon,**
And lightning in yon cloud ;
But hark the music, mariners !
The wind is piping loud.

The lines have been taken from *A Wet Sheet and a Flowing Sea*, by Allan Cunningham.

In the poem the poet depicts the scene of a stormy sea, and tells us that a really seasoned and hardy sailor loves to be in a ship, that is being rocked by the storms. He feels that gentle sailing is for women only. Men should enjoy only the hard journey in which they face dangers.

In the lines given above the sailor tells us that there is a horned moon in the sky. There was a superstition (فضول اعتقاد) amongst the sailors, that whenever there was a horned moon in the sky, there was a storm. So he thinks that from the horned moon, it is clear that they should except a storm, and the clouds in the sky predict that there will be lightning. But he tells his fellow sailors that they should not pay any heed to all that. They should enjoy the music (موسیقی) that the stormy wind is producing. Thus he tells them to look at the brighter side of the picture, and to forget the danger that lies ahead for (جو درپیش ہے) them. This is the spirit in which great things are achieved in the world.

(23) **These dykes of the Fens are accursed things ; they are the separation of friends and lovers. Here is a man whose friend would come and sit by his fireside at**

evening and drink with him, a custom perhaps of twenty years' standing, when there comes another man from another part armed with public power, and digs between them a trench too wide to jump and too soft to wade.

The passage has been taken from *The Griffin*, by Hilaire Belloc.

In this essay the writer tells us that he came to know from a specialist that there was an inn, called the Griffin, in the Fens. It was the best amongst inns. He thereupon set out to visit it. But at the very outset in the Fens he came across a ditch. He tried his best to find out some means of crossing the ditch but found none. He even inquired (پوچھ گچھ کی) from a man about it, but he could not give him any information (معلومات) worth the name.

In the lines given above the writer tells us his own views on the digging of ditches (گڑھے). He thinks that they are bad because they have separated many friends and lovers. He gives us an example. He says before these ditches were dug, there were friends in the locality. One of such men might have been coming to see another every evening for the last twenty years, but then a man comes with the authority of the government and digs a ditch separating their houses. Now the ditch is so wide that they cannot jump over it, and it is so fast at the bottom that they cannot wade through it either. The natural result is that their long standing friendship is severed for good. This he thinks is very tragic (المناک).

(24) **'It was not to the point,' you say. 'You got no nearer the *Griffin*.' You are wrong. Such conversation is like the kneading of dough or the mixing of mortar ; it softens and makes ready. It is three-quarters of the work ; for if you will let your fellow-citizen curse you and growl at you, and if you will but talk to him on matters which he knows far better than you, then you have him ready at the end.**

The passage has been taken from *The Griffin*, by **Hilaire Belloc.**

In this essay Belloc tells us that he went to visit the Griffin, an inn in the Fens. He crossed the ditches on the way with great difficulty. Whenever he met a human being he asked him about March or the Griffin, but no one could tell him where they were situated. At last he came across a baker's cart. He paid him some money and got on it. He decided that he should not ask the baker a straight question about the Griffin, because that might get him a negative reply. Moreover, by that time he had begun to think that the Griffin was a great mystery, and he should go slow if he wanted to know something about it. So he began to talk to the baker on other matters to prepare him for the inquiry that he wanted to make.

In the lines given above he explains that most people would say that he had wasted his time by talking to the baker about so many things that were not connected with the Griffin. He thinks that they are wrong if they think in those terms. He compares such conversation to kneading the dough before making bread, and mixing the mortar before building a place. He thinks that in a similar way when you talk to a fellow citizen (شہری) and let him curse you or growl at you, because he feels angry, and if you talk to him about the things that he knows, you are preparing him for answering the question to which you want a reply.

(25) **I will do what the poets and the prophets have always done, and satisfy myself with vision; and (who knows?) perhaps by this the *Griffin* of the Idea has been made a better thing (if that were possible!) than the *Griffin* as it is—as it materially stands in this evil and uncertain world.**

The passage has been taken from *The Griffin*, by Hilaire Belloc.

In this essay the writer tells us about his visit to the Fens, where he wanted to stay at the Griffin, an inn about

which he heard a lot. He took a baker's cart on the way and the baker got him seated in another cart at a village. This was to pass through March, the town in which the Griffin was situated. The horse of the cart was an excellent runner. It went on running at top speed till it had gone two miles away from the town called March. Thus the poet missed an opportunity of seeing the inn, for which he had taken so much trouble.

In the lines given above the writer tells us that he missed the inn, but he did not lose all the enjoyment that he would have had if he had been there. He thinks that like the poets he could visualise (خیال میں دیکھ سکتا ہے) the inn, and all its amenities with the help of his imagination (تخیل). He feels that the image that he might form in this way might be better than the inn itself. He is thus satisfying himself by mental acrobats, and by telling him that imagination can be a good substitute for reality. In fact he knows that it cannot be, and he tells us about it at the end of the essay.

(26) **Or let autumn fall on me**
Where afield I linger,
Silencing the bird on tree,
Biting the blue finger.
White as meal the frosty field—
Warm the fireside haven—
Not to autumn will I yield,
Not to winter even!

The lines have been taken from *The Vagabond*, by Robert Louis Stevenson.

In this poem the poet tells us about the feelings of a vagabond. He wants to wander about the world and prefers to (ترجیح دیتا ہے) live in the open country. He does not want to have a house of his own and has no ambition

that he should have friends or wealth. He does not care for love and has not built up any great hopes.

In the lines given above he tells us that he will not mind if autumn comes, when he is moving about in the fields. The autumn will make the birds quiet and the cold would bite his fingers, which may have turned blue. The fields may have become as white as meal on account of frost, but he would even then prefer them to the warm fireside in a house. He declares with determination that he would not bow down before autumn (خزاں) or winter whatever their rigour may be.

(27) **This we found was the old man's heir, who, as his father lay dying, was so good as to come to our rescue. He separated us that very day. What was the fate of my companions, I know not. As for myself, I was sent to the inn for a bottle of wine.**

These lines have been taken from *Adventures of a Shilling*, by Joseph Addison.

In this essay a shilling tells us its adventures. He begins with the time when he came out of the silver mines, and reached England where he was purified and minted into a shilling. After passing through many hands, he reached a miser (کنجوس) who put it into a steel chest. He used to come and count all his shillings twice-a-day, but never spent them. This was quite troublesome (تکلیف دہ) for the shillings who wanted to be moving about.

In the lines given above, he tells us that one day some one broke through the steel chest. They found that the person was no other than the heir (وارث) of the miser. He had broken open the chest when the man was dying. He took out all the shillings and began to play ducks and drakes with them. He sent this particular one to the innkeeper for wine. He says he does not know where the others were spent. The incident tells us that misers always save

with difficulty and their heirs waste the wealth without any great difficulty.

(28) **We led a miserable life in his possession, being busy at those hours when ordinary coins are at rest, and sharing the fate of our master, being in a few moments valued at a crown, a pound, or a sixpence, according to the situation in which the cards placed us. I had at length the good luck to see my master broken, by which means I was again sent on my travels under my original character of a shilling.**

The passage has been taken from *The Adventures of a Shilling*, by Joseph Addison.

In this essay a shilling is narrating the story of its life. It was brought to England by Drake as a lump of silver. It was then molten (پگھلا یا گیا) and made into a shilling piece. It travelled throughout England in the course of his adventures. After the days of Cromwell, King Charles came to the throne (تخت نشین ہوا). During this period the shilling fell into the hands of a gambler (جواری) who made it into a counter.

In the passage taken above the shilling says that there were some other shillings of his own kind who served as counters there. They felt miserable there, because they were kept busy at night, when other shillings used to rest in the pockets of their owners. Moreover, they were not being treated as shillings. They were counters and they could be given value for which the bet (شرط) was placed. If it was a big bet their value rose to a pound or a crown, but it could also come down to a six-pence. They did not like this continuous change in their value. At last their master lost all his money, and naturally he could not gamble any more. The shillings were no more required as counters, and began to be used as shillings when they came back to the market.

(29) **I was the chief of the race—he had stricken my father dead—**

But I gathered my fellows together, I swore I would strike off his head.
Each of them looked like a king, and was noble in birth as in worth,
And each of them boasted he sprang from the oldest race upon earth.

The lines have been taken from *The Voyage of Maeldune*, by Lord Tennyson.

In this poem he tells us about a young chieftain, whose father had been killed by the chief of another island. He decided to go to avenge his father (اپنے باپ کا انتقام لینے کا فیصلہ کیا). As a matter of fact this family feud had continued for many generations.

In the lines given above Maeldune tells us that another chief had killed his father in the past. He had become the chief of his race, and therefore he had collected his warriors (جنگجو سپاهی) to attack him and cut his throat. He praises his warriors and tells us that all of them looked as brave as kings. They all belonged to noble families, and had claims to nobility even on account of their deeds. They were all proud of their race, and thought that they belonged to the oldest race on the earth.

(30) **And we came to the Bounteous Isle, where the heavens lean low on the land,**
And ever at dawn from the cloud glittered o'er us a sun-bright hand,
Then it opened and dropped at the side of each man, as he rose from his rest,
Bread enough for his need till the labourless day dipped under the West;

The lines have been taken from *The Voyage of Maeldune*, by Lord Tennyson.

In this poem Maeldune, the chief of his tribe, tells us that his father had been killed by the chief of another tribe, who lived on another island. When he grew up to be a man he went with his men to take revenge (بدلہ لینے کیلئے). But when they reached his island, a gust of wind took their ship far out to the sea. They wandered about and went to many different islands, but found them all dangerous (خطرناک) and uninhabitable (سکونت کے ناقابل).

In the lines given above, he tells us that they went to an island called the Bounteous Island. The sky was leaning low on the land in the island. Every day at dawn a hand as bright as the sun came down from the clouds covering the sky. It opened and dropped at the side of each one of them provisions for the day. So they had not to do anything to earn their living. They could live without work but even this proved to be dangerous, because they began to play dangerous games like fighting with each other.

(31) **And he spake to me: 'O Maeldune, let be this purpose of thine!**
Remember the words of the Lord when he told us "Vengeance is mine!"
His fathers have slain thy fathers, in war or in single strife,
Thy fathers have slain his fathers, each taken a life for a life,
Thy father had slain his father, how long shall the murder last?

These lines have been taken from *The Voyage of Maeldune*, by Lord Tennyson.

In the poem Maeldune tells us that his father had been killed by a neighbouring chief. When he grew up and became the chief of his island, he collected (اکٹھا کیا) the

warriors of the island and sailed to the island of his enemy. He wanted to kill him so that he may be able to avenge his father upon him. As soon as he reached the island of his enemy, a puff of wind took his ship away. He wandered about in the sea. They visited many islands and all of them were uninhabitable. They suffered a lot during these wanderings. At last they came to an island where a great saint lived.

In the lines given above we are told what the saint told Maeldune. He advised him to give up the thing that he had taken upon himself to do. He reminded him that God had said that he will take revenge and punish the wrong-doers, so men should not punish others. He then told him that they had continued that feud for a very long time, and thought that the time had come when the strife should come to an end once for all.

PART IV

CENTRAL IDEAS OF POEMS

UNDER THE GREENWOOD TREE

The poet invites people to come and live a quiet and happy life (پرسکون و آسودہ زندگی) in the open. He thinks that when one is in contact with nature, one has no enemy and no trouble.

RUGBY CHAPEL

There are some people who have no ambition (کوئی بڑا کام کرنے کی خواہش). They do not do anything great in the world. They work and die without achieving anything (کچھ حاصل کئے بغیر) worthwhile. There are others who struggle hard and make progress, but they are selfish and no one but they benefit (خود فائدہ اٹھاتے ھیں) by their work.

There is a still another class of truly great people, who are interested not only in their own progress but also that of others. They help them as much as they can, so that they may keep going.

CROSSING THE BAR

Tennyson feels that however painful death may be, he will be able to go and meet his maker face to face.

US TWO

A. A. Milne tells us that little children always think that their toys are human like them. They feel that they support them in everything and feel great strength and support in the presence of the toys (کھلونوں کی موجودگی سے).

THE OLD SAILOR

One should always do one thing at a time. If a man thinks of doing many things at the same time, he does not succeed (کامیاب نہیں ہوتا) in doing any one of them.

A WET SHEET AND A FLOWING SEA

For a true and courageous (جرأت مند - باھمت) sailor there is great charm in sailing over the stormy seas. He enjoys the piping wind and the roaring of the sea.

THE VAGABOND

The vagabond has a great love for wandering about (آوارہ گھومنے پھرنے کیلئے). He does not like to settle down in a house and has no liking for wealth. He thinks that he can be happy so long as he is on the move, even in the harshest weather (شدید گرمی یا سردی کے موسم میں بھی).

THE VOYAGE OF MAELDUNE

It is bad to go to the extreme in anything. The poet moreover feels that one should not nurse old grudges, and should let bygones be bygones. Family feuds only bring suffering to both parties concerned.

PART V

PARAPHRASE OF IMPORTANT PASSAGES

(1) **Under the greenwood tree**
Who loves to lie with me,
And tune his merry note
Unto the sweet bird's throat,
Come hither, come hither, come hither;
Here shall he see
No enemy
But winter and rough weather.

Those people who want to lie down with me under the greenwood tree, and tune their songs to the songs of sweet birds, should come here to me. Here he shall see no enemy (دشمن) except winter and bad weather.

(2) **But thou would'st, not *alone***
Be saved, my father! *alone*
Conquer and come to thy goal,
Leaving the rest in the wild.
We were weary, and we
Fearful, and we, in our march,
Fain to drop down and to die.
Still thou turned'st, and still
Beckoned'st the trembler, and still
Gavest the weary thy hand!

My father you were not the kind of man who would like to be saved alone. You would not conquer and achieve your object alone (تم صرف اپنا مقصد حاصل نہیں کرتے تھے) leaving all the world in the wilderness. In the course of our march we were tired and fearful, were likely to drop down and die, but you always turned back and called those who were afraid, and helped the tired by giving him help.

(3) **Twilight and evening bell,**
And after that the dark!
And may there be no sadness of farewell
When I embark.

There should be twilight and the evening bell of my life, and then the darkness of death should descend on me. May there be no mourning (ماتم) when I depart from this world at the time of my death.

(4) **Wherever I am, there's always Pooh,**
There's always Pooh and Me.
Whatever I do, he wants to do;
'Where are you going to-day?' says Pooh;
'Well, that's very odd 'cos I was too.
Let's go together,' says Pooh, says he;
'Let's go together,' says Pooh.

Pooh and I are always together. He wants to do whatever I am doing. Pooh asks me where I was going and adds that it was strange, because he was also going there. He then tells him that they should go together.

(5) **There was once an old sailor my grandfather knew**
Who had so many things which he wanted to do
That, whenever he thought it was time to begin,
He couldn't because of the state he was in.

He was shipwrecked, and lived on an island for weeks,
And he wanted a hat, and he wanted some breeks;
And he wanted some nets, or a line and some hooks
For the turtles and things which you read of in books.

My grandfather knew an old sailor who wanted to do many things. So that whenever he thought of beginning his work, he could not go farther because of the condition in which he found himself.

He was shipwrecked and for many weeks he lived on an island. There he wanted a hat and some breeks. He wanted some nets or a line and some books to catch turtles and other things about which you read in books.

(6) **A wet sheet and a flowing sea,**
A wind that follows fast
And fills the white and rustling sail
And bends the gallant mast;
And bends the gallant mast, my boys,
While like an eagle free
Away the good ship flies and leaves
Old England on the lee.

My boys! I want that there should be a wet rope and sea in storm and the wind should be blowing fast (ہوا تیز و تند ہو), filling the white and rustling sail, and bend forward the powerful mast. The ship should then be moving as fast as the eagle, leaving England behind, on the side opposite the wind.

(7) **Give to me the life I love,**
Let the lave go by me,
Give the jolly heaven above
And the by-way nigh me.

Bed in the bush with stars to see,
Bread I dip in the river—
There's the life for a man like me,
There's the life for ever.

Let me have the life that I love, and I do not care for anything else. I want to have the open sky above me and a by-way before me. I want to make my bed in the bush under the stars, and I would eat bread that had been dipped (بھگوئی ہو) in the water. This is the life that I want to lead for ever (جو میں بسر کرنا چاھتا ھوں)

(8) **Each was as brave in the fight as the bravest hero of song,**
And each of them liefer had died than have done one another a wrong.
***He* lived on an isle in the ocean—we sailed on a Friday morn—**
He that had slain my father the day before I was born.

Each one of them was as brave as the heroes about whom we read in the songs. Each one of them would have died rather than do harm to another. The man who had killed my father a day before I was born, lived on an island in the ocean. We left for the place on Friday morning.

(9) **And we stayed three days, and we gorged and we maddened, till every one drew**
His sword on his fellow to slay him, and ever they struck and they slew;
And myself, I had eaten but sparely, and fought till I sundered the fray,
Then I bade them remember my father's death and we sailed away.

We stayed there for three days and ate huge quantities (بہت زیادہ تعداد میں) (of fruit) and were maddened till each drew out his sword to kill his fellow (اپنے ساتھی). They began to strike and kill. I had eaten very little, and I fought till I separated (علیحدہ کیا) the quarrelling parties. I then requested them that they should remember the death of my father, death (which they had to avenge) and we sailed away from there.

(10) **And we took to playing at ball, and we took to throwing the stone,**
And we took to playing at battle, but that was a perilous play,
For the passion of battle was in us ; we slew and we sailed away

We got into the habit of playing at ball and throwing stones. We began to play by fighting against each other. But that game was dangerous, because we had the passion (جذبہ - جوش) of battle in us. We therefore killed (while fighting) and then sailed away.

Part I

SUMMARIES

1. HOW TO READ

(John Ruskin)

Very often we try to meet important people even if it means a lot of trouble. When we meet them we feel interested in the few words that they may say to us. The writer thinks that books are well thought out and duly considered thoughts of very wise people. So it is better to read these books than to talk to those people because in everyday conversation they are not as careful, and their words are not as well considered as in their books.

He then expresses an opinion that perhaps we prefer to meet them because they talk to us about current happenings (دور حاضرہ کے واقعات). But even for that it is better to read books on current topics written by those great men rather than see them personally, because in their books they tell us their best thoughts, not so in their conversation (گفتگو).

All books are divisible in two groups. There are books which deal with current matters. These interest us only for the time being. There are other books which are of interest for all time to come. It is to be remembered that books of the hour are not bad books. They may be good or bad according to the class to which they belong, but they are definitely different from other books that are for all times.

The books of the hour are not books at all. They are only a means of conveying what the man would have told others when talking to them, if he could talk to many

people at the same time. The real book, on the other hand, is written with the object of making it a thing for all times to come. It is to continue through the ages, and is not written with the only object of conveying the voice of the writer to the people. It is the best that the writer can say, and is the sum total of all that the man has been able to do in his life. This is his contribution to the world.

Books of the hour should be read and made use of, but they should not in any case be a substitute (آس کی جگہ) for real books. If they take the place of the latter then they can be very harmful.

A book is the work that a wise man does honestly and kindly. In a book there may be some evil mixed with the good but one can discern (پرکھنا - پہچاننا) that and leave it while studying it.

Many great men have written great books. Life is short and one cannot read all of them. The writer therefor advises us to make our choice and decide the books that we are going to read, rather than waste our time in trying to contact people whom we cannot meet. He thinks that the nobility (شرافت - عالی ظرفی) of a man can be judged by the noble books that he studies.

In the company of books one has to have merit and hard work to be able to understand them. No one else can read them. One must love the writers of those books. One should read those books to learn from them, because if the writer is wiser than the reader, then he will think differently from him, and the reader should not expect him to say what he already thought. One should always read a book with the idea of understanding the ideas expressed (جن خیالات کا اظہار کیا گیا ہو) by the writer, and not to see our own ideas reflected in his work.

Great writers always express themselves in such a way that the reader has to take a lot of pains to under-

stand their meaning completely. Thus they give us their thoughts as a reward for our labour. One has to work like a miner to dig wisdom out of those great books. To be a good reader you must have patience (صبر) and perseverence (قوت برداشت). You must be careful, wise and possess a stock of learning. You must possess a thoughtful soul to be able to separate the good from the evil or useless. Then and only then can you understand what the writer has to say.

To study a book one has to understand every bit of it clearly. One has to understand every letter of it. It is better to have an exact knowledge of a few things than to know many things vaguely and incorrectly. It is only study like that which can make you a good reader.

2. OF STUDIES

(*Francis Bacon*)

One should read to understand and appreciate (سراهنا). There are many kinds of books. Some are to be read in parts, others serially but there are a few that have to be read very carefully and remembered in every detail.

3. THE SCHOLAR

(*Robert Southey*)

I am always reading the books of the great writers of the past. I share my happiness with them and they console (تسلی و تشفی دینا) me when I am sad. Thus they are my real friends.

I am always thinking of them. I criticise (تنقید کرنا) them and learn very humbly from them. I, in a way, share the life of these great writers. I hope that one day I will also find a place for myself in their company. I will thus have eternal fame as they have. I will also leave behind a great name as they have done.

4. THE ROAD TO DOVER

(Charles Dickens)

David Copperfield was working in a London factory but he did not like it, and decided to run away from there to Dover where his aunt Betsy Trotwood lived.

He did not want it to be known that he was leaving the house. He packed up his things and put on them a label saying that they have to be kept at the Dover coach-office till called for. He then tried to find some one who would carry the box to the booking office. He struck a bargain with a donkey-cart driver who took it on himself to carry the box to the booking-office for sixpence. The box was loaded and David told him to stop the cart at King's Bench Prison. The moment he said that, the man ran away with the cart and the box.

At the prison David took out the card and in doing so his half-guinea fell out of his pocket. He put it into his mouth. With great difficulty he managed to tie down the card with his trembling hands. The moment he finished it the man gave him a blow under the chin and the half guinea fell out of his month and into the hand of the long-legged cart driver. He threatened David that he will have to go to the police because he was running away. David requested him to give his box and money and leave him but he jumped on the cart and moved away as fast as he could, saying that he would go to the police at once.

David followed him running at full speed for some distance but then he stopped ; he was afraid that people may already be searching for him throughout London. He left for Greenwich which he thought was on the Dover road.

David had no money on him now and he decided to walk all the way to Dover. He sold his jacket in the Old Kent Road for nine pence to met his expenses (اخراجات پورے کرنے کے لئے) on the road. He slept under a haystack on

Blackheath, on the first night. He spent his second night at Chatham and slept in the open. There he sold his jacket for eighteen pence and with that money started his journey again.

On the way there were orchards and he thought of settling down somewhere there for the night. There were many ferocious looking tramps on the road and some of them called after him, but he always ran away from them in response to their call. They would then throw stones at him. There was a young tinker. He looked at him and then called him. David felt he could not run away from him. He stopped. The tinker wanted to take away his money but he told him that he did not have any. He took away the handkerchief (رومال) that he was wearing round his neck, and went his way.

On the sixth day David reached Dover. He could not find any one who might guide him to the house of his aunt. He had no money and nothing to sell. He was very much disheartened (شکستہ دل ہونا). At last he asked a cab-driver where she lived. He directed him to her house but told him that she is very severe and does not help beggars. He even gave him a penny.

He was dirty and his clothes were all worn and torn. He reached the house. He was very much afraid of meeting his aunt for the first time in that condition, because he knew that she was a very severe person. He found a man standing in the upper storey window of the house which he visited. He nodded his head, shook it, laughed at David and then went away. He was thinking of going away from the house, when Miss Betsy appeared in the garden.

He went to her and told her that he was her nephew. He told her his story and what he had suffered after the death of his mother. He further told her how he had managed to reach Dover on foot. He began to weep. Betsy Trotwood was so shocked by it that she sat down on the garden path.

Coming to herself she took him into the dining room. She gave him some medicines. She then made him lie down on a sofa in the house. She called Mr. Dick who had laughed at David, and asked him to give her some advice on what they should do with the boy. He thought for a long time and then advised her to give him a bath. Miss Betsy liked the advice and ordered that the bath should be heated for him.

5. THE TOYS

(Coventry Patmore)

The poet's wife had died and he had a little son. One day he disobeyed him for the seventh time. He beat him and sent him to sleep without kissing him. Later on he went to see whether he was sleeping or not. He found that the child was sleeping with his eye-lashes still wet with tears. He had placed near him many toys to comfort his grieved heart (دکھی دل کو تسلی دینے کے لئے)

The poet prayed to God that night that when they die he should not be angry with them, but should like a father think of the toys with which they had been making their hearts happy in the world.

6. FORAGING ANTS

(Henry Walter Bates)

Only Eciton ants are dangerous and Indians are always careful to avoid their armies when they happen to come their way. The writer saw ten different kinds of them and nearly all of them have a different way of marching.

Eciton Legionis. These ants are of the size of English red ants. They move in broad columns and break their lines and attack any one who happens to obstruct (جو مداخلت کرے) their march. Their stings are less harmful than those of the other ants. They live in open spaces.

The writer one day saw two lines of these ants, one was empty-handed and the other was carrying something

away from under a thicket. It was getting late and when he went next morning to see what they were doing, they had already gone away from there.

He found another group of ants. They were digging deep caves and removing from there the bodies of a bigger kind of ants called Formica. Some of them brought them out, others tore their bodies into fragments (ٹکڑے) because they could not carry them on account of their excessive weight. He dug up the caves and found a deposit of the eggs and cocoons of Formica ants at a depth of about eight inches from the surface.

In this expedition the ants were co-operating very intelligently. Some of them dug the caves, others carried out the grains of earth. At the top some ants took the grains of earth from their comrades, and put them down at some distance from the mouth of the hole, so that they may not roll down into it again. Some others were busy removing the plunder from the place. They interchanged their position at intervals.

The ants finished their plundering operation and the writer saw them moving back with their plunder. They moved in many lines for some time and then they formed themselves into one big column and moved along to their cemented nest. They helped each other to carry the plunder down the nest.

Eciton Depanophora. This kind of ants are often seen on the paths of the forest (جنگل). They move in thick columns but they are active only in thick woodland and never come to the houses. When one approaches near a column of these ants he finds ant thrushes twittering around him. If he does not take notice of this signal and proceeds further, the ants will attack him. They will ascend his legs and sting him. He has no course open to him except running for his life. The ants are later on plucked out of the wounds (زخموں سے نکالی جاتی ھیں), but very often they break into half and one half continues to stick to the wound.

When these ants move, all the insects in the wood are in a commotion (ھلچل), because they eat anything that thay can find in their way. They do not go up the trees. They move in one broad column and eat away anything that comes in their way. Some of the ants form a smaller column and go into different directions to see if they can find anything worthwhile there. After performing their mission they come back to the main column. It is interesting to see the ants attacking a wasp's nest. They eat away the covering and remove the grubs, eggs and young wasps in spite of the fact that the angry wasps are flying round their nests. They then carry away their plunder. The load to be carried is apportioned according to the size of the ant. The writer always saw these ants moving about.

One day he saw a host of ants moving along a slope and thought that they were migrating. They were all going in one direction except a few that moved backward for a while outside the column and then turned and began to move with the column. These retreating ants would go to ants in the main column, touch them and begin to move again. It appeared that they were conveying news of different kinds along the column and kept them in contact with each other. If the writer touched one of the ants, the news was conveyed many feet at the back and the column would stop moving over there. He found out later that the ants were not migrating but were on a foraging expedition.

There were some big headed and larger ants with white heads that moved along outside the main column. They moved on without changing their position and they did not carry anything. They were not soldier ants because they were willing to fight, because their twisted jaws (مڑے ہوئے جبڑے) made it impossible for them to fasten themselves to the skin of their enemies.

The writer thinks that there is a likelihood of these big ants being helpful to the species by proving indigestible

food for ant-thrushes which are the greatest enemies of these ants, but he has not made investigation (تحقیق کرنا) about it.

7. TO THE CUCKOO

(*William Wordsworth*)

Cuckoo bird has newly come to England in the begining of the spring. The poet welcomes it and describes his own feelings on hearing its song. He says that he has not seen the bird but has heard only its voice. He says that the song of the cuckoo reminds (آگے یاد دلاتا ہے) him of his childhood when he used to roam about in search (تلاش میں) of the bird but could never see it. He is so much lost in the memory of his childhood that he thinks that the world in which he lives is an unsubstantial thing, and that it is a fit place for the cuckoo.

8. LEISURE

(*William H. Davies*)

The poet feels that our life is a poor thing if we do not have leisure. It is not worthwhile to live if we are worried and we cannot stand and look at beautiful things.

9. THE GREAT PLAGUE

(*Daniel Defoe*)

During the great plague the authorities decided to shut down all houses which somebody who was infected by plague inhabited, and also those houses in which people, who had visited infected houses, lived. People thought that it was a cruel thing to do, and they began to think of ways and means of getting out of the houses that had been shut up.

Watchmen (پہرے دار - چوکیدار) were placed outside the houses to keep them shut. They were however to go on errands if so commanded by the inmates. So the latter very often sent them away and escaped by opening

the locks with duplicate keys (هو بہو ویسی چابیوں سے). When the locks were on the inside they would unscrew them and open the doors to make good their escape.

In one case a family was locked up because their maid servant was attacked by plague. All his efforts to send the maid to the hospital and to save his house from being shut were in vain (بے سود). So he called the watchman and sent him to call a nurse for the servant. In the meantime he managed to go to the outer stall of the house by making a hole in the wall.

He kept quiet when the nurse arrived. After two days he sent the watchman on another errand (کام پر) and in his absence escaped (فرار ہو گیا) with all his family, leaving the house to the watchman and the nurse.

People whose houses were shut up, were very bitter against the authorities and watchmen who had been placed before their houses. They would stand in their windows and complain (شکایت کرتے تھے) to their friends in the streets, against the watchmen. The latter would very often reply sharply and as a result seven or eight of them were killed by the infuriated people (مشتعل - غضب آلودہ لوگ), but the magistrates proved to be very moderate in these difficult times.

The magistrates were careful to make personal inquiries from the people living in shut up houses, whether they were receiving their provisions, etc., or not. If they said they were not the officers placed there were removed and others placed in their place.

Shutting up of the houses was good in a way because then the afflicted people (جو تکلیف میں تھے) could not move about as they had begun doing before the order for shutting up. In one case a man who had plague went to say good-bye to his aquaintances (واقف کار), because

he thought that he would die soon. They were absolutely scared to see him there and the women ran out of the room. He however went back thinking that they were all suffering like him. The inmates of the house disinfected their house in many different ways before they could settle down calmly in it.

When the plague began the rich people began to leave the city, and it appeared that the city would soon be empty. The magistrates did not stop them but made things convenient for all kinds of people. The mayor, the sheriff and the councillors published their resolution saying that they would not leave the city, and would do their duty there. This calmed down the people and saved the city from being completely vacated (خالی ہونے سے) but for the poor, who would have plundered it.

The mayor and others did their duty very well and taking due precautions (احتیاط) they allowed people to be admitted to them, and heard their complaints. They saw to it that the markets were kept open and that the country people were encouraged to come to the city and to go back. The bakers were ordered to prepare a certain allowance of bread, and that their ovens (تنور) should always be kept going. If they did not obey these orders their citizenship rights (شہری ہونے کے حقوق) were to be taken away.

The magistrates also saw to it that all horrible things as removing dead bodies and their burial in huge burial pits was done at night, so that the horrible sight (درد ناک منظر) may not cause a depression amongst the people around there.

10. DEATH THE LEVELLER

(James Shirley)

Our noble birth and wealth are all unsubstantial things. Every one has to die, and after death all human beings are equal.

Some people are great warriors but in spite of their strength they die in the end.

The successes that we have do not last long, so we should not boast (شیخی نہیں بگھارنی چاہئے) about them. It is only the good deeds of the people that are remembered after their death, and their victories are forgotten.

11. BREDON HILL

(*A. E. Housman*)

In summer one hears in Bredon the happy ringing of the church bells. I and my beloved used to sit on the hill and enjoy the sights (نظارے) and sounds around us. The church bells called us to the church but we would not go. I used to say that we will go to church on our wedding day.

At Christmas my beloved died. She was taken to church without her groom. Now when I hear the bells calling people to the church I reply that I would come at once.

12. FIRE AND THE HEART OF MAN

(*Sir John Squire*)

The writer had read a good book and was preparing (تیاری کر رہا تھا) to write an essay on it, when he saw a fire at a distance. He ran down and knocked at the door of his neighbour. He told him about the fire and both of them went towards it. They walked along but they felt sorry that from the direction of the fire it was clear that nothing of national importance (کوئی اہم قوی عمارت) was being destroyed by it.

They reached the bridge and saw a huge factory on the other side of the bridge being burnt. They enjoyed the sight of the fire which presented a colourful picture in gold and blue colours. There were many other people

who were enjoying the sight. They walked on and went just opposite the fire. A fire-boat arrived and took position just opposite them. After the necessary adjustment the engines began to work and the fire-boat began to throw water on the fire, but it appeared that the water would not be able to extinguish (بجھا نہ سکے گا) the fire do what it may.

A man standing near them said that he hoped the breeze would fan the fire and it would spread (اور پھیلے گی). The writer had two opposite feelings. On the one hand he felt that as a citizen and a patriot he should think of the great national loss that the destruction (تباہی) of the factory will prove to be, and should therefore wish that this loss should be stopped for good. He had a strong inner feeling that he would like to see the fire spread farther, so that he may be able to see a magnificent display of fire that night.

The fire was ultimately put under. They began to walk back to their homes. The writer felt on the way about the great forces that they had been able to control. He thought of the great human struggle (جد و جہد) to control so many things which are far more powerful than man. The writer began to think that in a perfect state there will be a complete fire extinguishing arrangement, and everything will be fire-proof. So a huge fire will not be possible.

He thinks that a fire is such a nice thing and it elevates (محفوظ کرنا ۔ بلند کرنا) the mind so much, that in his view a wise ruler would build huge buildings of combustible material (آتش گیر مادہ ۔ جلنے والا) in waste land. Occasionally such buildings would be put on fire for the elevation (ارتقاع ۔ بلندی) of the mind of the people of London.

He was astonished why a great poet had not been inspired by the sight of a huge fire. He is consoled by the idea that so far nothing much had been done in other fields either. He hopes that one day some great poet will write a good poem on fire, and describe the magnificent sight that it presents to the lookers-on.

13. PROMETHEUS THE FIREGIVER

(*Robert Bridges*)

The smoke is rising from the forest. Then a flame (شعله) appears amongst the leaves. It is like red gold. The flames begin to rise high and they are recognised as flames of fire. There is a crackling noise. The smoke is blowing astray because of the wind, and it is pricking my eyes. I am now choking with the smoke. Everything is burning. Branches turn white and golden and then fall down. Look at the innumerable sparks (چنگاریاں) that rise for a moment, then fall down and die.

As the fire burns it creates many beautiful sights. The flames go on increasing and a hissing sound is heard. The fire is very powerful, and in the end it creates a great impression on every one around the place.

14. THE BATTLE AT THE TOWNSHIP'S END

(*William Morris*)

Will Green turned to the left and told the man next him that when the horn sounds he should shoot his arrow (تیر) straight at anyone who may be in front of him. This should continue till such time when they are asked to stop. He told the lad from Essex to go back, because he was not a fighting man but he decided to stay and see the fighting.

They heard the noise of horse-hoofs. It stopped and then there was a confused noise. This followed the shoot-

ing of some arrows from both sides. Then a man died and the shooting stopped. A bright company was now visible. They were walking up and down but were out of the range of arrows (تیروں کے زد سے باھر تھے) so it was no use shooting at them. They were blowing trumpets which had caused fear in the hearts of animals and birds around the place, and they began to run about fear.

Three men came towards them. One was on horseback and was wearing the sign of a man who was bringing a message (پیغام). The other two were on foot. The rebels decided that they would not listen to him but they would warn him before shooting at him. He begins to speak but he is addressed by Jack Straw, who tells him that they were going to speak to the king against their oppressors, and that if anyone tried to stop them they would fight their way through. He warns him to go away at once otherwise he would be shot at and killed. He was going to speak again but seeing that zero hour was near he decided to quit.

There was some movement in the enemy lines. Archers and crossbowmen were being spread to the left of the rebels. The men-at-arms also spread a little. The archers now moved towards the rebels at a fast speed. As soon as the rebels thought that they could hit effectively they shot their arrows at the enemy. They replied but the rebels were so quick that in spite of their hard boiled armours, wooden shields and bright helmets they decided to run for their life. Some were killed, others injured but even the healthy few did not stay back to see the end. The rebels went on shooting at them, because they were retreating and the rebels were all good at hitting the bull's-eye.

When the archers reached back to the line the men-at-arms did not treat them very well, because they had not fought very well. They even beat them with their spear-staves. After a while the enemy line cleared a little. Then the word of command was given and the men-at-arms began to proceed towards them. The warriors were all on foot and their grooms were walking with their horses behind them.

The rebels shot their arrows at them. They went on coming nearer till they reached close quarters. Jack Straw shouted and told the billmen to come to the field. The crossbowmen began to shoot their arrows at them from the rear of the men-at-arms. They had a burst of arrows from the right so that they began to think that there were many enemies all round them. By then the warriors had come very near them.

The rebel archers now came to the field with axes and bills. There was fighting in which one just did not know what was happening. Then the knights (آمرا - وزرا) began to run for their horses and some of them surrendered their arms. Some of them fought desperately but were killed by the rebels in the end.

The men-at-arms fled away ; and the rebels raised a great cry of joy at their victory (فتح). Will Green invited the narrator of the story to his house so that he may take his meals there. He also told him that he has to consult his comrades about what they were going to do the next morning.

15. SAY NOT THE STRUGGLE NAUGHT AVAILETH

(*Arthur Hugh Clough*)

It is wrong to think that struggle is useless. Hopes may not all be fulfilled but then fears may not be substantial either. One should always remember that hard work and struggle always helps one and makes him progress to some extent, though it may be just a little.

16. Dr. JOHNSON AND JOHN WILKES

(*James Boswell*)

The writer was acquainted with both Dr. Johnson and Mr. Wilkes. Both these gentlemen were opposed to each other. The writer thought that it would be nice to bring

them together. He asked Mr. Dilly to invite both of them to dinner. He was apprehensive that Dr. Johnson may not like it, but on the assurance given (یقین دلانے پر) by Boswell, he agreed to do that.

Boswell secured the approval of Dr. Johnson by telling him that he is invited to dinner by Dilly, but he suggested to him that he would not go there unless the company was to his liking. Dr. Johnson was quite angry to learn that, and told him that he was a cultured man and could meet people of ali opinions at least occasionally. He was prepared to meet even Mr. Wilkes at the dinner. So Dr. Johnson stood committed and Boswell informed Dilly accordingly.

On the evening of the dinner Boswell went to the house of Dr. Johnson, and found that he was studying and was not dressed for the dinner. On making inquiries be found that Dr. Johnson had forgotten all about it. He told him that he had told Mrs. Williams, an old dependent of his, that he would dine with her. When reminded of his promise he told Boswell that he could go only if Mr. Williams allows him to do so.

Boswell went and persuaded (مجبور کیا) Mrs. Williams to let him go. She agreed to it and Dr. Johnson dressed and accompanied Boswell to the dinner. When they entered the room Dr. Johnson found himself amongst people he did not know. On making inquiry about two of them he found that they were Arthur Lee and Wilkes, both of whom he did not like. He sat down and began to read a book.

Dinner was announced and they all went in to dinner. Wilkes sat next to Johnson and he served him, and helped him to the best amongst the food so well that Dr. Johnson ate a lot and felt quite happy in his company. They began to discuss some players. They compared Foote and Garrick, and then there was some discussion (بحث مباحثہ) on Greek and Latin literature. This was followed by some jokes at the expense of the Scottish people. They even cut some jokes on Mr. Boswell because he was a Scot.

In the end he tells us that both of them began to appreciate each other better, because they found that although there were political differences between them, yet they found that they had many things like literature, learning, wit and humour in common. On their way back Dr. Johnson told Boswell that he had been very much pleased with the company of Wilkes.

17. CONSOLATION

(William Shakespeare)

When I am in difficulties and I feel depressed, I cry to heaven, and wish that I was like some other more fortunate people, who have many things that I do not possess. I begin to despise myself (اپنے آپ سے نفرت کرنے لگتا ہوں), but then I think about you. Then I begin to feel very happy. I feel that I would not like to change my place even with a king.

18. TWO LETTERS

First Letter

(Samuel Johnson)

Samuel Johnson had been informed by the editor of *The World*, that the two letters, which appeared in that paper in praise of his dictionary, were written by Lord Chesterfield. He wrote to him to say that he was not accustomed to receiving favours from the great.

He says that first of all he went to Lord Chesterfield to request him to be his patron (سرپرست), but he did not encourage him. He did his best to please him but it was of no avail. He tells him that he did not know what a patron was, so he was disappointed with what it was like. He tells him that he has only made things uncomfortable for him by showing to the world that he is his patron. He does not want the world to think that he has achieved

success (آس نے کامیابی حاصل کی ہے) with the help of a patron, because he has done everything by himself. He therefore requests his lordship not to take notice of him in the future.

19. SECOND LETTER

(William Cowper)

He tells Mrs. King that she should not expect many presents from him, because being a poet he can only give his own works. Before beginning to write he was a carpenter (بڑھئی). He would then have sent to her many pieces of furniture as presents, and that might have baen inconvenient for her. He had worked hard to learn many arts, and in some he had achieved proficiency. He tried to learn drawing and worked for one year on it. But he found that he could not be a great artist so he gave up that occupation and took up gardening (باغبانی).

He built a greenhouse and many ever-green plants grew there. But when he left Onley and settled at Weston he could not have a greenhouse, so he began to manage that of his neighbour. He closed the letter with an apology (معذرت کے ساتھ) that the letter had become too long.

20. THE LAKE ISLE OF INNISFREE

(William Butler Yeats)

The poet is tired of the busy life of the city. He wants to go to the lake island of Innisfree, where he would live and have complete peace (مکمل سکون). He is always feeling an urge to go and live there, and hears the sound that the lake water produces when it strikes against the shore.

21. ZERO'S TALE OF THE EXPLOSIVE BOMB

(Robert Louis Stevenson)

Zero tell us the story of the bomb. He sent M'Guire, a trusted agent of their party, to plant the bomb at an appointed place. The bomb had been placed in a glad-

stone bag, and was set to explode half an hour later. It had been so adjusted that by the mere opening of the bag it would go off. M'Guire did not like that because he thought that, in that case the mere opening of the bag by the police might mean his death. But Zero convinced him that it was the only way out.

The place where the bomb was to be placed was the statue of Shakespeare in Leicester Square. The place had been chosen, firstly, because Shakespeare is foolishly considered to be a national idol, and, secondly, a lot of poor people would have been killed by the explosion, which would have attracted the notice of the people towards their party. M'Guire saw a policeman there. He knew that a plot had been laid by the police for him. He saw some plain clothed people who appeared to be policemen and who seemed to have a part to play in the trap.

He complains that due to the mistakes made by some weak members of their party the goverment gets information of their plots and they lay a trap. He then says that the members of their party should not be moved by mercenary motives, because they receive high salaries and they are fighting for a good cause.

M'Guire knew that their plot had been exposed. He was thinking what he should do when he suddenly thought that the bomb will explode at the exact time, and that he should try to get rid of it before it does so. He was afraid that he might die of the explosion if he does not throw away the bag earlier. He was so shocked that he fell down unconscious (بے ہوش ہو کر گر پڑا). A policeman raised him up and told him that he appeared to be unwell. He came to himself and fled from there with the bag.

In Green Street he thought that it might be the time for the bomb to explode. He was so much disappointed that he could see the time with great difficulty. But when the face of the watch became clear he found that he had twenty minutes to get rid of the bomb.

He found a little girl in the street and was going to give her the bag but she looked at him and then began to cry aloud. Her mother called her and M'Guire could not dispose off the bomb.

He reached St. Martin-in-the-field. He was swaying like a drunken man. A woman asked him if she could do anything for him. She thought that he was very ill. He told her to take his bag and deliver it at 19, Portman Street. But the way he said it made her afraid of him, and she advised him to go to his house. So even this chance of getting rid of the bag was lost.

He looked at the church clock and found that it was an hour and four minutes in advance of his watch. He was completely lost because he had lost confidence in his watch and did not know when zero hour will come. He therefore did not know when he should throw away the bag and run for his life. He began to feel very much abstracted. He thought that he was not a part of the surroundings.

He noticed that he could put down the bag at the entry to Whitecomb Street. But as he walked up and down he found a man looking at him. He moved up and down the street many times but could not get an opportunity for doing so because the man kept on looking at him.

Now only fourteen minutes were left to him. He suddenly began to feel very happy as if he was a little mad. He got a cab and told the cabman to take him to a certain part of the Embankment. He rode on for five minutes. He called the cabman and got down. He put his hand in his pocket to pay him. He was glad that he had saved his life and had also put the bag at the right place. He thought that he would go along leaving the bag in the cab and it would explode as the cab will be on the move. This will destroy the cab and will also attract the attention of the people to the explosion.

He found that he had no money in his pocket. He seemed very sick. The cabman told him that he had left his bag in the cab. He took it out. He offered the bag to the

cabman as his fare. But he refused to take it. The cabman told him that either he should pay the fare or go to the office with him.

Just then he saw Mr. Godall coming towards him. He asked him for a loan of two and six, but he gave him a pound on the condition that he would shave his beard. M'Guire paid the pound to the cabman and ran with the bag down the steps of the embankment. He threw the bag in and then jumped after that. The bomb exploded under water. Soon after Mr. Godall saved him from dying of drowning.

22. THE SONG OF THE LITTLE HUNTER

(Rudyard Kipling)

In the jungle there are many things that make the little hunter afraid. He sometimes feels that there is a shadow passing quickly from near it. Sometimes he hears a whisper that goes on growing louder. This is also heard on account of fear. Sometimes there is a feeling that some one is breathing hard behind him, and he shoots his arrow (تیر) towards or throws his spear on this imaginary person. Sometimes in a storm he hears a very loud voice which is louder than thunder (کڑک - گرج). All these are different forms of fear.

PART II

QUESTIONS AND ANSWERS

Q. 1. What are the different kinds of books and how can they be divided?

Ans. According to Bacon there are two kinds of books; books of the hour and books for all times. The former are only a multiplication of the voice of fhe writer. He is in a way speaking to the people who read him. He would have preferred to talk to them, but as things were he could not talk to many people at the same time, and therefore he decided to write for them. These books are like letters or newspapers, because they tell us about current (دور حاضرہ کے متعلق) happenings and do not deal with things of a permanent nature.

The books for all times belong to a different species altogether. They are not a mere multiplication of the voice of the writer. They are written for perpetuating that voice. They give us all that is good and the best in the writer. These books give us the work that a wise man has done honestly and kindly. The writer further says that he does not mean that a good book is entirely good. There may be some parts which are ill done or even evil, but they can always be distinguished from the good parts. It is these good parts which are the book.

It is wrong to think that all books of the hour are bad books because they do not last long. They belong to the species which can interest us for a short time only. But some books of the hour are good and others are bad. The good ones of the species can be of great use to the reader. But they should not take the place of the real books. If they do that then they can be really harmful otherwise they do us some service though it may not be much.

Q. 2. How should a good reader read books?

Ans. A good reader should go to a writer to understand what he says and to be taught by him, If he thinks that a book will reflect his own thoughts, he is not reading with the attitude that can make him gain some real knowledge. His argument is that the reader should read a book only when he thinks that the writer is wiser than him, and in that case he thould be prepared to expect that there will be a difference of opinion (اختلاف رائے) between him and the writer. He should then try to understand why the other differs with him. That will make him appreciate the book properly.

A book should not be read in a hurry. One should read every letter carefully so as to understand the exact meaning of a writer. Ruskin thinks that great writers often give us their thoughts as a reward for our hard work and perseverence. This is so because it is very often difficult to understand them unless one does one's best. To achieve that end one should use one's ability (اهلیت - قابلیت), one's wisdom, patience and thoughtful soul. It is then only that one can be a good reader. If he understands a book vaguely he has wasted his time. It is to be exact that pays, and that shows that the man is really an educated one.

Q. 3. What are the views of Bacon about the study of books?

Ans. Bacon thinks that in the first place the reader should be able to judge wether the book he is reading is to be read cursorily or carefully. This is important from the point of view of the fact that some books are to be read in part, others to be read cursorily and some few are to be read with the greatest attention (بڑے انہاک سے) and remembered in all their details (تفصیلات).

Once he has found out to which class the book belongs he should begin to study. But then his attitude should be that of a real student. He should weigh and consider

what is written there. He should not accept as correct all that he finds in print. But on the other extreme he should also not read with the object of contradicting all that a writer says. His attitude should be that of an impartial man who tries to appreciate(جو سراھنے کی کوشش کرتا ھے) the points of view of different people, and then to say whether he has been able to appreciate them or not.

The writer warns his reader against the tendency to read purely for the sake of having some topic (موضوع) to discuss or to talk on. He thinks that if people read with that object in view, they cannot learn anything and they are not careful in appreciating or understanding the books.

Q. 4. What kind of life is the Scholar living? Would you like to live like him?

Ans. Southey says that he lives with the dead and all his hopes (امیدیں) and fears are with the dead. He learns from them and shares his joys and sorrows with them. He criticises them (اُن پہ تنقید کرتا ھے) and their work, and is grateful for all that they teach him. He has only one great hope and that is, that one day he will be as great as they are; and his name will also be added to the great writers of the past. Thus he spends his life in the library away from the hustle and bustle of life (زندگی کے ھنگامے - شور وغل سے دور).

I would not like to live like that. Books are all very well in their own place. They teach us to live a fuller and better life but they can never be a substitute for life itself. If one makes reading books an end in itself, and does not read them as a means to a better and fuller life he is really misusing them. Moreover one cannot be a great writer merely by learning from books. That will make him stagnate. He will have no personal experience and nothing new will flow from his pen. Whatever he says will

have been learnt at second hand and that is never good material (اچھا مواد نہیں ہے) for a creative writer.

If a scholar is to close himself in a library then he may know all about books and what great writers say, but he will never be able to say what he thinks and knows to be correct from his own observation. All great writers from Shakespeare downwards have been bringing new life to literature, because they said something new that others had not said. The Scholar would not be able to do that. So I feel that I have no liking for the life which the scholar led, and I would not like to lead such a life in spite of the great love of books that I have.

Q. 5. Give a brief account of the journey of David Copperfield from London to Dover.

Ans. Please read the summary, paragraphs 2 to 7.

Q. 6. What bad experiences had David during the course of his journey from London to Dover? How do they reflect on the conditions that prevailed in England those days ?

Ans. In the very beginning of his journey David met the long-legged donkey cart-driver. He asked him to carry his box from his house to the coach-office. When he stopped the cart and David tried to put his address card on the box, his half-guinea fell out of his pocket. He put it in his mouth so that it may be safe. But the man hit him under his chin and the gold coin fell out which he caught in his hand. He then threatened the boy (لڑکے کو ڈرایا دھمکایا) that he was running away and that he would take him to the police. David prayed to him to give him his money and the box and to let him go but the cart-driver manhandled him. He then got on his cart and fled away

David followed him as fast as he could, but then he found that it was a wild goose chase. He stopped running and decided to walk all the way to Dover.

The second ugly experience he had was with the tinker. He was going along on the road when he saw many tramps moving about. They usually called after him, but he would always run away from them. They then stoned him (اس پہ پتھراؤ کیا). He came across a big tinker. He shouted after him, and David felt so afraid of him that he stopped. The man called him near and asked him to give him all the money he was carrying. He told him that he had no money. At this the man took the handkerchief (رومال) that David was wearing round his neck and went his way.

Both these experiences show that the law and order situation was not very satisfactory (تسلی بخش نہیں تھا) in England those days. People could be robbed in London without any fear. David was robbed and the cart-driver fled away through a main thoroughfare of the city, but no one apprehended him.

The roads that led out of the city were not very safe either. Tramps moved about on them and they not only misbehaved with other people using the road, but even attacked the helpless and the weak. They robbed them of their money and possessions without any fear of the law or the police. This showed that on the roads might was right.

Q. 7. What is your impression about Betsy Trotwood and Mr. Dick?

Ans. Betsy Trotwood was a stiff-necked and very strict and harsh woman. She was very severe to all those people whom she met and would not spare any one. Even the people of Dover knew her as such. But we find that at heart she was not so bad. She took in David Copperfield when she found him in such a bad condition and decided to help. She was a highly imaginative woman. She was present at the birth of David and she thought that a girl would be born. She had convinced herself of the certainty of that birth, and had even named the girl. But then a boy was born. She was so angry at it that she did not see the

mother of David Copperfield after that. She thought that the birth of the boy was a personal insult to her. That also shows how unreasonable she could be.

Her house was well kept and clean. She was careful about personal cleanliness and was dressed simply but neatly. When she put David on the sofa she put a piece of cloth under his feet so that the sofa may not become dirty. Her foolishness and simplicity can be clearly appreciated from her opinion that Dick is a very wise man and also from the way in which she accepted his opinion, that David should be given a bath. They think that it would solve their immediate problems so far as the boy was concerned.

Mr. Dick is a foolish man who has taken the position of chief adviser (صلاح کار) to Betsy Trotwood. He is so foolish that he makes faces at the boys standing outside the house. Again when he is called into the room he behaves in a very foolish manner. His reply to Miss Trotwood's question is also very foolish, but she accepts it as something very wise and reasonable. We take him for a fool who is considered a wise man by a woman, who is more foolish than he is.

Q. 8. What point does Coventry Patmore try to make from his own example ?

Ans. The Christians think that God is just like a father to mankind. Patmore gives his own example and tells us how he treated his son, when he had disobeyed him for the seventh time. He beat him and did not kiss him goodnight. But later on he thought that the child might not have been able to sleep because of his treatment. He went to see him in his bedroom. The child was sleeping and he had placed many toys on a bedside table. He wept to see them because he knew that the toys were there to comfort his sad heart.

From this he concludes that God who is more fatherly than himself, will also behave very kindly towards man-

kind. He thinks that after their death God will not think of His commands that they have disobeyed. He will, on the other hand, think of the toys with which they had been playing all their life, and would feel sorry for them. He would thereupon forgive them just as he had forgiven his little son.

Q. 9. What do the foraging ants do ? Why are they called by that name ?

Ans. Foraging ants go about searching for their food. They are of many different kinds and have this one common quality.

In America there are about ten kinds of foraging ants. They move about in huge columns in search of food (غذا کی تلاش میں). The main column moves along destroying any living or dead thing that may obstruct (جو دخل اندازی کرے) their march. They do not spare any one. Some of them move in smaller groups and go in different directions in search of food. They come back and rejoin the main column after their expedition is over.

These ants usually attack insects of different kinds, and whenever they can lay their hands on the grubs of other kinds, they do not spare them. Sometimes they are found attacking the nests of wasps. This is done only when the nests are situated on low shrubs.

Foraging ants of the kind called *Eciton drepanophora* do not spare even human beings.

Q. 10. Do the foraging ants attack human beings ? If so with what results ?

Ans. Foraging ants do not go to human habitations to attack human beings. They remain in the woods or plains. *Eciton drepanophora,* a kind of ants which lives in the woods and forages in thick forests, is known to attack human beings if they happen to come near the place where a column is on the move. When a man goes near the place he receives a warning by the twittering of ant

thrushes in the area. If he does not heed the warning and goes further the ants attack him. They begin to move up his legs at a fast speed. They bite so severely that they do not find it possible to disengage themselves from the wounds.

The only course left open for the man who has been attacked like that is, that he should run away from them. When he is at a safe distance he has to get the ants plucked from the wounds which they have made by biting him. Very often they break into two and the head and jaws remain fixed in the wound. Thus they can do a lot of harm once they attack a human beings. But with a little carefulness (احتیاط) a man can keep himself outside their path.

Q. 11. How do [the foraging ants work? Give a brief survey of the way in which they plunder an ant nest.

Ans. Foraging ants usually go in search of food. They attack the nest of ants of other kinds. The writer once noticed ants of the *Eciton Legionis* kind attacking the nests of the Formica ants. They dug holes deep into the earth and found the cocoons and grubs of the ants at a depth of about eight inches in the earth.

The digging (زمین کھودنا) operation was being carried out by one set of ants. Another set was busy removing the earth grains to the top of the caves. A third set was standing at the mouth of the cave, and it carried the grains to a distance from the mouth, and deposited them there so that they may not fall down into the hole once again.

Some other ants were carrying the plunder out of the nest. There was another set which tore the grubs and the cocoons into small fragments (ٹکڑے), which could be carried away by the ants and these were then carried away towards the nest of the ants by another set. Thus they were following the principle of division of labour, and each set was busy with its own work. After some time the sets

changed their duty and the work proceeded further with great accuracy and regularity.

Even while carrying back the plunder the ants were careful to give each one of them that load (بوجھ), which was proportionate to their size so that they may be able to carry it. Some of the ants went without any load. They only helped their comrades when they got tired. They also relieved them of any additional trouble they might have to take without them, by helping them while they had to go up an incline or do some other strenuous piece of work.

Q. 12. Give a description of a column of *Eciton drepanophora ants*. How do they keep all the components of the column in contact ? What are the parts that different ants play in the column ?

Ans. Foraging ants *Eciton drepanophora* kind usually move in huge columns. The writer saw one which was about seventy feet long, and yet he could not see its van (سرا - شروع کا حصہ) or tail. Some of them carry the food that they have plundered while others are empty-handed. As the column moves, some of the ants are seen moving backward. They come and touch the ants which are moving ahead with the column and they proceed further. They soon turn back and begin to move with the column. It appears that these ants keep different sections of the column in contact with each other.

This is proved by the fact that if some of the ants in the vanguard are disturbed, the news soon reaches ants several feet behind and they begin to retreat (واپس مڑ جاتی ھیں).

Some white-headed ants of a bigger size than the majority, are very often seen moving along with the others. They move outside the column and seem disinterested in the movement of the column itself. They do not belong to the fighting class as some people think they do. This is because of the fact that they have hooked jaws (جبڑے), which

do not let them hold on to the skin of the insect they attack.

It appears as if they do not do anything for their comrades. But the writer thinks that they may be indigestible food for ant-thrushes, and thus they may be helpful in destroying these great enemies of the ants.

Q. 13. How does the cuckoo bird affect William Wordsworth.

Ans. The cuckoo bird comes to England in spring (موسم بہار میں). In the beginning the poet is impressed by his song, and welcomes him to his own country. But very soon he is lost in the thoughts of his childhood, when he used to run after the cuckoo and used to roam about in search (تلاش میں) of the bird. He would do his best but all in vain. He begins to remember the days when he used to lie down on the grass, and try to look up into the sky with the hope (اُمید میں), that he might somehow be able to see the bird flying high up. This has such a deep effect (گہرا اثر) on his imagination (تخیل - تصور) that he forgets where he is, and begins to think that he is a child once again. He begins to think that the world is not substantial (مستحکم) and that it is a fit place for an unsubstantial bird like the cuckoo. He thinks that it is unsubstantial, because for him it is nothing more than a voice.

Q. 14. Why does the poet dislike the life that we lead ?

Ans. The poet feels that this life is full of worries and we do not have any leisure. He thinks that this life is well occupied and that we do not have enought time, even to look at beautiful things that are in such abundance (بافراط) in the world around us.

Q. 15. Why were the houses shut up in London? Do you think that it was the right thing to do under the circumstances?

Ans. In 1665, the Great Plague broke out in London. It spread like wild-fire. No adequate treatment was known for the disease. People began to die in huge numbers (بڑی تعداد میں). The sick people would come out in the streets, and move about freely in the town. The poorer classes did not bother about the health of others. They were found begging (بھیک مانگتے ہوئے) in the city by telling others that they were suffering from plague. The magistrates felt that they must minimise the chances of further spread of the infection. They therefore ordered that all houses in which some one was suffering from the plague, or any of the immates of which has visited a house where people are suffering from the disease, should be shut up.

The house was closed, no one was allowed to come in or go out. A watchman was placed at the door to enforce this closure (بندش - رکاوٹ). One of the duties of the watchman was to go and get the necessary supplies for the inmates, otherwise he would always be before the door of the house. Whenever he went away he had instructions (ھدایات) to leave the door of the house locked (مقفل).

This was not very good and people resented it very much, because in this way good healthy people were shut up in their houses with the sick. This increased their chances of getting sick. Moreover this cut them off from the world outside. They could not transact their business and were dependent on the watchman for their daily requirements (روز مرہ کی ضروریات). The watchmen were often careless and did not treat the people very well. This caused further friction (ناچاقی - رنجش) amongst them.

The only other means of checking the infection was by removing the sick people from their homes to some hospi-

tal or other place. But this was not possible because the sick people would not have submitted to such removal from their houses. Under the circumstances in spite of the hardships involved this was the best possible means of checking the infection, and the magistrates did well in enforcing it.

Q. 16. By what means did the magistrates try to keep good order in the city ?

Ans. In the first place the magistrates, the mayor, the sheriff and some of the councillors declared (اعلان کیا) that they would not leave the city. And they would do their best to keep good order in the city. This calmed the people who were all thinking of running away from the city just then.

They closed the houses to check the spread of the disease. This plan would not have been practicable but for the personal attention that the magistrates gave to every matter involved. They would visit the affected places, and inquire (یہ معلوم کرتے تھے) from the people whether they were getting their supplies regularly or not. If there were any complaints (کوئی شکایت) against the officers concerned, they were at once removed and others appointed in their place.

The magistrates saw to it that the markets were kept open, and the village people were encouraged to come to the city. For this, the magistrates arranged that the streets should always remain clear of any dirt or evidence of sickness being there. All the dirty and horrifying work like the carrying of the dead bodies out of the city and their burial (تجہیز و تکفین) in huge burial pits was done at night. If anyone died in the streets his body was at once covered.

The bakers in the city were ordered to keep their oven running all the time, and to make a specified weight of

bread ever day. If they did not do that they were to lose their citizenship rights (شہری حقوق). By all these means the magistrates managed to keep the city in good order.

Q. 17. What is the lesson that the poem teaches us ? Do you agree with the poet on the moral that he draws from the poem ?

Ans. The poet is of the view that one should not be proud of one's successes in this world. He thinks that these do not last long. In his view even the greatest men have to die in the end. When one dies he is no better than the other dead man. So death makes all men equal. In his view after one's death one is remembered only for one's good deeds (اپنے اچھے اعمال کیلئے یاد کیا جاتا ہے). If he has been a bad man then whatever be his family or wealth no one likes him and he has no importance whatsoever. If he has lived a good life then he is honoured and respected by the world. So one should think of doing good deeds rather than being a great man.

Q. 18. Why did the poet not go to the church with his beloved in spring ? What makes him go there later on ? What does that signify ?

Ans. In spring the poet and his beloved were living a happy life. They expected that they would soon get married. In their enjoyment they forgot that they owe a duty (فرض) to God, so whenever they heard the church bells they would say in a light mood, that they would come to church on their wedding day. Then the beloved of the poet died. He was left alone. He realised (اُس نے محسوس کیا) in his sorrow that he should not have neglected the church like that. Perhaps he thought that he has been punished by God because he had forgotten him. So later whenever he heard the church bells he would go to the church in response to them.

The significance of the poem is very clear. It shows that people very often forget the Almighty when they are happily placed. They remember Him only when they are in trouble, or when they are sorrow-stricken. This is not a right attitude. One should remember God both in one's sorrow and one's happiness. The poet does not say so but he has hinted at it so clearly that there is no room left for saying it openly.

Q. 19. What are the different thoughts that come to the mind of Sir John Squire on looking at the fire? What do the conflicting thoughts tell you about him?

Ans. Sir John Squire had two different thoughts in his mind when he witnessed the fire which was consuming a factory on the other side of the bridge.

In the first place, he felt that as a citizen and a patriot he should feel sympathy for the people who are suffering that loss. He also thought of the wealth that it would have cost to build up the place. This made him think of the national loss of wealth that it had occasioned. He thought that the replacement of the factory may be a difficult task, and he should therefore pray that the fire be extinguished (کہ آگ بجھ جائے).

On the other hand there was a feeling at the core of his heart which told him that he wanted to see the fire extending (آگ پھیلتی جائے) itself to the adjoining buildings, because that would make the scene wonderfully magnificent. He also thought that he did not want to think about the cosequences that might follow from the fire. He felt guilty on account of these thoughts but they persisted.

The conflicting thoughts tell us that Sir John Squire was a refined man, but he had not lost his inner human urges completely on account of his training and education. He knew as an educated man that the loss caused by the fire may be irreplaceable. But he had the inner urge (خواهش) of a man-in-the-street which made him think of

the loss as something that did not concern him. He was interested only in the magnificent sight he might be able to see. This also shows that whatever way be the training and accomplishments of a man, he remains a child at heart and it is with great difficulty that he manages to suppress his feelings as such.

Q. 20. What precautions would be taken by the perfect state to save the city from all future fires? How will it be possible for the people to satisfy their urge to see a huge fire?

Ans. Sir Squire thinks that in a perfect state there will be all kinds of arrangements to keep away huge fires. He thinks that everything will be fire-proof. Superhouses will be used to extinguish the fires, if any break out in spite of all the precautions (احتیاط) that might be taken. There will be sufficient arrangements to make water available everywhere around the place, so that in case of a fire there may be no difficulty about the supply of that essential commodity. Huge fire engines will be used. They will be so powerful that people of the days of Sir John Squire could not even imagine them.

He thinks that this will stop all future fires, but this will be a great loss to the people who occasionally enjoy a huge fire. He further thinks that a huge fire causes a great elevation of the human mind, which will then be denied to the people. He suggests that the ruler of a perfect state would arrange to build huge buildings of combustible material (آتش گیر مادہ) outside the city. They would be on wasteland and near the river. They would occasionally be set on fire so that the people may not miss the great spectacle that they love to see.

Q. 21. Give a brief sketch of the battle at the township's end?

Ans. Please see the summary.

Q. 22. Do you think there is some justification for the rebels to fight against the armed men ? What was the result of the conflict ?

Ans. The rebels were fighting because they had been oppressed by the lawyers and other people like that. They felt that they had no way open to them except that of appealing to the king about it. They therefore got together to go to London, and complain to the king that certain people had made them almost slaves. The lawyers and their party-men thought that it should not happen. They therefore came out to stop them by threatening them (اُنہیں دھمکا کر) that they were breaking the law. They tried by a show of force to convince them (اُنہیں قائل کرنے کیلئے) that if they do not obey them they would be defeated.

But the rebels were not made of the stuff that is swayed by fear. They told them that they were going on a lawful errand, and they would fight against any one who stopped them. They told them that it was the duty of the king to redress their grievances, according to the oath that he took at the time of his coronation (تاجپوشی).

This defiance resulted in an armed clash between the parties, and the rebels defeated their adversaries. Some of them surrendered, some fled away from the field of battle, and a few died while fighting.

Q. 23. What arguments does Arthur Hugh Clough give to show that struggle is always useful ? Do you agree with him ?

Ans. Arthur Hugh Clongh has given two highly imaginative (خیالی) examples to prove that the struggle is not useless. It pays dividends either directly or indirectly. Sometimes it so happens that the person struggling thinks that he has been unsuccessful (ناکام) in all that he has done. But he is gaining success in a slightly different field, about which he finds out later on.

He compares the struggle of man to the struggle of the sea waves to break the shore. They come and strike (ٹکراتی ھیں) against it time and again, but it appears that they are being unsuccessful all the time. He points out that it is not always correct. They may have broken the shore at some place far away from the one at which we may be looking.

The other example is of the sun. According to the poet when the sun rises in the East the light comes in from all sides. Even from the Western windows the light pours into the room. Similarly when one is struggling, the results are all-round and do not appear in one sphere only.

The poet is absolutely right in this. One should always go on working hard. If one does not appear to be gaining success that does not matter. What really matters is to go on struggling hard to achieve one's end. If one does not succeed even then in that particular thing, he has at least gained some knowledge, and a habit of working for his object. That is an acheivement in itself.

Q. 24. Why did Dr. Johnson and Wilkes not like each other? What brought them together and how did they find each other when they met?

Ans. Dr. Johnson supported the government and Wilkes was opposed (مخالف تھا) to its policy. Moreover, Wilkes lived an immoral life and Dr. Johnson gave great importance to morals, with the result that they did not like each other, so much so that people thought Dr. Johnson would not dine with them if Wilkes was present there.

Boswell happened to know both these men and liked their company. He decided to bring them together in the hope that they would like each other, when they were sitting at the same table. He asked his publisher Dilly to invite both of them to dinner. He did so and Boswell by clever manipulation managed to make Johnson agree to go to a dinner, in which there were people opposed to his views.

At the dinner Wilkes sat next to Dr. Johnson and paid the greatest attention to him. He offered him every good dish brought to the table. Afterwards they cut some jokes and discussed literature and players. Dr. Johnson and Wilkes found that in spite of their political differences they had many things in common. Both of them had literary knowledge, learning, wit and humour. They began to like each other.

Q. 25. How did Boswell manage to invite Dr. Johnson to a dinner which was attended by Wilkes? Did that serve any useful purpose?

Ans. Dr. Johnson did not like Mr. Wilkes because they had violent differences in the field of politics. Dr. Johnson supported the government whereas Wilkes opposed it. Moreover Wilkes lived an immoral (بد اخلاق - گمراہ) life and Dr. Johnson believed in morality. It was therefore not possible for any one to bring them to the same table, happen what may. Boswell was a friend of them both. He decided to make them like each other, bringing them together. He asked his bookseller Dilly to invite them both to dinner.

He took it on himself to bring Dr. Johnson to the dinner. He told the great scholar that he had been invited to dinner by Dilly. He was glad to hear the tidings. Then Boswell suggested that he would go only if the company there was to his liking. This Johnson did not like because he thought that a man as cultured as he was, could feel happy in every company. When Mr. Boswell asked him whether he would like to go there even if Wilkes was there, he replied that he won't mind that. So Boswell had won the first round of the battle. Dr. Johnson had accepted the invitation (دعوت قبول کر لی) in spite of Wilkes.

When Wilkes and Johnson met at the table of Dilly, they found out that in spite (باوجودیکہ) of all that may be said in the political field, they had many things in common, and they could feel happy in each other's company.

This brought them together and they began to understand each other better than they did earlier.

Q. 26. Why does Shakespeare feel happy even when he is in disgrace with fortune ?

Ans. Shakespeare says that when he is in disgrace with fortune, he feels disheartened and curses his fate (اپنی قسمت کو لعنت ملامت کرتا ہے). But then he suddenly begins to think about his friend. He feels so happy at having such a good friend, that he thinks that he would prefer to remain as he is rather than give him up. He does not want to give him up even for the state of kingship.

Q. 27. Why did not Johnson want to accept Lord Chesterfield as his patron ?

Ans. Lord Chesterfield was a patron of learning. When Dr. Johnson thought of writing a dictionary of the English language he decided to ask Lord Chesterfield to patronise him. He went to see him and praised him as much as he could but he was discouraged, and the great man did not show him any favour. He worked hard all alone and without any help completed his dictionary. When the work was completed Lord Chesterfield wrote two letters in a magazine called *The World* praising Johnson's work.

Johnson thought that Chesterfield was trying to give an impression to the world that he was his patron. Johnson thought that it would take away some of the credit that he deserved for having worked single-handed without the aid of any patron. Moreover that would give Lord Chesterfield credit for something that he had not done. He therefore wrote to him to tell him that he should not do anything more to publicize his book or to show that he was his patron.

Q. 28. What different occupations had Cowper, and why did he leave them ?

Ans. Cowper was at one stage a carpenter (بڑھئی). He could make squirrel-houses, hutches for rabbits, bird-cages and many things of that kind. This clearly shows

that he did not succeed very much in the learning of that craft and therefore left it. He then began to learn drawing. After a year of hard work he managed to draw three pictures, which a woman liked and decided to get them framed. He knew by this time that he could not possibly become a good artist (مصور). He therefore changed over to gardening.

In the beginning he had only a few plants but then he built up a hot-house. But when he shifted from Onley to Weston, he found that he could not have a greenhouse of his own. He then decided to look after the greenhouse of a neighbour (همسایہ). His last occupation was writing and poetry. He was still going on with it. It was at least something that he liked and in which he excelled (جس میں آس نے ترقی کی اور آبھرا).

Q. 29. What kind of life does the poet want to live on the lake isle of Innisfree ?

Ans. The poet thinks that on the lonely isle of Innisfree, he will have a quiet little cottage, and he will plant some seeds for his own consumption. He will have a beehive (مکھیوں کا چھتہ) and the bees will hum round him all day along. He will listen to the songs of the cricket and linnet. He will be able to enjoy scenes of nature without any hindrance. He thinks that he will find real peace on the quiet island, which he can never get in the busy city.

Q. 30. What was the mission of M'Guire and why did he fail to perform it ?

Ans. M'Guire was a member of a ring of terrorists who believed in causing destruction (تباھی و بربادی), and thus attracting the notice of the people. They thought that they could win public sympathy (عوام کی ھمدردی حاصل کر سکیں گے) in that way. They even considered themselves to be patriots. He had been asked to place a bomb near the statue of Shakespeare in Leicester Square.

He went there but as he approached the place he saw a policeman. He was a coward (بزدل) at heart as is apparent from all that he said to Zero on finding that there was a device, which would make the bomb explode as soon as the bag was opened. So he began to think that there is extreme danger for him. He looked at some people standing in knots is the square, and thought that they were all agents (نمائندے) of the enemy, and were there to lay a trap for him. He did not think that they could be standing there very innocently. It was his own uneasy conscience that made him imagine all these things.

He got so upset that he fainted. A policeman came to him and asked him what he could do for him. Even then M'Guire did not feel that there was nothing to be alarmed at. He kept nursing his fears, and left that place at once in the fear that he might be suspected, and arrested.

Q. 31. How has Stevenson laid bare the evil spirit of the terrorists in this story ?

Ans. Stevenson has contrasted the words of Zero with the work that he is engaged in. Thus he has managed to create a deep impression on us against him and his colleagues. He says that M'Guire was going on a mission to kill many innocent people just to make people terror-stricken. He further goes on to tell us that M'Guire was very sorry to learn that he could be killed by the bomb in case of his arrest. Again when he went to the park he proved to be a coward, because he built up imaginary fears although there was nothing to show that there was any enemy.

The moment he finds himself in an awkward corner with the bomb on his hands and no place to dispose of it, he begins to feel how he will be affected (اس کا کیا حشر ہوگا) by an explosion, but he does not think of the innocent people whom he wanted to involve in that catastrophe.

Again the many attempts that M'Guire made to plant the bomb somewhere, showed that he had no moral scruples

whatsoever. He wants to save his life even at the cost of the life of a little girl. He appeals to the sympathy of the old woman, and wants her to carry the bag to Portman Street. He tries to involve the cabman in the explosion. Thus his behaviour is most ignoble (کم ظرف - ذلیل), but Zero thinks that they are the only noble people on earth and says so. He thinks that the government is being very cruel in stopping them from continuing their activities (جو آنہیں آنکی سرگرمیاں جاری رکھنے سے روکتی ہے). This contrast makes the position of the government as well as the terrorists clear to us.

Again the behaviour of the policeman and M'Guire are directly in contrast to each other. M'Guire thinks that they are his enemies, but when he faints the policeman comes to help and to ask him whether he can do anything for him. It shows that both he and the policeman are poles apart, and the words of Zero against the police create a strong impression to the contrary (برعکس).

Q. 32. In what different ways does M'Guire try to get rid the explosive bomb? Why does he want to do so in such a hurry?

Ans. M'Guire was in a great hurry to get rid of the bomb because it had been set to explode after half an hour. He knew that if he did not get rid of it within that period, it would go off and he would be killed by the explosion. He therefore wanted to get rid of the bomb at the earliest.

The moment he had realised that, he left the place in search of another, where he could throw the bomb and make good his escape. He went ahead with his plan and walked through Green Street. He saw a little girl there. He tried to give the bag to the girl as a present, but she did not like his face and began to cry. He was disappointed by that and began to walk. He was walking when a woman saw him staggering along (لڑکھڑاتا ہوا). She told him that he was not well and offered to serve him. He told her that she should take the bag to 19, Portman Street.

He said it with so much energy that the woman was astonished, and she told him to go home and then went her way. He had lost another opportunity.

He was moving along when he noticed a street that appeared to be deserted. He thought that a good place for depositing the bomb. But he noticed a man who was observing him carefully. He moved up and down many times but the man kept his eye on him. Ultimately he had to give up the plan and left the vicinity.

He got a cab and kept sitting in it for about five minutes. He wanted to leave the cab after a while leaving the bag in it. He called the cabman and told him to stop the cab. He then alighted (اُترا) from the cab and was going to pay that man, when he found that he had no money with him. The cabman came to know of it and on looking into the cab found that the man had left his bag in it. He told him about it and M'Guire had no way out but to take the bag out. He offered the bag to the cabman as fare (کرایہ), but the latter refused to take it. He told him that he would like to see what was in the bag before he would accept it.

M'Guire would have been caught up in an ugly situation, but for the arrival of a gentleman called Godall from whom he borrowed the cab fare. He gave him one pound and M'Guire promised, that in return for that, he would shave off his beard. Thus he paid the cabman and ran down the steps of the embankment. He had gone down a few steps when he threw away his bag into the river, and then jumped into the water after it. Godall took him out of the water. In the meantime the explosion had taken place under water, and had done no great harm to any one.

Q. 33. What different forms does fear take in the case of the little hunter ?

Ans. Please see summary.

Part III

EXPLAIN THE FOLLOWING PASSAGES WITH REFERENCE TO THE CONTEXT

(1) **When you come to a good book, you must ask yourself, 'Am I inclined to work as an Australian miner would ? Are my picks and spades in good order, and am I fit myself, my sleeves well up to the elbow, and my breath good, and my temper ?'**

The passage has been taken from *How to Read,* by John Ruskin.

In this extract the writer tells what are books of the hour, and what are books for all times. He then tells us the features that make a book really good. He then goes on to explain the qualities (خصوصیات) of a good reader. He thinks that the reader should have humility (حلیمی-فروتنی). He should think that he is going to learn from the writer, and is not reading to see his own ideas reflected in his book.

In the passage given above, he is further throwing light on the qualities that a good reader must possess. He thinks that a good reader should always be prepared to do hard work. He compares a reader to an Australian miner, and says that, like him, he should have all his instruments in good order. He then goes on to explain that his tools are his ability (قابلیت), learning, care and a thoughtful soul. He will have to work hard like a miner and only then will he be able to come to the meaning of the writer, because good writers are difficult to understand. They believe that they should let their readers have only those thoughts for which they work. They do not help their readers by telling them what they think. On the other hand they reward them when they have done their best, like the miner, to gain their end.

(2) **My thoughts are with the Dead; with them**
I live in long-past years,
Their virtues love, their faults condemn,
Partake their hopes and fears,
And from their lessons seek and find
Instruction with an humble mind.

The passage has been taken from *The Scholar*, written by Robert Southey.

In this poem the poet tells us the life of a scholar (عالم) who is always lost in his books, and who is not interested in anything except his books. He has no real and solid contact with the world outside, and he feels that his real friends are his books.

In the lines given above the scholar tells us that he is always thinking about the works of the great writers, belonging to the past. He does not live in the contemporary world (وہ اپنے دور کی دنیا میں نہیں رہتا). He is living through their works and thus he is living in the past. He loves their good qualities, and condemns their bad qualities. He is so far lost in them that he shares their hopes and fears. He learns from them and goes to them with a humble mind (بردبار - عاجزانہ) because he knows that they are superior to him and he should take advantage of their wisdom.

(3) **'Well,' said my aunt, 'this is his boy, his son. And he has done a pretty piece of business: he has run away.—Ah! His sister, Betsy Trotwood, would never have run away!' My aunt shook her head firmly, confident in the character and behaviour of the girl who had never been born.**

The passage is taken from *The Road to Dover*, written by Charles Dickens.

In this extract David Copperfield tells us how he ran away from London, and having been robbed of all his money and possessions, he reached Dover on foot (پیدل).

He then went to the house of his aunt Betsy Trotwood. She took him into the dining room when she learnt his story, and called Mr. Dick who was her chief adviser in all matters.

In these lines she tells Dick that the boy lying on the sofa was the son of David Copperfield. She further tells him that he has done a very bad thing in having run away from his parents. She thinks that his sister Betsy Trotwood would never have done that. David Copperfield did not have any sister at all. What happened was this. When David Copperfield was to be born, Betsy Trotwood was with his mother. She told her that she expected that a daughter would be born to her, and that she would give her the name Betsy Trotwood. She was absolutely sure that a girl would be born. When she was told that a boy had been born, she took it to be a personal insult and never visited his mother after that. Now she is referring to that Betsy Trotwood who had never been born, though she expected her to be born. She has formed a certain image of the girl in her mind, and thinks that she would not have done anything wrong, and would not have run away from her home whatever might have happened. This shows that she was not realistic (حقائق پسند) and she always lived in a world of her own dreams.

(4) **'What do you mean,' said the tinker, 'by wearing my brother's silk handkerchief? Give it to me!' And he had my handkerchief off my neck in a moment, and threw it to the woman.**

The woman burst out laughing; as if she thought this a joke, and threw it back to me, then nodded once, as slightly as before, and made the word 'Go!' with her lips.

The passage has been taken from *The Road to Dover* by Charles Dickens.

In this extract David Copperfield tells us about his adventures during his journey from London to Dover. He had to walk all that distance. During the course of that

journey he met a cart-driver who fled with his money and box. He sold some of his clothes to continue the journey. At one stage he met many tramps on the road. They called after him but whenever any one did that he ran away. At that they even stoned him. One of the tramps looked at him and then called him. He was so ferocious looking that David could not help going to him. He asked him for some money that he may be carrying. David would have given him the money but a woman was with that man and she signed to him not to do that. So David told him that he had no money on him.

In this passage we are told that the tinker took the handkerchief which David was wearing, telling him that it belonged to his brother and he had no right to wear that. This was just an excuse (بہانہ) for robbing David of that handkerchief, otherwise there was no truth in the story. He threw the handkerchief to the woman with him. She was a nice woman and did not want to rob David. So she posed as if that was all a joke and threw the handkerchief back to him. She then made the word 'go' with her lips, so that he may go away and be saved from any further trouble. She did not openly say so because she did not want to offend (ناراض نہیں کرنا چاھتی تھی) the tinker.

(5) **Then, fatherly not less**
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath, and say.
'I will be sorry for their childishness.'

These lines have been taken from *The Toys,* by Coventry Patmore.

In this poem the poet tells us how he one day beat his son for not obeying his command. He later on felt sorry for having done so. He went to the bed of his son and found him sleeping there with some toys lying by his side. They had been placed there to comfort his sad heart. He thinks that when people die God will also be kind to them, because he will also think of the toys with which they had been pleasing themselves on the earth, and they have been

neglecting (نظر انداز کرتے رہے) His commands, because they did not understand His great commands (حکم ۔ فرمان) just as his son did not understand his commands.

He thinks that under the circumstances God will prove to be more fatherly than he was, because he is no more than a creature whom God has created (جسے خدا نے تخلیق کیا ہے) out of the clay. He will therefore leave His anger against human beings, and will feel sorry for their childishness which made them neglect His good commands, and made them behave like that.

(6) **All the work seemed then to be performed by intelligent co-operation amongst the host of eager little creatures; but still there was not a fixed division of labour, for some of them, whose proceedings I watched, acted at one time as carriers of earth, and at another as miners, and all shortly afterwards took on the office of conveyors of the plunder.**

The passage has been taken from *Foraging Ants*, by Henry Walter Bates.

In this extract the writer tells us about the foraging ants of South America. He tells us how they move about in huge columns and plunder (لوٹتے ہیں) the nests of other ants. They destroy everything living or dead that they may be able to find on their way.

In this passage he is telling us how these ants work when they are plundering a nest of Formica ants. They divide themselves into sets and each set has its own work to do. These little creatures work in co-operation with each other to achieve a common object. Some of them work as miners and dig holes (سوراخ کھودتے ہیں) to reach nests, others work as carriers of grains of earth from the bottom of the caves (غار) to the top, and some remove the plunder to the top. Thus each batch has a distinct piece of work to do in co-operation with the others. But he

points out that they did not go on doing one particular piece of work. They would change their duties from time to time. Thus it can be said that there was no complete division of labour amongst them.

(7) **These large-headed members of the community have been considered by some authors as a soldier class ; but I found no proof of this, at least in the present species, as they always seemed to be rather less ready to fight than the worker-miners, and their twisted jaws disabled them from fastening on a plain surface like the skin of an attacking animal.**

The passage has been taken from *Foraging Ants*, by Henry Walter Bates.

In this extract he tells us about foraging ants and how they go about in search of their food. He tells us how their column move and what is their formation. He goes on telling us about the formation of different columns and what they consist of.

In the passage given above he tells us that there are a certain kinds of ants with huge (بڑے) white heads. The writer tells us that some other people have been thinking that they are the fighting arm of the community but that is not correct, because he did not find any evidence (شہادت - ثبوت) that might show them as fighters. They were on the other hand less likely to fight than the other ants of smaller size. Moreover, they had twisted jaws (مڑے ہوئے جبڑے) which could not stick into the skin of the insects that they might attack. He goes on to express his opinion that they prove useful, because they cannot be digested easily by thrushes who attack the ants, and thereby cause them sickness.

(8) **And I can listen to thee yet ;**
Can lie upon the plain
And listen, till I do beget
That golden time again.

The lines have been taken from *To The Cuckoo*, by William Wordsworth.

In this poem the poet tells us about the cuckoo bird and describes his feelings (احساسات) and associations with it. He welcomes the bird to England in the begining of spring. But he can only hear the voice of the bird and cannot see it. He begins to remember his childhood when he used to roam about in search of the bird (پرندے کی تلاش میں) and even then he could not find it.

In these lines he says that he can listen to the song of the cuckoo bird. He then remembers his childhood and says that he can once again lie down on the ground as he used to do in the past (ماضی میں), and can listen to the song of the bird just as he used to do earlier. By doing that he is so transformed that he begins to feel that he is a child once again and his childhood days come back to life.

(9) **No time to see, in broad daylight,**
Streams full of stars, like skies at night.
No time to turn at Beauty's glance,
And watch her feet, how they can dance.

These lines are taken from William H. Davies poem, *Leisure*.

In this poem the poet tells us that this world is not worth living in if we have no time for enjoying (لطف اندوز ہونا) the sight of beautiful things that surround us everywhere.

In the lines given above, the poet says that he is referring to one of the beautiful things that he feels is worth appreciating (قابل داد و تحسین). He says that the first message of love comes from the eyes of a woman, but then by and by she begins to smile at him. In this way the smile that begins in her eyes passes on to her lips. But as things are in this world, we have no time to wait and see that smile (وہ مسکراہٹ ۔ تبسم) because we cannot wait that long. In this

way the hurry of the world does not let us enjoy even the sweet experience of love. He therefore concludes (اختتام کرتا ہے) that this life which is full of care is not worth living.

(10) **It is true that the shutting up of houses had one effect, which I am sensible was of great importance, namely, it confined the infected people, who would otherwise have been very troublesome and very dangerous in their running about the streets with the disease upon them.**

The passage has been taken from *The Great Plague*, by Daniel Defoe.

In this extract the writer tells us what happened during the Great Plague, and how the houses in which there was infection were closed by the authorities. This caused a lot of dissatisfaction amongst the people who were greatly inconvenienced (جنہیں بہت دقت ہوئی), because they had to live with the infected people. They could not continue their regular daily employment, which was of great importance to them. They had some cause to complain (شکایت کرنے کیلئے) against the persons who were appointed watchmen outside their doors.

In this passage the writer gives his own views on the problem. He thinks that a great thing which this policy of shutting houses did, was that it kept infected people within their own houses. They did not get an opportunity (موقع) of coming out and infecting healthy people. If this had not been done, the infected people would have been running about in the streets with the disease, and it would have caused a lot of trouble and worry to the healthy persons. He goes on to give the example of some of them who used to do that, before the regulation was issued for the shutting up of houses.

(11) **Nor were the magistrates deficient in performing their part as boldly as they promised it ; for the Lord Mayor and the sheriffs were continually in the streets, and at places of the greatest danger ; and though they did not care for having too great a crowd of people about them, yet in urgent cases they never denied the people admission to them, and heard with patience all their grievances and complaints.**

The passage has been taken from *The Great Plague*, by Daniel Defoe.

In this extract the writer tells us about the days when the Great Plague raged through London. He says that at the beginning of the plague the people began to leave the town, and would have vacated the town (شہر خالی کر دیا ہوتا), but for the publication of the decision of the Mayor and the councillors, that they would not leave the town and would do their duty. They announced that they would be available to the people, and would do their best to keep law and order in the city. This calmed down (اس سے لوگوں کو کچھ اطمینان ہوا) the people and they decided to remain in London.

In this passage the writer tells us that they kept their word, and did their duty very properly. They did their work boldly (جرأت سے) in spite of the danger involved in it. They would go to the places where there was the greatest danger of their catching the disease. But they were careful and did not allow many people to collect near them. But when there was an urgent case, they let the people come near them and heard their complaints (شکایتیں) and redressed them. So it was due to the conduct of the magistrates that London and England ware saved from a great catastrophe which would otherwise have fallen.

(12) **The garlands wither on your brow ;**
Then boast no more your mighty deeds ;

Upon Death's purple altar now
See where the victor-victim bleeds.

The lines have been taken from *Death the Leveller,* written by James Shirley.

In this poem the poet tells us that death comes to all. It makes all men equal because they lose their power over others. In his view even the greatest and the most powerful people have to submit before death. So one should not run after power, wealth or family names.

In the lines given above, the poet says that the garland which signifies success withers on the brows of the successful person, which signifies that a success is not remembered for a long time. He therefore advises his readers that they should not be proud of their success. He then points out the fact, that even the greatest victor becomes the victim (شکار) of death and dies. This clearly shows that however strong and powerful a man may be, he cannot defy death, and because after death only the good people are honoured, therefore one should do good deeds.

(13) **The bells they sound on Bredon,**
And still the steeples hum.
'Come all to church, good people,'—
Oh, noisy bells, be dumb ;
I hear you, I will come.

The lines have been taken from *Breden Htll,* a poem by A. E. Housman.

In this poem he tells us that he and his beloved used to enjoy themselves on Bredon hill. They would not go to church although they heard the ringing of the bells. In their happy enjoyment they would always say that they would come to church only on the occasion of their marriage. Then his beloved died.

He tells us that after that whenever he hears the church bells (گرجے کی گھنٹیاں) he at once says that he would

come. This shows that human beings do not care for religion and the call of God, when they are happily placed. It is only in the hour of sorrow (مصیبت و غم کے وقت) that they realise that they must not forget their duty to God.

(14) **'It's no good. You *want* the Fire to spread. You want to forget what it all means. You will be disappointed if the firemen get it under. You would like to see the next place catch fire, and the next place, and the next place, for it would be a magnificent display.' I was guilty; for that was certainly what I wished.**

The passage has been taken from *Fire and The Heart of Man*, by Sir John Squire.

In this essay he tells us that he once went to the sight of a fire that was consuming a factory outside the city. There were many other people present. They were all looking at the magnificent sight (شاندار - خوبصورت منظر) that the scene presented. One of them expressed the hope that the fire would be fanned by the breeze. The writer began to think that as a patriot and a citizen he should think of the loss that the destruction (تباهی) of the factory and adjoining buildings would mean. He should therefore feel sorry for what is happening, and should wish that the fire would not spread any more.

In the lines given here he tells us that in spite of the thoughts given above, he was feeling at the depth of his heart that he wanted the fire to spread, and wanted to forget the consequences (نتائج) of a great fire. He felt that he would be disappointed if the firemen managed to extinguish (آگ بجها سکے) the fire. He thought that at the bottom of his heart he wanted to see all the adjoining buildings catch fire, because that would make the whole show a magnificent thing to watch. He felt guilty because

these thoughts were opposed to his duty as a citizen, but he tells us that good or bad these were his thoughts at the moment.

(15) —**Look, a common cone**
Of the mountain pine
Solid gold is grown ;
Till its scales outshine,
Standing each alone
In the spiral rows
Of their fair design,
All the brightest shows
Of the sun's decline.

The lines have been taken from *Prometheus the Fire-giver*, a poem by Robert Bridges.

The poet tells us in this poem how the fire was brought to the earth for the first time by Prometheus, who stole it from Heaven. He goes on to show how it began as a smoke and then by and by it increased and turned into flames (شعلے). It rose higher and higher and consumed everything (سب کچھ اپنی لپیٹ میں لے لیا) that came near it.

In the lines given above the poet tells us that an ordinary cone of mountain pine has been caught in the flames. It burns itself into coal and can be seen as a piece of red hot coal. He describes every bit of the spiral-like thing that is standing there, as if it was made of gold. Then the brilliance began to grow less till the light subsided completely. The poet compares it to the setting of the sun (سورج کا غروب ھونا), because then the light goes on decreasing and the colour changes from golden to red and then to a common grey. It is just this that happened in this case as well.

(16) **'Sir Fool, hold your peace till you have heard me, or else we shoot at once. Go back to those that sent you, and tell them that we free men of Kent are on the way to London to speak with King Richard, and to tell him that which he knows not, namely, that**

there is a certain sort of fools and traitors to the country who would put collars on our necks and make beasts of us, and that it is his right and his duty to do as he swore when he was crowned at Westminster.

The passage is taken from *The Battle at the Township's End*, by William Morris.

In this extract the writer tells us about a battle which was fought outside a township in Kent. The tale is imaginary (خیالی) and is founded on the stories of the rebellion (بغاوت) in the fourteenth century and social disturbance in England. He tells us about the people of Kent who had been oppressed by the lawyers and others, and who decided to go and tell the king about it. They were stopped on their way to London by the opposite (مخالف) party. They however fought and defeated them.

In these lines we are told that the lawyers and others sent a messenger to the rebels (باغی), to tell them that they should not do what they are doing, and to warn them of the consequences that might follow. But Jack Straw and others of the leaders of the people decided that they would fight and would not listen to him. Here Jack Straw addressed the man and told him that he should not say a word and should listen to him. If he said anything they would shoot at him. When the messenger began to listen he told him that they were going to the king, to tell him that certain people were treating them like slaves (غلام). And that it was his duty (فرض) because of the coronation (تاجپوشی) oath (وعدہ ـ قسم) that he had taken, to see to it that no such injustice is done. He asserts that their errand was a lawful one, and no one should interfere (مداخلت کرنا) with them.

(17) **The men-at-arms drew near steadily. Some fell under the arrow-storm, but not many ; for though**

the target was big, it was hard, since not even the cloth-yard arrow could pierce well-wrought armour of steel, and there was much armour among them.

The passage has been taken from *The Battle at the Township's End*, by William Morris.

In the extract William Morris has told an imaginary story based on the social revolution (انقلاب) of the fourteenth century. He tell us about a battle that was fought amongst the soldiers on the one side, and people of Kent on the other side. This was due to the fact that the people of Kent had been greatly oppressed by the lawyers and their men, and they decided to go and complain to the king. This enraged the lawyers (اس سے وکیلوں کو اشتعال آیا) and they came to fight them, if they persisted in their resolution to proceed to London. A battle followed.

In these lines he is describing the battle. The soldiers were coming nearer steadily. The people were shooting their arrows at them (اُن پہ تیر برسا رہے تھے), and some of them were hit by this continuous (مسلسل) shooting. But the arrows did not prove very effective (مؤثر), because the men-at-arms were all wearing steel armour and even one yard long arrows did not pierce the steel. So though the arrows hit them yet they did them no harm. He tells us later on that they came nearer and there was a hand-to-hand fight in which the people won.

(18) **And not by eastern windows only,**
When daylight comes, comes in the light ;
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright !

The lines have been taken from *Say Not, the Struggle Not Availeth*, by Arthur Hugh Clough.

The poet tells us that it is wrong to think that struggle is a useless thing. One always gains by struggling,

(جد و جہد کرنے سے) even when it appears that he will reap no benefit from it.

In the lines given above he gives an example to show that when one struggles, one definitely gains something even when it appears that he is not gaining anything, because the effect (اثر) of struggle is always all embracing. He says that when the sun shines the light of the sun does not come in only from the Eastern windows. The sun climbs slowly in the east but the land is bright in the west also.

(19) ***Johnson*** : **And if Jack Wilkes *should* be there, what is that to *me*, sir ? My dear friend, let us have no more of this. I am sorry to be angry with you ; but really it is treating me strangely to talk to me as if I could not meet any company whatever, occasionally.'**

The passage has been taken from *Dr. Johnson and Mr. Wilkes*, an-extract from James Boswell's *The Life of Samuel Johnson.*

In this extract Boswell tells us how he tried to bring Johnson and Wilkes together. He asked Dilly, his bookseller, to invite (مدعو کرے) both of them to a dinner. Dilly thought that Dr. Johnson may not like to come to a dinner at which Wilkes was present. Boswell promised that he would arrange that. He knew that Dr. Johnson sometimes went by a spirit of contradiction (متضاد). So he told him that he would only go if the company there was to his liking. Dr. Johnson got angry and said that he would go whatever the company present may be.

In these lines he tells us that Johnson told him that he would go even if Wilkes was present there. He then told him that he was angry with him because he thought that he was so uncultured (غیر مہذب), that he could not feel at home in the company of those people whom he did

not like, even when that happens occasionally. This meant that Dr. Johnson was thoroughly committed and would have to attend happen what may.

(20) **You despise a man for avarice, but do not hate him. Garrick might have been much better attacked for living with more splendour than is suitable to a player. If they had the wit to have attacked him in that quarter, they might have vexed him more.**

The passage has been taken from Boswell's *Dr. Johnson and Mr. Wilkes.*

In this extract he tells us how Dr. Johnson and John Wilkes became friendly with each other, when they got an occasion (موقعہ) to meet at the table of Dilly, their bookseller. At the dinner table Johnson sat next to Wilkes and he began to like the latter, when he served him the best dishes and tried to be very pleasant to him. After dinner they began to talk about Foote and Garrick, two players of the time.

Johnson liked Garrick more than he liked Foote. He says that Garrick has been attacked for his avarice (- حسد کینہ) which is wrong. He has always been liberal, but never avaricious. Dr. Johnson feels that he was being attacked by his enemies simply because they wanted to attack him. He thinks that if a man is avaricious people only look down upon him, but if he lives in such great style as is not suitable for a man of his means they begin to hate him. So if the enemies of Garrick had been wise they should have attacked him for his liberality and for living a very expensive life (بے انتہا فضول خرچی کرنا). This would have made people hate him and they would have gained their object.

(11) **Yet in these thoughts myself almost despising,**
Happy I think on thee—and then my state,
Like to the lark at break of day arising
From sullen earth, sings hymns at heaven's gate ;

The lines have been taken from *Consolation*, by William Shakespeare.

In this poem the poet tells us that he has only one consolation (تسلی) in life and that is that he happens to have a good friend. He feels that when he is depressed (افسردہ ہوتا ہے) and feels that he is having a spell of ill-luck.

He tells us in the lines given above that when he is disliking himself for all that he has lost, he suddenly remembers his friend. This makes him as happy as the lark feels when it begins to fly early in the morning and sings hymns to God. Thus he feels that the mere fact that he had such a good friend, gives him a feeling that he is a happy man, and that he has not been unlucky (وہ بد نصیب نہیں ہے) as he was thinking earlier.

(22) **Is not a Patron, my Lord, one who looks with unconcern on a man struggling for life in the water, and, when he has reached ground, encumbers him with help ?**

The passage has been taken from *Two Letters*. This one is from Samuel Johnson to Lord Chesterfield.

In this letter Johnson told Lord Chesterfield that he should not try to pose to be his patron when he has not helped him in any way whatsoever.

In the lines given here he tells us that a patron (سرپرست) should not keep sitting and looking carelessly at a man when he is struggling hard. And when he has achieved success he should not come and claim credit for having been his patron. He thinks that it is what Lord Chesterfield has done in his case by writing two articles in *The World*.

(23) **For I actually produced three landscapes, which a lady thought worthy to be framed and glazed. I then judged it high time to exchange this occupation for another, lest, by any subsequent productions of**

inferior merit I should forfeit the honour I had so fortunately acquired.

This passage has been taken from the letter written by William Cowper and addressed to Mrs. King.

In this letter he tells her all about the different occupations (پیشے) that he had before he began to write poetry.

In the passage given above he is telling her about drawing which he adopted as his occupation at one time. He says that after one year of hard work he managed to produce three landscapes which a lady thought were so good as may be framed and glazed. This shows that none of them was worth being judged and admired by an art critic. He tells us that he then decided to give up that occupation, because he understood very well that he could not be a good artist (مصور). He puts it in a humorous (مذاحیہ) way when he says that he took up another occupation, because he did not want to lose the honour that he had so won.

(24) **And I shall have some peace there, for peace comes dropping slow,**
Dropping from the veils of the morning to where the cricket sings;
There midnight's all a-glimmer, and noon a purple glow,
And evening full of the linnet's wings.

The lines have been taken from *The Lake Isle of Innisfree*, by William Butler Yeats.

In this poem the poet expressess his dissatisfaction with the hard and busy life of this world. He thinks that he will have real peace (مکمل سکون) if he goes to the lake Island of Innisfree, where no human being lives.

In the lines given here, he tells us that peace comes by slow degrees at a place where the crickets sing in the

morning. Where there is the glimmering of the stars (ستاروں کی جھلملاہٹ) at midnight and the moon gives a purple light, and where linnets fly in the evening. He hopes that he will find all these things on the island. It does not mean that he will actually go there. He is only telling us that those things should be there so that the world may become a nice place to stay in.

(25) **Never had he seen the garden so crowded; little children ran to and fro, shouting and playing round the base of the statue; an old, sick pensioner sat upon the nearest seat, a medal on his breast, a stick with which he walked (for he was disabled by wounds) leaning against his knee.**

The passage has been taken from *Zero's Tale of the Explosive Bomb*, by R. L. Stevenson.

In this story the writer tells us about a terrorist (دہشت پسند) who went to place a bomb in a public park, but grew suspicious of the policeman present there. He thought he would be trapped and therefore ran away from there. He made many attempts to get rid of the bomb (بم سے چھٹکارا حاصل کرنے کیلئے), but failed in all of them. The writer has very well described the mental condition (دماغی کیفیت) of the terrorist, when he is faced with a death, that he wanted others to suffer at his hands.

In the passage given above the writer has described the place where he was scheduled to place the bomb. The garden is crowded with innocent people. Little children are running about. They are shouting and playing without the least apprehension, that they are in danger of being killed in an explosion. An old army pensioner is sitting at the base of Shakespeare's statue. He has a medal on his breast which shows that he has done something great in his life. He has been wounded (وہ زخمی ہوا تھا) so that he walks with the help of a stick. This clearly shows the hard heartedness of the people who were going to kill so poor, inno-

cent and harmless people. This increases our hatred (ھاری نفرت) of the terrorist, when we contrast his work with his own feelings when he thinks of death.

(26) **How little do we realize the sufferings of others! Even your brutal Government, though it does not hesitate to hound the patriot with spies, to pack the jury with its hirelings, to bribe the hangman, and to raise the infamous gallows, would hesitate to inflict so horrible a doom; not, I know well, from virtue, not from humanity, but with the fear before it of the withering scorn of the good.**

The passage has been taken from Robert Louis Stevenson's story, *Zero's Tale of the Explosive Bomb.*

In this story he tells us about a terrorist who went to place a bomb at a public park, but thinking that there was a trap laid for him he fled from the place. His bomb had been set to explode after half an hour. He had to get rid of the bomb or die a horrible death (بھیانک موت). So he went about the streets trying to find a place where he could place the bomb. He could not find any. He was all the time feeling death staring (گھور رہی ہے) him in his face. He was scared to death.

In the passage given above Zero is telling us about the feelings of M'Guire the terrorist, who was carrying the bomb. It is interesting to note that he forgets that the terrorists (دہشت پسند) were being cruel to those innocent people whom they killed. He thinks that the government does not realise the suffering of the terrorists. It is brutal because it tries to trap the terrorists, whom he calls patriots, with the help of spies (جاسوس). It then puts on the jury the people whom it has bribed (رشوت دیتے ھیں). It goes so far as to bribe the hangman to put up the gallows. He says that the government would even hang them, but it is afraid that the good people will cry shame on it. He

thinks that if a terrorist is spared, it is not done because the government feels it is virtuous, but because some good people do not want it to do that. Thus in his opinion the terrorists do not do anything cruel (ظلم). It is the government which cruelly stops them from achieving their object. This kind of speech brings out the evil of the terrorists, even more than one can otherwise feel.

(27) **On thy knees and draw the bow, bid the shrilling arrow go ;**
In the empty, mocking thicket plunge the spear ;
But thy hands are loosed and weak, and the blood has left thy cheek—
It is Fear, O Little Hunter, it is Fear !

The lines have been taken from *The Song of the Little Hunter*, by Rudyard Kipling.

In this poem, the poet tells us about the little hunter who has gone out to the woods for hunting. There are many things that make him afraid. They are all created by his own imagination (تصور - تخیل) and he is so much perturbed by them that he feels as if he is facing an enemy.

In the lines given here, the poet tells the little hunter that out of fear he would feel that there is his enemy, or a ghost or whatever creates fear in him, before him. He would then sit down on his knees, and would shoot an arrow, or he would throw his spear at it, but it would fall on the empty thicket. The little hunter would be so afraid that he would be feeling very weak, and his cheeks would appear to be so pale (زرد - پیلے رنگ کے) as if there was no blood in them. The poet then tells the little hunter that there is nothing there except his fear. All these figures or things that he saw were the creation of fear. They did not exist at all.

PART IV

CENTRAL IDEA OF POEMS

1. THE SCHOLAR

The scholar lives in the world of dead authors, because he is always reading their books. He does not feel interested in the world of living people. The books share his joys and sorrows. He feels that even after his death he will find a place amongst the great people of the past.

2. THE TOYS

The poet feels that when his son does not obey him he feels for him and thinks about the feelings of the child. He even sympathises with him and the toys with which he tries to console himself. He thinks that God is also a father for mankind and he will not punish them, for what they do in this world against his commands. He will only look at the transitory little things, with which we have been making our happiness and will forgive us.

3. TO THE CUCKOO

The poet listens to the music of the cuckoo and he is reminded of the days when he was a child and used to wander about in search of that bird. He used to move about quite a lot but never succeeded in seeing it. He was so transported by the cuckoo, that he began to feel that he was a child once again, and the world began to appear to him to be an unsubstantial thing. This shows the strength of association of ideas for a truly imaginative man.

4. LEISURE

Life is not worth living, if it is full of worries, and one does not have enough time to appreciate beauty ni ist different forms.

5. DEATH THE LEVELLER

All human beings become equal when they die. So it is useless to kill and destroy to win victories. Even the greatest victor is not spared by death. Only good people are remembered well by the people. Therefore good deeds are more important than power from the point of view of reputation that endures after death.

6. BREDON HILL

When one is happy one does not remember God so well. But when one suffers one knows the power of God and prays regularly. The poet and his beloved used to sit happily on Bredon Hill, when they were happy in each other's company. Then the beloved died and the poet began to go to church regularly.

7. PROMETHEUS THE FIREGIVER

The poet has tried to create the scene when according to Greek mythology Prometheus first brought fire to the world. He shows how fire begins in the form of smoke and then increases, till it becomes a powerful agent.

8. SAY NOT, THE STRUGGLE NOT AVAILETH

Whenever one works hard one receives the reward for it. Sometimes it appears that the struggle has been useless but one should not worry about that, because hard work always pays dividends. If one does not gain at one place, he will derive (وہ حاصل کرے گا) some other benefit from the work that he has once done.

9. CONSOLATION

Shakespeare thinks that even when he is the most worried and feels that he has been very unfortunate (بدقسمت) he has one consolation. It is that he has a

good friend for whom he is prepared to sacrifice the best things that the world can give him.

10. THE LAKE ISLE OF INNISFREE

The poet feels so tired of the busy life of the city, that he wants to go and live quietly in the lonely lake island of Innisfree. He thinks that man can have real peace only when he is in contact with nature, and there is no human being around to bother him.

THE SONG OF THE LITTLE HUNTER

Fear is a creation of our own imagination. Whenever we imagine things we feel afraid and then there is nothing which can save us, so much so that we begin to fight against those imaginary things.

Part V

PARAPHRASE OF SOME IMPORTANT PASSAGES

(1) **My hopes are with the Dead ; anon**
My place with them will be,
And I with them shall travel on
Through all Futurity ;
Yet leaving here a name, I trust,
That will not perish in the dust.

My hopes are with the great dead writers. Soon I will be one of them, and shall remain with them for all times to come. But I hope that I will leave behind a reputation which will not be destroyed with the passing of time.

(2) **To God, I wept, and said :**
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,

And Thou rememberest with what toys
We made our joys,
How weakly understood
Thy great commanded good.

I wept before God, addressed Him sorrowfully and said that when we die and do not trouble Him any more because we are dead, then He will remember the toys with which we had been pleasing ourselves in this world, and how little we understood His good commands.

(3) **Thrice welcome, darling of the Spring !**
Even yet thou art to me
No bird, but an invisible thing,
A voice, a mystery.

Darling of the spring you are very much welcome. For me you are not a bird but an invisible thing. I know you only from your voice, and that gives you the character of a mysterious thing.

(4) **No time to wait till her mouth can**
Enrich that smile her eyes began.

A poor life this if, full of care,
We have no time to stand and stare.

One does not have enough time to imagine the streams to be full of stars, as they appear to be at night, when they reflect the sky. We have no time to turn when a beautiful woman looks at us, and we do not have leisure (فرصت) to watch how the feet of the beautiful woman move when she dances.

(5) **The garlands wither on your brow ;**
Then boast no more your mighty deeds ;
Upon Death's purple altar now
See where the victor-victim bleeds.

Your heads must come
To the cold tomb ;
Only the actions of the just
Smell sweet, and blossom in their dust.

The garland which is the insignia of your victories is withering on your brow, therefore you should not boast of your great deeds. See how the victor of the past has become a victim of death and is bleeding at her altar. One day you must die and be buried in a cold grave. It is only the deeds of good people which are remembered well by people after their death.

(6) **And I would turn and answer**
Among the springing thyme,
'Oh, peal upon our wedding,
And we will hear the chime,
And come to church in time.'

Sitting among the thyme I would turn and tell the bells that they should peal on our wedding. We would then hear their chime and come to church in time.

(7) **They spring from a spot of gold,**
Red gold, deep among
The leaves : a golden tongue.
O behold, behold,
Dancing tongues of gold,
That leaping aloft flicker,
Higher still and higher.

The cloulds of smoke are rising from a spot of gold which is there amongst the leaves. There is a golden flame. Look there are many flames of fire which are dancing like tongues of gold, which rise high and flicker. They are rising higher and higher.

(8) **If hopes were dupes, fears may be liars ;**
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

If hopes were foolish then fears can also be deceiving us. There is a possibility (امکان) that even now your friends may be following their enemies, who are running away concealed in the smoke in the battle-field. They have won a victory although you are not there with them.

(9) **Wishing me like to one more rich in hope,**
Featured like him, like him with friends possessed,
Desiring this man's art, and that man's scope,
With what I most enjoy contented least.

I would wish that I should be like another person who had greater hopes. I should have qualities like his and that I should have friends as he has. I desired to possess the skill of one man or the power of another. I was the least contented with the thing that I enjoyed most.

(10) **I will arise and go now, for always night and day**
I hear lake water lapping with low sounds by the shore ;
While I stand on the roadway, or on the pavements grey,
I hear it in the deep heart's core.

I will rise up and go now because at night as well as during the day, I hear the water of the lake striking against the shore. I hear it at the bottom of my heart, when I am standing on the road or on the grey pavements.

(11) **He is Fear, O Little Hunter, he is Fear !**
Very softly down the glade runs a waiting, watching shade,
And the whisper spreads and widens far and near ;
And the sweat is on thy brow, for he passes even now—
He is Fear, O Little Hunter, he is Fear !

A watching and waiting shadow runs softly through the valley, and a whispering sound spreads all round the place. Sweat appears on your brow because it is passing even now. O little Hunter it is Fear.

PART III

SUMMARIES

ENGLAND

(Stanley Baldwin)

The Englishman gets into trouble when he tries to ape (نقل کرنے کی کوشش کرتا ہے) other nations, otherwise he is all right. He thinks many of the misfortunes which befell English people in the past were due to the fact that they tried to follow others.

Englishmen are not as much open to intellectual sense than the Latin races, but they have produced more geniuses than the latter. They have produced geniuses (ذہین و عالی طبع شخصیت) in almost every field. They are not very expressive but their poetry and literature are the best in the world.

The Englishman does not worry though he grumbles (بڑبڑاتا ہے). As a result of that he can stand greater nervous strains at a critical time than other nations can. Similarly an English boy does not study hard in childhood and thus preserves (قائم رکھتا ہے) his mental faculty till the middle and old age.

The Englishman is suitable for emergencies. When he finds himself in one, he perseveres to the extreme limit. This quality (خصوصیت) has made the British Empire strong. The Englishman does not care for the criticism of others. In the past they thought that all foreigners were bad, and now there is a reaction (ردعمل) against that, and

some Englishmen think that all countries are right except their own. Englishmen hold views different from the people of other countries.

Englishmen are very kind by nature (فطرتاً). They love the underdog. All classes have a brotherly feeling for each other. The Englishman has a pure laugh. He laughs in the face of misfortune and remains cheerful whatever the odds he might have to face.

Every Englishman has a different personality (شخصیت). The writer thinks that it can be proved by looking at the characters of Charles Dickens who have all different personalities. He thinks that they should not allow their personality to be made uniform. He thinks that if that is lost, the Englishman will lose his national characteristic (خاصیت). Even the uniformity of language caused by the spread of education is deplorable in this respect.

For Baldwin, England stands for its countryside. Whenever he is out of the country he thinks of it as the country-side, and the picture of England that he has before his eye, is that of the country and not of the cities.

He then goes on to describe some scenes of the countryside which he thinks are typical of England. He remembers his country by those scenes. He wishes that every man should be able to enjoy them (آن سے لطف اندوز ہو سکے). But he feels sad to notice that it does not happen because of the conditions that are prevailing in England just then.

He hopes that the day will come when every man will have a small garden attached to his house, so that he may be able to enjoy those things which he missed as a child. It is for these things that the English people love their country. When they cannot get them here, they go to the Dominions and settle there. When they go there, they take with them their love of justice, truth and broad humanity.

Thus they teach these characteristics of theirs (اپنی خصوصیات) to the people of those lands. He thinks that these are the traits of the English race, and it shall be remembered for ages to come, because it has taught these traits to the world.

2. LINES ON ENGLAND

(*Alfred, Lord Tennyson*)

Free people live in England. They have complete freedom (مکمل آزادی) of speech. It has a settled government and precedent (مقدم - رواج) increases the scope of freedom that people enjoy. Political parties do not have violent differences, and new ideas can spread by degrees without any hindrance.

3. HOME THOUGHTS FROM ABROAD

(*Robert Browning*)

It is April. The poet is in Italy and he imagines what England would be looking like then. He wishes that he were there to enjoy the beauty of his own country in that month. He then thinks of the beauty that will be England's in the month of May. He describes the flowers that he imagines will bloom (کھلیں گے) and the birds which, he thinks, will sing their songs then.

4. THE VISIT

(*Jane Austen*)

Whenever an unmarried young man in good circumstances settles down in a neighbourhood, the people living there think that he would marry one of their girls, and they feel interested in him from that point of view (اُس نقطہ نظر سے). Mr. Bingley was a young man of good means and

he had settled down in Netherfield Park. Mrs. Bennet was mother of five girls and she felt that something must be done to get him married to one of her daughters.

She goes and tells her husband all that she knows about him, and requests him to go and see the young man as soon as he settles down. He however does not agree with her. She appeals to him in the name of the future of their girls. He suggests that she should go with the girls, and promises that he will agree to the marriage if Mr. Bingley chose one of them. He thinks that Lizzy, one of the girls, would be more suitable a match than the others. She is her favourite (آسکی چہیتی ہے) but Mrs. Bennet does not like her, so an argument ensures (اور دونوں میں تکرار ہوتی ہے). Ultimately Mr. Bennet tells her that he will not visit the young man. This upsets his wife because her main interest in life was to get his daughters married, and she thought that she was losing a good opportunity.

Mr. Bennet was one of the earliest to visit Mr. Bingley. He had always intended doing that but he used to tease his wife by telling her that he would not go. When he came back after the visit he told his daughter Lizzy, that he hoped Mr. Bingley would like the hat that she was decorating (جو وہ سجا رہی تھی). This makes them all think of their plan to get introduced to Bingley. They talk of it so much and Mrs. Bennet gets so irritated, that she says she is sick of Bingley. At last Mr. Bennet told them that he had been to the house of Bingley, and that he had been introduced to him. They are very much astonished and happy to know that.

Mrs. Bennet praises Mr. Bennet and tells the girls that they have an excellent father. Mr. Bennet moves out of the room and the girls and their mother go on planning things for their next ball.

5. THE WALRUS AND THE CARPENTER

(*Lewis Carrol*)

It is a humorous (مزاحیہ) poem which tells us an improbable and fantastic (خیالی - عجیب) story about a Walrus and a Carpenter. They went to the sea at night and the sun and the moon were both shining there. They invited the oysters to come out, and to go for a walk with them. The elder ones refused to do that, but the younger ones came out wearing clean shoes and dresses. They walked along for a great distance. Then they all sat down and the carpenter (بڑھئی) and the Walrus ate all the oysters.

6. JUSTICE IN EREWHON

(*Samuel Butler*)

Erewhon is created by the writer from his own imagination. It is a country where the people have a perverted sense, and their views on things are opposed (مخالف) to those held by the people of the world. The writer says that he went to that country, and found that there misfortune was considered to be a crime (جرم). There were different courts to punish different kinds of misfortunes. He went to the Personal Bereavement Court and found a man being tried for having lost his beloved wife.

His lawyer tried to prove that he did not really love his wife. But this defence did not hold good because the prosecution (فوجداری مقدمہ - قانونی کاروائی) produced many witnesses (شہادتیں), who all said that they were a happy couple and loved each other very much. The prisoner wept when the witnesses told different incidents (واقعات) from their life. The jury held him guilty but because he had insured the life of his wife, and had got the sum for which she was insured from the insurance company, therefore he

was recommended for mercy. This being a circumstance that reduced his misfortune.

The judge expressed his opinion that the only thing that calls for human veneration is luck. No one has a right to be unlucky beyond a moderate limit. If he is, he should be punished. He thought that because nature punishes a man who is unlucky, therefore human law should do no less. He sentenced him to three months of hard labour (شدید محنت ومشقت) or a fine (جرمانہ) of twenty-five per cent of the amount that he had received from the insurance company.

The next case was that of a young man whose father had died and whose guardian had defrauded him (اُسکا حق مارا تھا ۔ اُسے فریب دیا تھا) of a large sum of money. He was punished for being young, inexperienced (ناتجربہ کار) and without professional advice. He was asked to apologise (معذرت کرے) from his guardian and to receive twelve strokes of a whip made of nine ropes, because he had rightly suffered for his own weakness (اپنی کمزوری کی وجہ سے).

He then describes the trial of a man who suffered from consumption of the lungs. It was till then punishable with death. The defence of the prisoner was that he was only pretending consumption to defraud an insurance company from which he intended to buy an annuity. But he was so ill that the defence failed at its face. The jury gave the verdict of guilty. The judge in his judgment declared that he could not show any compassion to the prisoner, because he had already been punished some fourteen times for minor ailments. He refuses to consider the circumstances under which the young man became inclined to such disease as he suffered from. He said he could not go into the causes of things, but must punish him for what he has been found guilty of (قصوروار). He thinks that it is essential to punish him in the interest of other members of the society.

The judge thinks that the doctors should not be encouraged to become active, because that will make them very powerful and that will be very harmful for the society. He lays down the fact that he has been unfortunate in the matter of his parents and that he was not properly looked after as a child, goes against him. He feels bound to punish him because he has committed a crime, although that crime has been committed because of certain factors which were beyond his control (جو اُسکی قوت سے باھر تھے). He thinks that if he had been held not guilty by the jury, he (the Judge) would have punished him as severely (سختی سے) as he was being punished now. Then the punishment would have been for his having been accused unjustly.

The judge advised him to cure himself (اپنا علاج کرے) in jail and sentenced him to life imprisonment (عمر قید کی سزا دی). He also ordered that the prisoner shall be given two tablespoons of castor oil till the pleasure of the court be further known. The trial was absolutely impartial and the procedure (کاروائی) adopted was absolutely like that adopted by the courts of England. The people had a great respect for law and order, and even the sentenced prisoner declared in court that he had been rightly punished.

7. ANIMALS

(Walt Whitman)

The poet thinks that the animals are in a way better than human beings. To illustrate this opinion of his, he discusses some of the bad qualities that mankind possesses. He thinks that men are not placid and contained, they sweat and whine about their condition, they are always weeping for their sins (گناھوں کیلئے) and discussing their duty to God. They are dissatisfied and have a mania for owning goods. They kneel down before each other and they are industrious and feel themselves respectable.

8. HOPE

(John Galsworthy)

It is the story of an old man who had injured his leg in an accident, and it had become short by two inches. It could not be used any more with the result, that he had to drag (گھسیٹنا پڑتا تھا) it along when he walked. He was once a deep sea fisherman but now he had left the profession, because of his physical incapacity (نا اهلیت - معذوری) to continue it.

He now turned to groundsel-selling. For this purpose he used to go out of the town every morning. There in the open fields he would collect groundsel. He would bring it to town and sell it to the people who kept canary birds. For that purpose he had keep standing on the road for the whole of the day. On good days he was lucky enough to sell the stuff by the evening, but on bad days he had to be out there till late in the night.

On very cold days he felt the severity of the weather even more than others, because his lame leg gave him pain. Moreover, it was then even more difficult for him to collect the groundsel. He had to go out early in the morning and collect the stuff in the plains. These used to be wet on account of the dew (شبنم - اوس). This would let moisture (نمی) trouble his lame leg, and he would get a fit of pain in that weakened limb.

The quality of the groundsel was not very good in those days so some of his clients told him plainly that their birds did not eat it. This was quite painful (تکلیف ده) for him. When the customers (گاهک) talked about the weather he would tell them that he felt its severity (شدت) even more than they did, because that caused pain in his leg. The customers usually thought he was saying so, because he wanted them to give him alms (خیرات). This made them run away from him.

But some people were so kind that on hearing of his suffering they would give him something. This made him refer to his leg on all occasions (ہر موقع پر) without knowing that he was talking about it.

His wife was suffering from gouty rheumatism, and was never well. They were very poor and were often in arrears of rent. Thus they were always suffering from poverty (غربت و افلاس) and want. At Christmas he was better off, because people liked to feast their birds on groundsel. This increased his sales. Some people gave him a tip at Christmas. This was very useful for him, because just then he got his annual attack of bronchitis, and this was aggravated (زیادہ بڑھ گئی) by the extra heavy food that he took those days. So the extra money that he got then was very handy and useful. Even then he used to be in arrears of rent.

But in spite of all these worries he was not tired of life. He was always in the grip of difficulties, but he loved to fight them and did not feel that they were insurmountable (کہ وہ آن مشکلات پہ غالب نہیں آ سکتا). The old man did not believe in a life after death. Thus he did not have the satisfaction that people who believe in religion feel, that after this life they will be compensated for the suffering that they had undergone. He did not hope to enjoy the luxury and comfort (آسایش و آرام - عیش) that others believed they would have in heaven. So he had courage to face his difficulties although he found himself in a hopeless condition. The writer thinks that this quality of hope without courage is the greatest quality of mankind. It gives us a message of hope about the future of mankind.

9. OUT OF THE NIGHT THAT COVERS ME

(William Ernest Henley)

The poet feels that he has suffered greatly and is in the clutches of misfortune (بدقسمتی), but he has an unconquerable soul, and he does not feel afraid of these things.

He knows that in the future lies death, but he does not feel afraid of that either. He does not care for the punishment that he might receive in the world to come, because he feels that he has been the captain of his soul, and has done whatever he liked to do.

10. THE CONVALESCENT

(Charles Lamb)

The writer is addressing his readers, and he tells them that they should not expect any healthy conclusions from him that month, because he has been suffering from nervous fever and cannot think of anything other than the fever.

The sick bed is a dream where one may lie down cut off from the world (دنیا سے علیحدہ). He can do whatever he likes on his bed. No one criticises (کوئی تنقید نہیں کرتا) him for having turned his back on him. The patient is interested only in himself and in getting well. He is not interested in the things that interested him earlier. He might have been interested in a suit by his friend before he fell ill, but now he does not care if the decision (فیصلہ) ruins his friend completely, because he is interested only in getting well at the earliest.

In this state the patient sympathises with himself (اپنے آپ سے ھمدردی کرتا ہے) and weeps over his own suffering. He is always thinking of the means to give relief to himself. He does not feel interested in any visitors. He is happy to see the nurse only, because she is quite unmoved by his condition and he can tell her all about his suffering without any difficulty. The patient does not bother himself about the work that is going on in the world around. The arrival of the doctor pleases him but he forgets that that man has other patients (مریض) to visit.

People in the house do not bother him with their affairs. No one makes a noise lest he be disturbed. He feels happy when he finds that people are inquiring about him, but he is so lazy that he does not want to know who those people are.

The sick man enjoys so many privileges that when he gets well and sits on the convalescent (رو بصحت ـ افاقه پذیر) chair, it can rightly be said that he has fallen down from his high throne. He loses the superior position that he held in the eyes of the family. He is now an ordinary person. His room and bed are an ordinary room and bed, where the normal daily routine of the house is kept going.

Now the nurse ceases to appear as grand a person as she used to appear in days gone by. Now she is just an ordinary old woman, because she talks of everything but medicine.

The writer then addresses the editor and tells him that he received his letter at that time when he was in the convalescence (صحت یابی - افاقه هونا) stage. The letter asked him to write an essay for a magazine. This brought him out of the world in which as a sick man he gave himself very great importance (اهمیت دیتا تها). He once again begins to think of the world in which he lives, and begins to take part in the activities (سر گرمیاں) of that world.

11. TO THE NIGHT

(Percy Bysshe Shelley)

The poet calls upon the night to come out of the east and cover the earth. He feels that throughout the day the night is weaving (بن رهی هے) dreams of joy and fear. He thinks that the night makes every one sleepy. He has been wishing all the day that the dawn should come. He

tells the night that he did not like sleep or death which were both like the night. He requests the night to come at the earliest.

12. THE NEW TUTOR

(William Makepiece Thackeray)

Madam Esmond had begun to like Mr. Ward, her new preacher (وعظ کرنے والا). She was so much impressed (متأثر ہوتی تھی) by what he said, that she wanted her neighbours to listen to him. She wanted Mr. Washington to do that but he would always run away from there, when ever Mr. Ward was due to come in. She had appointed him to work as tutor (اُستاد) of her twin children (جڑواں بچے).

They thought that he was a dull vague and ill-mannered person. George knew much more Latin and Greek, and Harry used to mimick Ward, so that no one could help laughing at him. Madam Esmond opposed her sons when they showed their dislike (اظہار نفرت کرنا) for Ward. This made her blind to the weaknesses of the man. She was always telling the boys that Ward may not know much about other subjects, but he definitely knew a lot about the Bible, and that is what the children should learn from him. She told the children that they were proud, and that they should try to overcome that fault of theirs (اپنی کمزوری کو دور کریں). Ward also did his best to encourage her in this matter.

George took to making fun of the ponderous remarks of Ward. This would make Harry laugh heartily. Madam Esmond thought herself insulted (جس کی توہین کی جائے) because her minister was being insulted in her presence and the children were not obeying her. She was very much annoyed by this and she thought that she should do something to establish her authority in the house.

In those days the cane was very often used to punish people. In the days of their grandfather the children had a taste of it, but after the death of their father they were not beaten by any one. Madam Esmond now thought of going back to the use of the cane. Mr. Ward agreed with her in this matter.

Mrs. Mountain, who was the friend of the boys, told them that Mr. Washington had been telling their mother that she should exercise her authority and the boys must obey her. This appeared to be true to George because Mr. Washington had used the same words to him when he conversed with him. This made George feel opposed to Washington as well.

The next morning George was quite insubordinate and he had an argument with Mr. Ward. Harry was so unreasonable that George cried out in his favour. At dinner Ward told Madam Esmond what had happened. He was corroborated (اُس کی تائید کی گئی - تصدیق ہو گئی) by Harry. George agreed that Ward had told the truth. Ward made a long speech on the subject during which George pshawed (مذاق کیا) him. Madam Esmond became so angry that she ordered Ward to punish George.

Madam Esmond made a long speech about this matter. George felt during that period that he had been wrong, and he told her that he felt that he had acted wrongly in the matter. Harry asked Madam Esmond to forgive George because he had admitted his fault (اپنی غلطی کو تسلیم کر لیا) and he was asking her pardon but she refused to pardon him. She thought that he must be punished for what he had already done.

George told her that she was doing something wrong in getting him punished. He then took a cup that was lying on the mantlepiece, and which his mother loved very much and threw it down on the earth. He told his mother as he did so that it could not be mended once it was broken. By this he indicated that if he was punished

a wrong will be done which she will not be able to mend. Harry tried his best to catch the cup as it fell but he failed.

George then told Madam Esmond that he was prepared to receive punishment. Ward and George went to the study where the latter was to be punished, and Harry made a last-minute appeal (التجا کی) to his mother, to stop the whole thing and not to punish George, but she refused to listen to him. Harry followed the two into the study.

Madam Esmond sat down on a sofa and tried to listen to any sound that might come from the study. Soon she heard an outcry and then Mr. Ward came back bleeding. Harry followed him with a knife in his hand. He announced that he had thrown a ruler at him, because he could not see any one striking his brother, and that he would kill any one who tried to do that again. This had happened just at the time when Mr. Ward was going to give George his first blow.

Madam Esmond did not take this matter very seriously, because during the minutes the children and Ward were in the study, she had suffered a lot by feeling that he must have received strokes on his body. She now clung to George and told Mr. Ward that he should wash his wound. Harry apologised (معذرت کی) telling him that he could not help giving him the blow, because he could not see any one striking his brother. She forgave George saying that he had accepted to receive punishment and that was sufficient.

George told his mother that her cup could not be mended. He then tried to put that cup on the mantel-piece in such a way that it did not appear to be broken. Madam Esmond knew then that she had lost her power over her son. But she, like other women, liked to be dominated (جسے مغلوب کیا جائے) and loved to be defeated.

She knew that from then George would command her house. George went to Harry and thanked him in a majestic manner.

George went up to Ward and asked his pardon for the violence that Harry had done him. He told him that as gentlemen they did not like to be beaten by strangers. Ward wanted compensation for what he had suffered. He told him that he could have that by fighting a duel as soon as they were majors and could fight one. Ward knew he was inferior to them in swordsmanship, and told them that he being a clergymen would not like to fight. Harry suggested that in that case he should forgive them (انہیں معاف کر دے).

13. A POISON TREE

(William Blake)

When one feels angry with one's enemy one discloses one's grievance, and the anger dies. But in the case of an enemy the anger is nursed with fear and deceit (فریب - دھوکا) It grows so much that it ends in the death of the enemy.

14. DIGGING FOR HISTORY

(Robert Ranulph Marett)

History consists of a written record of events. When we go a little deep in history we come to proto-history. This period deals with the immediate predecessors of the people who appear in history. One has to find out about them from the legends (حکایات) and stories of the past. Beyond this point there is pre-history or the period about which we know nothing, except the little that we find out from the ruins of the past. The prehistorian (قدیم زمانے کی تاریخ لکھنے والا) worked in the following manner.

The pre-historian digs the earth (زمین کھودنا) for things belonging to the pre-history era that might be buried there. Generally speaking, he finds that things which are buried at an upper strata are nearer our time than the ones that are buried deeper. But there might have been some disturbances (گڑ بڑ) in the order and one had to make allowances for that.

Now every strata (تہ) under the earth tells us the tale of the different conditions through which that place passed in the past. He gives an example of digging carried out for a gas holder, to show how the pre-historian can see what changes the place had undergone in the past. The modern field soil went down up to five feet. Then there was a bed of peat which showed that just before the bronze age the place had been a swamp. Underneath the moss-peat there were some sea-shells which showed that earlier than the swamp the sea ran there.

A little further down there was a great peat bed in which there were trunks of huge trees, which showed that the place was once a forest(جنگل). It could have grown on a place which was quite above the sea. Then a weapon of polished stone was found there along with two pieces of pottery. This showed that the forest dwellers belonged to the Neolithic Age. Under it there was a bed of sea-shells which showed that the place had been under the sea, earlier than the period when it turned into a forest. Under it there was the yellow earth which is characteristic of the Ice Age. Finally there was some blue clay which showed that the place was under the sea at that time. In this way one can understand how the pre.historian finds out different things about the different conditions through which the island might have passed.

The writer then goes on to show us how the pre-historian knows about the states through which man has passed at different times in the history of the world. The example is from the diggings done in the caves (غار) of Mentone in

Italy. Here as the digging is going on, we get things belonging to human beings at different stages of history. These throw light on the life they led and things that they did. But this arrangement is in some cases disturbed, where people have dug deep in the caves and buried certain things in them. These things are found along with others belonging to a different age. In this case the pre-historian compares the things so found with those others found elsewhere. In this way he can fix the age of the things, and can account for any change in the ordinary sequence that can be normally expected.

He then discusses the main sources of information (معلومات کے ذرائع) that the pre-historian possesses. These sources are animal bones, human bones and human handiwork. He gives the example of the digging done at the Bay of St. Brelade. Under the clay of Ice Age floods, they found some bones (ھڈیاں) and a hearth (چولھا) of the prehistoric age. When the bones were examined by an expert, they were found to be those of the rhinoceros an animal which is now extinct there. There were the bones of reindeer, two kinds of horses, wild oxen and deer. This showed that in those days there was more numerous wild life in Jersey.

On examining the food heap they found thirteen teeth. It was found that they belonged to a skull (کھوپڑی) that was very ape-like and had a big brain in its own way. The man had a set of jaws (جبڑے) that could bite at strong things and break them. They also found some stone knives near the hearth, and they found that they belonged to the Mousterian Age.

Keeping all these things in view they found that a man of the Ice Age knew to kill wild life. He also knew the art of making knives to kill and to cut the animals that he ate. He also knew the art of making a fire and cooking his food over it. He was also clever enough to understand the means that he must adopt to feel comfortable in the cold weather, and to keep his race going under those conditions.

15. IN MEMORIAM

(Alfred Tennyson)

We have some Godlike qualities and they make us think that life will continue for us, even after our death.

Nature is very careful of the type though it does not appear to bother about individuals whom it is always destroying. God, on the other hand, says that even a single life should not be destroyed. This makes the poet ask the question, whether God and nature (فطرت - قدرت) are opposed to each other ? This is very baffling for him. He leaves aside his reason and lets the matter be decided by faith. He prays to God to show him the right path.

He suddenly realises (وہ محسوس کرتا ہے) that nature is not careful of the type even, because so many types have been destroyed and others may follow. The poet once again asks the question whether man who is the master work of nature, will be destroyed completely and shall cease to exist. Will he not live after death ? Tennyson thinks that if that was the case then life was not worth living, because the purpose of nature seems to be opposed to what man appears to be made for. He thinks that the answer to this mystery can only be got after death.

16. TENNYSON

(Gilbert Keith Chesterton)

Tennyson is a great poet and some of his poetry is really good. The writer complains that in the criticism of his day, he was being treated very coldly. He says that it was wrong to say that tastes differ, because the poetry of Tennyson belongs to the class which is above the question (اس سوال سے بالا تر ہے) of tastes of different people.

Chesterton feels that we can appreciate Tennyson even when we differ with his views about things. He feels that

the beauty of a poem is a thing to be admired, apart from the view that you hold about its subject matter. He compares Tennyson with Keats, and claims that both of them have written good poetry.

Chesterton says that the modern writers have taken it upon themselves to be as inexact and vague as they like in the name of science. The result is that they make strange and impossible observation and want us to believe that they are all exact truths. He gives an example of such a statement, and then laughs at it to show that it is foolish. He is trying to build up the case that Tennyson is supposed to be far behind the modern scientific advancement, and that is why he is not liked by the moderns, although these moderns have the least knowiedge of science and what it teaches.

Chesterton thinks that just like these moderns Tennyson was the poet of half-digested scientific ideas. He preached (تبلیغ کرتا تھا) the gospel of the survival of the best. He stood by the theory of evolution. He did so because he thought that the theory of evolution was not definite and popular (ھردلعزیز), and he would be safe if he held fast to it. He concluded from these theories that man would one day become an angel (فرشتہ), and that England would one day be a democracy. He attacks Tennyson for having tried to create poetry about some very inconvenient subjects like legal fictions. He was always trying to remain fashionable so that he may be in the current of popular thought. This tendency made him unreasonable at times.

Chesterton thinks that one can write great poetry even about a falsehood. But the subject matter must be immortal (غیرفانی - پائندار) and not transitory (وقتی). Tennyson has many faults as have been pointed out by Chesterton, but even then he holds that he is a great poet. He thinks that this helps him to retain his position even when he makes such great mistakes.

17. ODE ON INTIMATIONS OF IMMORTALITY FROM RECOLLECTIONS OF EARLY CHILDHOOD

(*William Wordsworth*)

Our soul (روح) takes its birth in heaven and it lives on, even after our death. When we are born we still retain some of the glory which we had at the time of our birth, and we remember the life that we lead there. As the boy grows up, he can see the light which he saw in the past. He is still in contact with nature. When he grows up into a man, the vision dies and his contact (تعلق) with heavan is broken.

18. FROM YOUTH

(*Joseph Conrad*)

Joseph Conrad is telling us about one of the voyages (سفر) that he made as a very young man on board a ship. The ship encountered many difficulties. In the first place the crew had gone and joined other ships at the beginning of the voyage, and the captain had to leave with raw sailors, who did not have a very thorough experience (تجربہ) of work.

In the Indian Ocean the coal cargo of the ship caught fire. The crew had to pump water on the ship to save it from burning. The fire went on smouldering (سلگتی رہی) and just when the crew thought that they had managed to put it out, there was an explosion and flames showed up. A steamer came up for rescue (مدد کیلئے). The ship was filled with smoke and the sailors thought that it might burn down any moment, but still they obeyed the orders of their captain, and did precisely what he asked them to do. He ordered that the sails should be furled and they began to do it with great care. The writer even ordered them to do the work again in one or two cases, because he thought that they had not done it well. They obeyed him without asking a single question.

He thinks that this obedience in the face of danger, and this loyalty to one's duty, is an inborn quality (فطری خصوصیت) of the British people. It is this quality that has greatly contributed to their national greatness, and distinguishes them from other nations of the world.

The ship was being towed along when, at about ten o'clock, they noticed flames. They decided that the towing should be stopped at once. They shouted to attract the attention of the steamer, but in vain (بے سود). Conrad and Mohan, another member of the crew, went along and and cut the line with which the ship was tied to the steamer. They reached back with difficulty because the fire was already cutting them off from the rest.

The steamer found out that the rope had been cut. It came back to the ship and Captain Nash of the steamer called captain Beard of the ship, and told him that they should at once come to the steamer and he will take them to Singapore. He was in a hurry because he was carrying mail bags, and he did not want to wait for a long time. The sailors were all ready to move but their captain refused to leave the ship and the steamer moved away.

The sailors came back and threw down their bags. Conrad knew that he would go to the East in a small boat after seeing the last of the ship. He was then young and this prospect pleased him not a little.

The captain ordered them to save as much as they could for the underwriters. He wanted all sorts of things to be carried in the boat with the crew. He wanted to carry so many things with him, that the crew thought that he was off his balance. They threfore let heavy items drop down into the sea, and collected the lighter things only.

Conrad and two others were ordered to go down the ship and prepare the boats, so that they may be in readiness (وہ تیار ہوں) for leaving the ship at the proper time. They prepared everything and even set the sail of the cap-

tain's boat. The boats were in danger of being upset by the ship against which they were striking, and there was a danger that the burnt up masts might fall down any moment, and set the boats on fire. They had to wait for a long time for the crew to come down to the boats. This made them angry. At last they told the captain that they were ready to move, but the captain did not leave the ship even then. After half an hour the cat heads were burnt down and the anchors fell into the sea, which had a terrible effect on the boats and the boy called on the crew to come down at once. But they did not do that for some time. He went to the deck and found all the members of the crew taking bottled beer (شراب) and cheese (پنیر). The captain was asleep. In the glow of the fire they appeared like a band of pirates.

The boy went up to the captain and woke him up, telling him that it was time for them to leave the ship. The captain told them that the youngest should be the first to move out. The crew left the ship but the captain remained on board for some more time. He was lost in thought. At last they asked him to come. Now the boats moved clear of the ship. They were tied (بندھی ہوئی تھیں) to each other.

The captain commanded the long boat which was the biggest of the lot. Mohan had the second one, and the narrator (کہانی بیان کرنے والا) had the third one which was only fourteen feet long. He was ordered to remain with the long boat so that if the weather (موسم) was bad, they could be taken into the long boat. But due to his youth he wanted to be alone so that he may reach land on the boat that he commanded, and not as a member of a squadron.

They waited there to see the ship sink. Next morning she sank down. The boats then began to move north. At noon the boats came together for the last time. The captain told them that they should move north, and should try to remain together as much as was possible. Marlow's boat had no sail so he improvised (وقتی ضرورت پوری کرنے کیلئے عارضی

(چیز بنانا) one by fixing some boats' awning to a boat hook. The mast was too big for the boat but he knew that it would make it possible for him to sail at a better speed, and he would be able to lead the others.

Next day he sighted the sails of a ship but he did not tell his men, because he thought that the ship might be going back home, and he did not want to lose that opportunity of seeing the East. They steered along (وہ کشتیاں چلاتے رہے). His men were losing heart but not he.

At last there was a smell of blossoms in the air and then they saw a light. They began to steer towards it. They continued steering for eleven hours. At last they reached a small port. They struck a protruding part of the wharf. The men were so tired that they fell down from their benches, and went to sleep without seeing to anything else. Marlow tied the boat to a post and for the first time looked at the mysterious East.

19. YOUNG AND OLD

(*Charles Kingsley*)

The poet advises the young people that they should go out to struggle in the world when they are young. He thinks that it is the time when everything appears charming (دلکش) and beautiful. When one grows old then every thing appears to be old and rotten. That is the time when people should come back and live among other sick and infirm (ناتواں - ضعیف) people in one's home town.

20. A PASSER-BY

(*Robert Bridges*)

A ship is going away from England, The poet looks at it and is impressed by its beauty. He idealises it and says that it is not afraid of anything. He thinks that the ship will be enjoying the warm climate of the Pacific when

there will be winter in England. It will then be standing in a summer port.

The poet imagines that he has reached the port that the ship is heading for. He says that he can see the beautiful ship entering that port. He gives a beautiful description of the port and the country around it, and feels that it is the most beautiful thing in that place.

He is not sure whether all happy things that he has been imagining about the ship were correct or not. But he is definite that as the ship is moving along, it appears very beautiful.

21. MARK ANTONY'S FUNERAL ORATION

(William Shekespeare)

Caesar was murdered by conspirators. Brutus was one of the leaders. The citizens of Rome wanted the conspirators to satisfy them that the murder was justified. Brutus decides to address them in one square of Rome and Cassius in another. Some people went to hear Cassius while the others heard Brutus's speech.

Brutus tells them that he loved Caesar very much but had to kill him, because he was ambitious and was encroaching on their liberty (آنکی آزادی پر دست درازی کر رہا تھا). He thinks that nobody would dislike that, because no one wanted to live like a slave. People agree with him.

He tells them that if he becomes a tyrant like Caesar, he would not mind suffering the same fate. At that time Antony comes there with the dead body of Ceasar. Brutus is given a great ovation (مسرت وتحسین کے نعرے). The people call out and say that he should be the next Caesar. He requests them to stay there and listen to the speech of Antony who had been allowed to do honour to Caesar. With this he leaves the place.

Antony begins to speak. The people are hostile to him and Caesar, and they have great respect for Brutus.

They are listening to him because he told them to do that. He begins by praising Brutus. This unarms the mob. He tells them that they should forget the good qualities of Caesar because he is dead. He tells them that Caesar was a faithful and just friend. He had brought many captives (قیدی). to Rome, and with their ransom (زر مخلص) he filled the treasury of his country. He was very sympathetic (همدرد) to the poor and was moved by their suffering.

He reminds them that Caesar was thrice offered the crown on the Lupercal but he refused it, which showed that he was not ambitious. He tells them that they once loved him so they should mourn his death with him. He then pauses saying that his heart was with the corpse.

There is a great change in the attitude of the mob by now. They begin to praise Antony and they realise that all that Brutus said was not right. They now sympathise with Caesar.

He tells them that the murderers have destroyed a powerful man, and now there is no one to show respect to him. He says that he did not want to rouse them against Brutus and Cassius, and therefore he would not read the will of Caesar to them. If he read it they would mutiny, because respect for Caesar would be greatly enhanced in their minds.

The mob now wants to hear the will (وصیت) of Caesar. Antony tells them that Caesar has made them his heirs, and if he told them about it they would be so moved that they would destroy his murderers. This he says, he does not want them to do.

People show their great eagerness (معلوم کرنے کی بے چینی) for hearing the will. They tell him to read it. They even express their opinion that the murderers of Caesar were all traitors. Antony knows that he is successful in his mission of rousing these people against the conspirators. He tells the people to stand by the side of Caesar's

body, and comes down to show them the man who made the will before reading the will.

He shows them the mantle of Caesar and describes to them how he was murdered. He tells them about the people who struck at each place and particularly about Brutus, because he was his best friend. He tells them that the fall of Caesar was the fall of the Romans.

When he finds the people sufficiently roused against the conspirators (سازشی) he removes the mantle of Ceasar and lets them see his naked body, which was covered with wounds. They are now so angry that they are prepared to go and destroy the conspirators. Antony wants to be more sure because he wants them to be so angry that they may not turn back from their purpose once they have left the place. So he asks them to stay awhile.

He tells them that he was not an orator. Had he been one he would have roused them to mutiny. They tell him that they would mutiny even then. He asks them to stay awhile, and he reads the will to them. He tells them that Caesar left each citizen 75 drachmas. He left them all his gardens and private walks, so that they might walk about there and enjoy themselves. By then the people are quite furious (غضبناک - مشتعل) and they decide to rise against the usurpers. They go away to seek the conspirators. Antony is happy that he had done the mischief, and stays back to wait for the results.

32. SHAKESPEARE

Matthew Arnold

Other poets answer our questions but Shakespeare is so far above us, that he does not show us all his knowledge, with the result that we do not understand him thoroughly. He lived in this world quite unknown, although he knew everything. The poet calls him self-schooled (جس نے خود اپنی تربیت کی ہو), self-scanned,

(اپنے آپ کو سمجھنے والا), self-honoured and self-secure. He thinks that in the works of Shakespeare one can read all human passions (جذبات), sorrows and joys.

23. QUEEN ELIZABETH'S ADDRESS TO HER TROOPS AT TILBURY

(Queen Elizabeth)

The Spanish Armada was out to attack England, and the queen went to address her troops at Tilbury, to prepare them to fight to the last if there was an invasion by the Spanish forces. She tells them that she has full confidence (یقین کامل) in their loyalty and was therefore not afraid of coming amongst them. She assures them that she would herself fight with them and would lay down her life for her country. She promises to reward all those who deserve to be rewarded, and tells them to do their best under her general whom she had appointed to command them. She is sure that they would be able to defeat their enemies.

24. FROM A SPEECH MOVING HIS RESOLUTION FOR CONCILIATION WITH THE COLONIES

(Edmund Burke)

Burke thinks that some people would suggest that war is the only right path for them to follow. He tells them that that course would prove to be very weak, because they would not be able to keep under control the people of America who were very strong, intelligent and spiritual.

He suggests that in the first place the use of force is only a temporary (عارضی - وقتی طور پر) measure, because if one has to use it time and again one cannot rule a people. His next argument is that one is not always certain of succeeding because one has force. If force fails then there is no course open to the defeated party. He suggests that

they should try to be kind to the colonies and in return they would let them rule them.

Whenever there is a war the conquered country loses its strength, so the victorious country gets only a part of it and not the whole for which it fought. Moreover, the loss will be British in the case under consideration (زیر غور). He further tells them that there was the danger of an enemy attacking them during their fight against America, or after it and that might mean defeat (شکست) at the hands of such an enemy. He feels that if the spirit of America is broken they would be doing a great disservice to the country. He thinks that it is the spirit of the Americans that has made their country as great as it is.

He thinks that their past experience was that of being kind to the colonies. He suggests that they should continue to be so because the policy of force would be worse than that.

25. THE PRIME MINISTER'S CALL TO THE NATION

(*Winston Churchill*)

During World War II France and Britain were allies and they were fighting Germany. France was defeated and signed a treaty with Germany at Compeigne, to the effect that the French Navy will hand over all their ships to Germany. Churchill, the prime minister of England, ordered the British navy to make these French ships ineffective for service during the period of war. He tells his audience that they had to do that, because if those ships had fallen into the hands of Germany, the safety of England would have been endangered (خطرے میں ہوتی). He says that some French ships were still in French ports that were not under the control of Germany. They would not attack them so long as they did not try to come to German or Italian controlled ports. He assures them that so far as England was concerned, they had closed the chapter of destroying the French ships.

He tells them that on the fourteenth of July was the National festival of France. He hopes that one day in the future France will celebrate (منانا) that festival as a free country. Then the French people will understand what they were doing then, and will not accuse them for destroying their ships.

He thinks that it was their duty to destroy those ships so that they may not fall into the hands of their common enemy—Germany. They think that Germany was still their common enemy, and they had still got a community of interests with France. They would therefore help French Colonies by fostering trade with them and helping them in their administration, so long as they remained free and did not accept the rule of Germany. He assures them that they would act in such a way that the French people will feel proud of their victories (فتوحات).

He tells his people that they had been left alone in the war. They have to fight for the whole of Europe and humanity. He says that they would fight to the last and would not accept any compromise (دبا دیو کر راضی یا صلح کرنا). He is sure that they would be successful in the end. He warns them that there might be an invasion at any time and tells them to be ready to meet it.

He thinks that Hitler had not met any great people with a great will-power till then. He had managed to destroy the countries that he attacked by intrigue before he actually attacked them. He thinks that is how he managed to defeat a great country like France. He is sure that in England the situation is different and they would not be defeated.

Hitler had set plans for attacking every country that he defeated. Churchill thinks that he must have made a plan for invading (حملہ کرنا - چڑھائی کرنا) England. But he tells the audience that if he had made a plan only two months ago, he would have to change it because England

had made new plans for its defence. There is a million and a half strong British Army in England. Such an army had never been seen in England before that. They had called back all their armies from Europe, and they were then interested only in keeping England strong. Then there are a million strong Home Guards to fight parachutists or traitors within the country.

He tells them that if there is an invasion they would fight to the last. They fight in every street of London and would prefer its destruction (تباهی) to a surrender by them.

The Royal Air Force have scored great successes during that week. The British Navy was their strong point. He tells them that in spite of enemy attacks they had more ships under their control then (اس وقت), than they had at the beginning of the war. This navy can defend their soil and can transfer troops to any part of the empire that might be threatened by the enemy. It is also useful in bringing to them their supplies from the New World.

He tells them that in 1942 they expect to be in a position to take the offensive against Germany. This is his message of hope to his people. He tells them that they are all prepared to go to any extreme for winning that war, and the nation is agreed to a man on this issue.

He tells them that their war was a war of principles and causes. He calls upon all their friends and British people all over the world to do their best, and assures them (اُنہیں یقین دلاتا ہے) that they will defeat Hitler in the end.

26. ANOTHER YEAR

(*William Wordsworth*)

The poet is referring to the defeat of Prussia at the hands of Napoleon. He thinks that the defeat of their ally has made it clear, that they will have to fight the battle

all alone. He is happy that they have to stand by their own efforts. And he thinks that they should have wise, upright and brave leaders, and not weak and servile people, so that they may be able to fight for their own freedom with courage and determination.

27. FROM A YEAR'S BURDEN

(*Algernon Charles Swinburne*)

The poet has been inspired by the revolution (انقلاب) in Italy in the nineteeth century. He says that there is cruelty (ظلم و تشدد) and oppression on all sides. Man has suffered so much from cruelty and oppression, that he has lost all hope in the future. The poet thinks that in spite of all things one thing is certain. Truth will reign supreme in the world. He thinks that suppression and cruelty can suppress (انسان کو دبا سکتی ہے) human beings, but they cannot suppress human thought. Ideas travel far and they have their effect wherever they go. The human soul is free and no one can make a slave of it like the body. He, therefore, thinks thet whatever might happen, there is a great likelihood of a good time coming.

When the evil forces have done their worst, the poet feels that a good time will come and the people will be free once again. When that good time comes there will be no wars and all the nations will live as one family. They will have one government. The poet thinks that it will be the best form of government ever formed, and the peace (سکون - امن) that will ensue will be the best which the world has ever had.

Part II

QUESTIONS AND ANSWERS

Q. 1. What are the characteristics of an Englishman ? How does that affect his national life ?

Ans. In the opinion of Baldwin, an Englishman has the following characteristics. He is not so intellectual as the Latin races are, but strangely enough England produces geniuses (ذھین - عالی طبع شخص) in all spheres of life. He is supposed to be very inexpressive, but in the field of literature he has produced great names, and in poetry he has excelled all other nations.

In a crisis (سانحہ - حادثہ - مصیبت) the Englishman does not worry ; he only grumbles. Thus he does not put any great nervous strain on himself. This makes it possible for him to keep himself cool in the face of danger. He remains calm and fights on in the face of danger (خطرے کا مقابلہ کرتا ھے), when other nations cannot do so but break down. That is why he is supposed to be made for emergencies.

An English schoolboy never studies seriously, with the result that his mental qualities are not affected, and he remains fit to do great mental work in middle and old age.

The Englishman may not look at the dangers that lie ahead, but once he finds himself in the face of difficulty, he has the capacity (اھلیت) to fight on with the greatest perseverence (استقلال). He refuses to be discouraged or disheartened, whatever difficulties he may have to face.

An Englishman does not care for criticism. He often refuses to take notice of it. That is the reason why English statesmen remain in office for a greater period than those of other countries. But this quality has been taken to the

extreme, with the result that now there is a strong reaction against it. In the past the English people used to think that all foreigners (غیر ملکی) are fools, but now they have changed their position and some of them feel that foreigners are always right and whatever they themselves do is always wrong.

The Englishman is by nature kind, and he fights for the underdog.

One of the greatest things about the British people is, that every individual has a distinct (متفرق) and different personality. This makes every Englishman a class in himself. Baldwin thinks that if any attempt is made to make them uniform the nation will suffer greatly.

The Englishman always loves the countryside and open places. He has a great love for flowers and English places. When he cannot get these things at home he migrates (هجرت کرتا ہے) to the colonies and dominions. This makes the Empire strong. They love justice, truth, and are humanitarians. Wherever they go they take with them these characteristics (خصوصیات). Other nations learn these qualities from them. This enhances their national prestige now, and will enhance it further in the days to come. So much so that according to Baldwin the English people will be remembered (یاد کئے جائینگے) centuries hence, for what they have taught the world.

Q. 2. What does England stand for Baldwin ? What do Englishmen do when they cannot get the things that they love in their own country ?

Ans. Baldwin says that for him England is the countryside. When he is out of his own country, and he tries to imagine what England looks like, he always remembers the scenes (منظر۔ نظارے) that he has seen outside in villages. He thinks that these scenes make England the loved place that it is, and this is what the people love it for.

He thinks that in his days the people were being denied the pleasure of having a garden attached to their houses. He thinks that it is these little gardens that make the people love England, and when they find that they cannot have them they migrate to the dominions. This makes the Empire strong. Another result of this migration is that the English are teachers of the peoples of the world. They will be remembered for it throughout the ages.

Q. 3. What particular features of the Britith political life are praised by Tennyson?

Ans. Tennyson says with pride that the people of England are free (آزاد) people, because they have complete freedom of speech. They can say whatever they want to say, no matter whether it is liked by others or not.

The government of England is well settled, and there is no danger of a violent change at any stage. He thinks that England has an old reputation of being a country of just people (انصاف پسند لوگ). In England the freedom of the people is always broadening, because of different precedents which develop its constitution. One can appreciate this statement if one remembers that English constitution is an unwritten one, and there people have won their liberties by different precedents in the course of years.

According to Tennyson, on very few occasions, if at all, there has been a violent or selfish motive behind the actions of political parties. He feels proud of the fact that new ideas can spread there by slow degrees and nothing is done to stop their growth, This kind of liberty was very rare in the contemporary world. So the pride that Tennyson feels in his country is not without justification.

Q. 3. What impression do you get about the life of the middle class to which the Bennets belonged?

Ans. The middle class in England was quite prosperous in those days. Then menfolk had ample leisure and they had not to work very hard as they have to do now-a-

days. The main occupation of young unmarried women was to look to their personal adornment. They used to prepare their dresses to attend parties where they could find it possible to attract some rich unmarried young man whom they might marry in the course of time.

The older women were always thinking of marrying their daughters or other near relations. They thought that the best qualification for a young man was his wealth. They did not bother about his character, habits and other things that might contribute very greatly to the happiness of his wife. It is this over-emphasis on wealth that makes the neighbourhood run after Bingley even before he gets settled down in the locality.

This run for the rich bachelor was an accepted convention because everybody does his best to get him at the earliest and no one tries to conceal the fact. The possibilities of arranging an early introduction are always openly discussed and help is sought from other quarters without a blush. The girls behave as if they were saleable commodities and each one has to compete with her sister and all others who might come to the matrimonial market to win the one customer.

The only interest that these women had was back-biting and criticising others for things which they would gladly do themselves. This tendency is common to all times and all people but is condemnable wherever one finds it.

Q. 4. Mr. Bennet has a subtle sense of humour. How does he display it in the course of this extract ?

Ans. Mr. Bennent has a very shrewd man. He knows what is good and what is not and he clearly understands all that is being said to him but he enjoys teasing his wife. He creates a very humorous situation in the beginning of this extract by posing that he does not understand what his wife is telling him.

She tells him that a rich bachelor called Bingley had come to settle in the neighbourhood (پڑوس میں) and that he

should go and call on him. She thinks that by means of this match, they may be able to arrange a match between one of their daughters and Bingley. But Mr. Bennet does not understand what interest his daughters have in Mr. Bingley. When he is told that he might marry one of them, he very simply asks the question, "Is that his design in settling here?"

After a while he suggests that his wife should take the girls with her to see Bingley. But then he retracts and tells her that the girls should go by themselves, because she being the most attractive of them all might attract his attention and he might like to marry her. This is also quite interesting and when contrasted with the high tension in which we find Mrs. Bennet, it gives the necessary comic relief to the situation. He offers to send a letter through her to the effect, that he will agree to the marriage if Mr. Bingley choses one of the girls for the purpose.

By this time he has created an impression that he would not go to see the young man, happen what may. But then we find to our great satisfaction that he is one of the first persons to visit Bingley when he comes to live there. But he is not the man to tell this simple fact to his wife in simple straightforward terms. He comes back and suggests that the hat his daughter is decorating will be liked by Mr. Bingley.

This brings them back to the subject and tension begins to rise. Mrs. Bennet gets upset about the whole thing, and she is annoyed by everything that is happening around her. She is so very touchy on the topic because her husband has refused to visit the young man, and unless he goes there they cannot introduce themselves to him. The reader enjoys her chagrin (برھمی - جھنجھلاھٹ) because he knows what she does not know that Mr. Bennet has already called on Bingley. At last Mrs. Bennet tells him that she is sick of Bingley and would not like to hear anything about him.

Her anger is at its height. She would have said anything just then but Mr. Bennet suddenly discloses the fact

that although she is sick of him he has called on him, and now they cannot escape knowing him. This brings a sudden change in the family temper. Everybody is happy and Mrs. Bennet all of a sudden begins to praise Bennet. She thinks that he is the best man on the surface of the earth, and she expected that of him. The situation has once again become very humorous (مزاحیہ), because the change in Mrs. Bennet is so sudden that one cannot help laughing at her, and all that she does.

Q. 5. To what class of poems does *The Walrus and the Carpenter* belong? To which class of readers does it appeal to?

Ans. *The Walrus and the Carpenter* belongs to the class of nonsense poems. It has nothing probable about it and appeals to the sense of fantastic (خیالی) in the human mind. Everything happens in a strange (عجیب) manner in this poem. The sun is shining at midnight. The moon is also shining, and complaining that the sun had spoiled her fun. They are a strange set of friends—the Walrus and the Carpenter. Both of them weep to see such huge quantities of sand, which is again humorous only in its being so foolish and nonsensical (فضول) that one cannot but laugh at it.

Then they invite the oysters to come out for a walk with them. The oysters (سیپ کا کیڑا) come out not as they are, but dressed like little children going to a fair (میلہ). In the end comes the tragic note when all these poor and good oysters are killed by the Walrus and the Carpenter, and are eaten up with bread and butter.

The poem appeals to little children who always enjoy the fantastic, because that provides them a good means of escape from the realities of the world. Moreover, the oysters are also dressed like children to give them a feeling that they are like them—clean and well-dressed. For the elder people the poem is not very attractive, because they like

things which have some bearing on reality (جو حقیقت پر مبنی ہوں). This has none.

Q. 6. *Justice in Erewhon* is a satire? Discuss.

Ans. Butler is perhaps the greatest satirist (ہجوگو- طنز کرنے والا) in the English language after Swift. In this extract from his book *Erewhon*, we find a satiric review of the British legal system and laws.

In the view of Butler in Britain most of the people who are punished for different crimes (جرائم) do not deserve to be punished. They are unfortunate people who are either mentally ill, or are so unfortunate as to be forced to commit crimes. He shows this by presenting to us a country where the people believe in principles of justice (انصاف کے اصولوں پر), directly opposed to the principles which the British people profess to hold. But looking deeply at the practice of justice, we find that the principles followed by the people of Erewhon are, in fact, being followed by the people of Britain although they do not know it.

If a man is so unfortunate as to have suffered a loss, the law does not protect him. On the other hand he is made to suffer even more. Similarly a disease is treated as a crime and the patient is punished with imprisonment (قید).

Now looking at the whole thing from closer quarters, one finds that there is a great deal of reason in what he says. He thinks that the legal system of England is not proper. He feels that all crimes are caused by different elements (عنصر), that play an important role in the bringing up of people. The individual concerned has no control over the circumstances that make him commit the crime. And, therefore, it would be much better if the law did something to better the conditions, under which the people have

to live, and thus save them from the evil effects (برے اثرات - برے نتائج) of all those things which show up in the form of crimes.

Now we find in this extract that the person who is suffering from consumption comes forth and defends himself by saying that he has got the disease from his parents. This is the defence of the criminal (مجرم) who commits a crime, because he has been living in a house where the conditions were not conducive (مائل - رجوع) to good living and a better moral sense. So when we read the extract, our first reaction is that we laugh at all those things that we see there, because they appear to be very foolish and strange. But then we suddenly, in a flash, understand that it is not very strange either, because our law treats the criminal in just the same manner. It also holds him responsible for many crimes which he commits without being responsible for them.

This comparison becomes very close, and the suggestion that Erewhon is not something very different fr om England is very strong, because the procedure adopted in the courts there is just like that adopted in England. The people in Erewhon have a great love for law and order which is again like England. He is thus laughing at the fact that procedure (قانونی کاروائی) or the feeling that a person has had a fair trial, is not very material, if the state of law is as bad as he shows it to be. Thus we find that *Erewhon* is a bitter satire on the British legal system and the principles on which it is based.

Q. 7. Why is the man who has lost his wife punished in Erewhon? What was the intention of the writer in showing this strange state of law in that state?

Ans. According to Butler the laws of Erewhon were absolutely opposed to the principles on which the laws of England are framed. He has given us some examples of their legal system in this extract. He tells us about a

man who was tried for having lost a wife. The punishment would have been very severe (سخت) but for the fact that the man was lucky in getting some insurance money from the company at the death of his wife, which reduced his bad luck in the matter. His point is that in Erewhon people are punished for being unlucky because bad luck is considered to be a great crime in that state.

At first we feel a great revolt against that conception (خیال) of law, and feel that it is absolutely immoral and unjust. But looking carefully at what it means, we realise that the British legal system is no exception to this principle. They also punish people for being unfortunate, because usually the criminals come from that strata of society who live under inhuman social conditions and have no means of livelihood except crime.

Under this legal (قانونی - جائز - مطابق شرع) system only the rich and well placed people can live a happy life. They are in good circumstances and the law thinks that they should not be touched because they are lucky people. Moreover these people manage to live beyond the grasp of law (قانون کی گرفت سے دور), because of their influence (اثر - رسوخ) and power. So even if they do something wrong, the law does not act to punish them as it does in the case of poor people.

So it is very clear that the writer has brought to light a great defect (نقص) in the British legal system, by means of this satire.

Q. 8. What are the different defects in the British legal system to which Butler points out in *Justice in Erewhon*.

Ans. In the first place the British laws punish those people who are unfortunate (بدقسمت). This is so because crimes are usually commited by the poorer classes, who are

so hard up that they have to adopt crime (جرائم پیشہ اختیار کرتے ہیں) as their means of livelihood. The law does not think that these people have been unfortunate and should be rehabilitated. It, on the other hand, punishes a man severely for the so-called crimes, and thus makes him a hardened criminal.

It is felt that procedure is very important. So people have come to believe that an impartial trial is the most important thing. If one can obtain that, one should be satisfied whatever the punishment he might receive. He should also not grudge the inhuman laws on the statute book. In this extract we are told about the people of Erewhon, who are very happy about their laws, because they receive an unfair trial, and the lawyers get an opportunity to put forth cases without any hindrance (رکاوٹ) from the judge.

He then points out that the juvenile (نوجوان - کمسن) offenders do not receive proper attention from the courts. They are treated as other criminals. The state does not feel its responsibility about their better upbringing, and does not give them the benefit which must accrue to them in a criminal case because of their age. Moreover, it does not punish those people who have an evil influence on the young and thus mislead (گمراہ کرتی ہے) them.

The judges have a strict code of law and they have no power to look to anything beyond that. They do not bother themselves about motives or the conditions in which crimes are committed. They feel that a crime has been committed and the punishment must follow. They are not concerned with the cause of the crime, and they do not fix the responsibility (ذمہداری) for it on the criminal, as well as others who might have been ultimately responsible. Thus many people turn to crime because the society closes all avenues for them, and they are left with no other means of livelihood (گزارے کی صورت). Some of them go bad because of the evil influence of their parents, or because

they are brought up in houses which do not provide them with the necessary moral (اخلاقی) training. Under the circumstances the law should try to improve the conditions in which those people live and they will cease to be criminals, but the law does not go so far as that. The judge has to ask the one important question : "Did this man commit the crime of which he is accused ?" If the answer is in the affirmative the man is sentenced.

Butler suggests that a criminal is in fact a patient suffering from a disease and he should be treated as such. If the fault lies with people other than the criminal himself, it should be set right. If it lies with the patient, then everything possible should be done to cure him before he is actually punished.

He also suggests that the great fear of reformists in this field whom he calls doctors is ill-founded. In his opinion there is nothing really wrong with the current feeling that the prisoner should be reformed rather than punished. In fact that is the only solution of the problem, and if it is followed there is no danger of ill-consequences.

Q. 9. What particular qualities in mankind does Walt Whitman not like ? How does he express his dislike in his poem *Animals*.

Ans. Walt Whitman does not openly say that he does not like any particular quality in mankind. He does so by referring to certain qualities and saying that these qualities are not to be found in animals, which makes it more pleasant to live with them, than to live with men who possess them.

He thinks that human beings are highly excitable; and they are not self-contained. They work hard and then complain about the work that they have performed. Human beings lead a sinful life and when they have done their worst, then they sit in their homes and weep in repentence which is something that the poet does not like. He thinks that it is better not to commit those sins

(وہ گناہ نہ کرنا بہتر ہے), than to weep over (رونا) them, after having gone on the wrong path. He is also tired of human beings for they are always indulging in idle discussions about their duty to God. It is something that does not require discussion, it requires good conduct and good deeds.

Human beings are always dissatisfied, and they are always thinking of acquiring more and more. They have classes and categories of people. Each man who is below another in station or wealth bows down (جھکتا ہے) before him. The poet feels that this is against human dignity. In his view all human beings are equal and should be treated as such. Then human beings have the bad tradition (رواج) of worshipping people who lived centuries ago. This was once a religion but now people are so traditional that they love to follow what the people said or did centuries ago, because they think that those people were wiser than them.

Human beings have created very strange and wrong standards (معیار) of respectability. They think that every one who wants to be considered respectable must come up to those standards. This the poet does not like. He believes in the basic human qualities and character, and does not think that a man becomes better, simply because he conforms to a particular code of behaviour or conduct. Human beings work very hard and they attach a great importance (اھمیت) to this. The poet feels that work is good, but not at the cost of everything that is good and beautiful in life. Thus industriousness should not become an end in itself to be attained at the cost of life.

Q. 10. What was the great human quality that the old man possessed? Why does the writer think that he had no hope left?

Ans. According to the writer the old man had courage without hope. He thinks that it is something

that ordinary people do not have, and that it is this quality (خصوصیت) that gives us the greatest hope about the future of mankind.

The writer tells us about the old man, his life, his activities, and his future prospects to make it clear that he did not have any hope left in this world or in the next one. He was lame in one leg. He led a very hard life, because every morning he had to go out to the country-side, to bring groundsel which he used to sell. He had to keep standing near his basket throughout the day. Sometimes he was there even till late at night. He suffered greatly in winter because the quality of groundsel would deteriorate (کم ہو جائے گی) then, and customers did not like to buy groundsel that their birds might refuse to eat. Moreover in those days his leg hurt him more than usual.

He was very poor and very often his rent was in arrears. His wife was always suffering from gouty rheumatism, which made his life even more unhappy. His own health was not very good either, because he was very often suffering from bronchitis and other troubles.

He did not believe in the life to come. He thought that this world was all that we have, and we should expect nothing else. This clearly denied him the pleasure that other people derive out of the belief that if they are unhappy in this world they will be compensated (آئیں بدلہ ملے گا) in the world to come. But even then he had the courage to face his difficulties like a brave man, and never felt that his life was useless. This is what gave him the rare quality that he possessed and the writer praised him for that.

Q. 11. What was the attitude of the old man towards life ? Why is it considered to be remarkable ?

Ans. The old man was facing many difficulties. He was a poor man. He had become disabled and he did not

have any certain means of livelihood. He had a sick wife and his rent was usually in arrears. He was not keeping good health either, and he had to take a lot of trouble to keep himself on his legs, and to keep the wolf away from his door.

His attitude towards life was different from the one that we would generally expect from a man in his condition. He did not think that his life was of no use. He was never discontented with it. He was always happy in measuring his strength against his difficulties. This gave him the greatest strength and courage.

This quality was particularly praiseworthy (قابل تعریف) because he did not have faith in there being a life after death. He thought that this world was all that he had, and after this there was nothing. This took away from him the one hope that even the most unfortunate man has, that he will be compensated for all his suffering in this world in the world to come. This makes life bearable (قابل برداشت - گوارا) for many a man like him. Thus the old man had hope without courage which is highly praiseworthy in him, and which according to the writer is the greatest quality that one finds in the human race.

Q. 12. Why does William Ernest Henley feel that he will not be afraid of the punishment that he might receive on the Day of Judgment ?

Ans. Ernest Henley thinks that he is the master of his soul and the captain of his fate (قسمت). He feels that he has been facing life courageously (همت سے), and has not been made to do things under the influence (زیر اثر) of any person or circumstances. He therefore feels that he has lived his life as he thought fit, therefore he will be prepared to suffer the consequences (نتائج) of that life.

Q. 13. " To be sick is to enjoy monarchical rights." What does the writer mean by this statement ? Do you

think that he is right in this appreciation of the state of a sick man ?

Ans. The writer feels that a sick man is always looked after with the greatest care. No one disturbs him. People in the house are very careful not to do anything which might cause him any discomfort. The servants move about the house on tip-toe (پنجوں کے بل) and they close the door ever so quietly, because they are always thinking of giving the least pain to the patient.

He is free to move about on his bed as he likes. No one interferes (کوئی مداخلت نہیں کرتا) with him. He has ample opportunity to lie there and think as he likes. He can think of his people and of his problems. This solitude is monarchical (شاھانہ) in nature.

The patient is not expected to conform to the common standards of social behaviour. He does not bother about turning his back on the people sitting around him. He is not interested in anything that might be happening around him in the world. He is completely absorbed (مگھن رھتا ھے) in himself, and he is not told anything that might cause him worry. Thus he lives free from all worries.

Lamb has only treated this subject in an interesting and humorous way, otherwise it would be very incorrect to think, that, in fact, the sick man is a king. He is not. He is a poor suffering human being who feels disgusted with life, and finds no charm in commanding any one. All his privileges do not arise from respect for his strength or power over others, they are the result of sympathy (ھمدردی) and pity (رحم) which the people feel in him. He can do whatever he likes on his bed, but that is not a great thing. He is in fact doing nothing but making vain attempts (بے سود کوششیں) to comfort himself as much as he can. So we should not take this statement of Lamb

in the literal sense. It is a novel way of looking at a sick man, and the essay has a great value when it is appreciated with that thing in view.

Q. 14. What is the attitude of a sick man towards the world outside his sick chamber? What is the result of that attitude?

Ans. The sick man does not care for anything that might be happening outside his chamber. People in the house are careful not to tell him anything that might be happening over there, so that he might not be worried. But even if he comes to know about things he does not take so much interest in them as he would have taken if he was healthy. He thinks of nothing but himself and is interested only in getting well.

The result of this attitude is a concentration (ایک جگہ اکٹھا ہونا) on the self. The patient wants to be well and is always thinking of giving comfort to himself. He feels sympathy for himself and even weeps on his condition when he is suffering very much. He grows very big in his own eyes, and all the social and other codes lose their importance (اپنی اھمیت کھو دیتے ھیں) for him. He behaves as he likes. He does not think much of offending others. To him the world is interesting, only to the extent of its providing him some relief and nothing more.

Q. 15. What is the change that a patient feels when he gets well? Do you think Lamb has given a correct appreciation of this change?

Ans. According to Lamb when a patient gets well he ceases to receive all the respect (عزت), care (پرواہ) and attention (توجہ) that he was receiving earlier. He is treated as just any other member of the house. The servants who were careful to tip-toe through his room, now slam the door as they pass. Every one discusses with them the current everyday problems. His room and bed

are cleaned every day. He begins to feel that, after all, he was just an ordinary person like other mortals. All this according to Lamb brings him down from the high pedestal on which he stood during his period of illness. He feels that it amounts to deposition of the monarch (بادشاہ کا تخت سے آتارا جانا) that he felt himself to be when he was on his sick-bed.

This appreciation is not a correct one. A person always feels happy and jovial when he gets rid of an illness and feels that he is fit to come back to his normal routine life. No one can feel happy while lying down on a bed, cut off from the world around him, and feeling the discomfort of the sickness. But we appreciate Lamb's essay, because he has looked at the whole thing from a new and novel viewpoint (نقطۂ نظر سے). He has given very realistic pictures of the sick man, his conclusions (جو نتائج اخذ کئے جائیں) have tried to give a tinge of humour (مزاح) to the essay, and he has also tried to make his sickness appear light. These things have a great value because they make the reader look at the matter from another and new point of view. It also makes one think, that after all there are other ways of treating a subject than the routine realistic ones. This also makes an ordinary thing like an account of sickness appear charming, because of its imaginative (خیالی) quality.

Q. 16. Give a brief appreciation of the poem *To the Night*.

Ans. Night has been presented beautifully in this poem by Shelley. It has been personified as a woman. The descriptions in the poem are simply wonderful. The poet has given his own interpretation (تشریح - توضیح - مفہوم) of the night pushing out the day :

"Blind with thine hair the eye of Day,
Kiss her until she be wearied out,
Then wander o'er city, and sea, and land,
Touching all with thine opiate wand—"

He then compares the night with sleep and death, because he thinks that she belongs to the same family. Again, the different beautiful descriptions that have been given by the poet, to show different aspects of day, are very beautiful.

It is these descriptions that make the poem attractive. Shelley always loved the night and the moon, and his poems always reflect this love of his. Even in this poem he has shown the night as star inwrought.

There are some highly imaginative descriptions of the night in this poem. The poet tells us that during the day, the night sits in her cave and weaves (بنتی ہے) dreams, which she is going to give the people when she rules supreme on the earth. These dreams are of all kinds because some of them are dear and others are terrible.

Q. 17. What is your impression of Mr. Ward? Why did Madam Esmond not appreciate his true worth?

Ans. Mr. Ward was a very cunning and clever man. He was able to get a job as a tutor to Madam Esmond's children. He found the place very comfortable and he had not much work to do. He, therefore, decided to please the boys as much as he could. He even flattered them to the best of his ability, but the boys soon found out that he had very little knowledge (کہ وہ بہت کم علم رکھتا ہے), and they began to dislike him. They did not like him and mimicked him.

He was so mean as to use verses of the Bible to achieve his own object (اپنے مقصد پورے کرنے کے لیے). Whenever

he wanted to get something done, he quoted some verse from the Bible or told some story from that august book in such a manner that it served his purpose. Madam Esmond was a simple woman and she was impressed by him. She believed whatever he said and thought that he was a great scholar (عالم). She even wanted other people to listen to the wise and religiously elevated things that he said.

When Ward saw that the boys were getting rebellious, he began to rouse (بھڑکانا شروع کیا) the mother against the boys, by telling her that they were proud and that that was a great vice (برائی), of which they should be cured. He even talked about Naaman the Syrian, to bring home his point to the widow. She was naturally impressed and Ward gained an advantage over the boys.

Ultimately his clever nature brought his downfall. He very meanly won his position in the house by setting the mother against her children, so much so that she ordered that George the elder child should be punished by him. He went into the study to do that, but Harry, the younger brother of George, got terribly upset (پیچ و تاب کھاتا رھا), because he did not want that his brother should be beaten by any one. He hit him on the head with a ruler. When Madam Esmond came to know of it, she became reconciled with her children, because she did not want them to be hurt any more. Now Ward came forth with his proposal to be compensated for the wound that he had received. George, like a big-hearted young man, offered to fight a duel with him when he grew up and could fight a duel.

But Ward was a very mean (کم ظرف) man ; he wanted compensation in the form of money. He, therefore, told him that he was a clergyman and could not fight him. This was a lame excuse, because he had already been practising fencing with the boys, and had been defeated

by them on many occassions. It is very interesting to see how Harry defeats him in their wordy battle, when he tells him that as a elergyman he should forgive (اُنہیں معاف کر دے) them if he cannot fight them. Thus the total impression that we form of Ward is that he is the worst possible kind of villain, who is prepared to go to all lengths to deceive people, so that he might gain his own ends (اپنا مطلب پورا کرنے کے لیے).

Madam Esmond would have seen through him, but she had a strong will and she believed in fighting her boys, when they proved to be headstrong. The boys hated Ward. She felt that insulting him amounted to defying her authority. This mutual opposition gave Mr. Ward an opportunity to divert her attention from his capabilities. Moreover, she was a very religious woman and Ward managed to use religion for his own benefit, so that he could make her believe that he was a learned theologian. This blinded her to his other faults.

Q. 18. Give a brief account of the downfall of Ward in the Esmond household ? What were its consequences ?

Ans. Ward had managed to set Madam Esmond against her sons. In this way he could excercise his authority against them with her help and support. But the boys did not like him. One day George misbehaved with him in the morning, so much so that even Harry had to tell him that he should not do that. Ward cleverly kept his temper then and complained against him to Madam Esmond at the dinner table. When he was doing that George kept on pshawing him and laughing at him. This upset Madam Esmond and she thought that he should be punished for what he had done to defy her and his tutor.

George was a sensitive boy. He appealed to her not to do that and even indicated at once, that should it be done the consequences will be far from anything she could con-

trol. But she was bent on teaching him a lesson. George even expressed his regrets at what had happened, but it was all in vain (بے سود).

Mr. Ward and George went into the study so that the latter might be punished. Harry now made a last minute appeal to his mother, to the effect that George should not be punished. But she did not pay heed to it. He then followed them to the study. Madam Esmond was waiting for the boy to receive his punishment in the room outside. She heard a loud outcry and Mr. Ward came running to the outer room. He was bleeding from his head (اس کے سر سے خون بہہ رہا تھا).

Harry could not see his brother being beaten, so when Ward was going to strike George, he took a ruler and threw it at him. His head was injured and he began to bleed profusely. Ward thereupon rushed out of the room.

Madam Esmond had suffered quite a lot, because of all that she had imagined about the punishment that George might have received. She, therefore, forgave him and told Harry that he should not have done so. She sympathised with Ward, but he knew very clearly that he had lost the battle, and that he had no place in the house. He asked for compensation for the wound that he had received, but he could not get any money out of the family.

Q. 19. Why does the anger of a man not die in the case of an enemy? What happens as a result of it?

Ans. When one gets angry with a friend one expresses his feelings and tells him what has made one angry. This expression removes the cause of conflict (جھگڑا - رنجش), and they become friends once again. In the case of an enemy, one keeps one's grudge to oneself. It is nursed quietly and goes on increasing. One feels afraid

of one's enemy, and one weeps over the whole thing, because one feels that he has a grudge.

Then comes the next stage when one tries to smile and is nice to the enemy, so that he may be deceived and may forget that there is enmity (دشمنی) between the two. The enemy is then hit cleverly and he suffers in an attempt to injure the person who was nursing the grievance.

Q. 20. What lesson do you learn from *The Poison Tree*?

Ans. The poet tells us that we should always express our anger. If that is done one gets rid of it and the matter comes to a close, but if one does not do that and begins to nurse it, the results are disastrous (تباہ کن). It goes on increasing till it results in the death of the enemy.

Q. 21. What are different kinds of history and how does the historian work to find out about each of them?

Ans. There are three different kinds of history, —history, proto-history, and pre-history. We will consider them one by one.

History is the record of events that happened during the present age. The historian can gain knowledge about it by referring to available records. One can read books on different topics (موضوع) belonging to different ages, and build up the history of those days from it. Thus the historian of the present age has to depend mostly on written work.

Proto-history begins where history ends. It deals with the age of the immediate ancestors (آبا و اجداد) and forefathers of the people, about whom we read in the present history. We have no definite record about their

times, but they are referred to in stories and legends of the past. The proto-historian has to refer to these legends and by a careful study of these things, he can build up the history of the age.

Then comes the period called pre-history. The historian knows nothing about the people from legends or the written records of events. To know about them he has to dig up the earth. He does so and finds remains of animals, and remains of human beings and their handiwork. From these he can guess the kind of life they lived, and what they did. He can know about the period to which those finds belong, by looking at the layer (تہہ) of earth from which they have been extracted. The higher the layer the nearer the period (دور) and the deeper the layer, the farther the period to which they belong.

Q. 22. What are the means adopted by the pre-historian to find out the history of the place that is being dug? Give an example to illustrate your answer.

Ans. The pre-historian digs a place and comes across different strata of earth. He then analyses these strata to find what they consisted of, at which particular era. The following example will make it clear.

Once a place in Jersey was dug up. There was five feet of field soil. This was modern and showed that recently, for some hundred years, the place was as we find it to-day. Then there was a bed of moss-peat which showed that there was a swamp there at that time. Then the diggers came across a stratum of mud with sea-shells in it. This showed that at an age earlier than the one when it was a marsh, the place had been submerged under the sea. Under this there was a great peat bed. In it there were huge trunks of trees. This showed that the place must have been a forest. It also showed that it must have been quite above the sea level, to make it strong enough to let these huge trees grow on it. Digging a little further they came across sea-shells once again. This

showed that at that period the place was once again under sea water. Below this there was a mass of yellow clay, which showed the floods of Ice Age. Under this there was a stratum of blue clay resting directly over bedrock. This also showed that the land was under the sea just before the Ice Age.

This example makes it clear that scientists and historians (مؤرخ) can always find out the different forms that a piece of land had taken during the past.

Q. 23. What means are employed by the pre-historian to understand and find out the exact significance of the finds that he comes to, when he has dug them out? Give an example to illustrate your answer. How can the historian fix the age of such finds if they are found at a level to which they do not belong?

Ans. Once the pre-historian has come to certain finds which, he thinks, would be of advantage to him, he goes to the specialists (ماهرین) to find out what they exactly mean. Sometimes a thing that appears to be very ordinary proves to be of immense value for the historian. Once the specialists have studied every one of the finds from all points of view, the historian sits down and by piecing together (اکٹھا کرنے سے - جوڑنے سے) the information so received, he manages to draw a picture of the people to whom the place and the things belong. The following example will make it very clear.

In Jersey the diggers once found a pre-historic hearth and some bones near it. They sent the bones to a specialist who told them that they included the bones of an extinct animal called rhinoceros, two kinds of horses, wild oxen, reindeer and deer. This showed to the pre-historian that there was more wild life in Jersey then, than there is now.

Some thirteen teeth of a human being were found there which created a doubt that he had been killed there near the hearth. These teeth where examined by the

specialists, and they found that they belonged to very strong jaws, which could bite the strongest things and break them up. They thought that the skull of the man with those teeth resembled the ape and that he had a comparatively big brain.

From the place they recovered some stone knives. They were of the class known as Mousterian. There was the hearth which showed that those men could cook their food.

From all these pieces of information, the historian can build up a picture of the man of those days as follows. They thought that he was clever and possessed huge jaws (جبڑے) and a big brain. He could hunt a great variety of wild life that abounded in Jersey in those days. He knew how to kill these animals with his big knife, and could cut them up into small slices. He knew the art of cooking slices of them. Thus they found out how the man of the Ice Age made himself comfortable in those cold surroundings and managed to preserve (قائم رکھنا) his race.

If something has happened and the finds are not in their proper place, the historian has to fix the place in time of the things that he discovers there. For example, a man has dug a deep hole in earth and buried certain articles there. The prehistorian will find them mixed up with things that belonged to the earlier period. He will then compare these things to the things that have been found elsewhere, and fix their place according to the age of those other things.

In this matter he has one great advantage. In the olden times people did not love variety as much as we do today. So even the slightest difference between two things makes it possible for a prehistorian to fix the period to which it belongs.

Q. 24. What is the problem that baffles Tennyson in his poem *In Memoriam*? What is the solution of the problem that the poet gives ?

Ans. Tennyson is greatly perplexed by the problem of life after death. He thinks that from appearances it seems evident, that man is destined to live on even after his death. He finds that this feeling in man ismostly due to the fact that man has some Godlike qualities which make him feel that his soul cannot be mortal. On the other hand there is Nature. She says that life and death are all an exclusive affair. She says that there is nothing like a soul (روح). The moment a man dies the game is over, and he is no more there. He dies, soul and all. The poet thinks that this shows a conflict between God and Nature.

God appears to suggest that not a single life should be wasted whereas nature cares for nothing except types. The poet on further reflection, says that she does not care even for species and destroys types as well as individuals. He refers to many types that are no more in existence now. This seems to be another point of opposition between God and nature, and the problem becomes very complex (آلجھا ہوا) for the poet because he believes in reason as well as God, and tries to reconcile both of them.

Tennyson has not been able to give any solution of the problem. He ultimately came to the conclusion (اس نتیجے پہ پہنچا) that he should hold fast to his faith, and should pray to God to show him the right path. He tells us at the end of the poem that he hopes that he will be able to solve this mystery after death. In this world he finds it impossible for himself to give a final solution (حل) of the problem.

Q. 25. Why do critics not like Tennyson? How does Chesterton laugh at them in return?

Ans. Chesterton tells us that in his days critics had developed a general dislike for Tennyson. They did so because they thought that Tennyson was backward, and

his poetry did not conform to the latest advances that science had made. They thought that he was out of date because of his backward tendencies.

Chesterton replies to them in this essay. He first of all gives an example of the foolish assertions (دعوے) of the modern writers, and tells us that these have been caused by their vague and inexact knowledge of science. He enlarges on the statement of one of these writers, and makes it a subject for fun. Then he points out that the fault of Tennyson was not his backwardness (قدامت پسندی) but his attempts to be modern. He was always very anxious to be in fashion, with the result that he did some foolish things.

His knowledge of science was as vague and inexact as that of the contemporary writers. He did not understand evolution in all its implications, and propagated it because he had thought that certain consequences would naturally follow from it.

He then reminds the critics (نقاد) that good poetry can be written even on those subjects (موضوع) which are not scientifically or otherwise true. He feels that a beautiful poem has an attraction of its own, and that whatever the faults of Tennyson, his poems possess an attractiveness which make them likeable to the very extreme.

He laughs at the assertion of the modern writers that Tennyson does not come up to the standard of modern taste. He tells the critics that in the case of certain writers, there is no question of taste. They are definitely and admittedly so superior to others, that if some people think that they do not appeal to their taste, then their taste is questionable. He is absolutely true in this, because if some one does not like Shekespeare, that will not condemn Shekespeare. It will only be a reflection on the man.

Q. 26. What impression do you form about the poet after reading *Tennyson* ?

Ans. Chesterton gives us an impression that Tennyson was a good poet, because his poetry has beauty in spite of everything that might be urged against him. He thinks that Tennyson was a very well educated man. He was a master of classics, but he had an imperfect knowledge of science. He liked this imperfect knowledge because he never wanted to be exact.

He believed in many of the current scientific theories and propagated them, because he thought that they were popular (ہردلعزیز), and if he wrote of them he would be in fashion. His imperfect knowledge made him make many foolish statements about things. These were propagated by him and the results were disastrous (تباہ کن - برے) for his poetry, as well as for the reading public.

Tennyson loved England and he decided to write in praise of his country. He usually forgot that poetry must have as its subject something of eternal interest. The result was that he would begin to write on a legal fiction of the British law, as he did when he praised England for broadening the freedom slowly from precedent to precedent.

He was in the habit of making very strange compromises by bringing together things which were opposed (مخالف) to each other. Thus he became a liberal conservative, and he tried to reconcile science and faith. In this field he did not find himself great enough to reconcile these things fully, with the result that he appears to have failed (ناکام) in the things that he tried to do.

Thus we come to the conclusion that Tennyson had many faults as a man. He cannot stand the test of high reason, but he had the knack of making his poetry attractive (دلکش); and sometimes it touches great depths of human emotions.

Q. 27. How does Chesterton create humour in his essay *Tennyson* ?

Ans. Chesterton is discussing a serious literary topic in this essay. He is trying to reply to the critics who do not like Tennyson, and also evaluate (قیمت لگانا - اندازہ کرنا) his work as best as he can in this short space. Generally one cannot expect anything humorous in such a serious essay, but Chesterton had an irrepressible sense of humour (مزاح) which would always show itself.

In this essay he manages to bring in a streak of humour, by strange comparisons which are made at the most unexpected time. These comparisons have something like bathos in them.

In the first place the poet compares Tennyson with Roberts the billiard player. The repetition (دہرانا) of the idea with increasing force makes the idea even more humorous, because that apparently shows the seriousness of the intention of the writer. But one must always remember that Chesterton was always laughing in his sleeve, when he made such remarks :

"But that Tennyson was a poet is as solid and certain as that Roberts is a billiard-player. That Tennyson was an astonishingly good poet is as solid and certain as that Roberts is an astonishingly good billiard-player."

One least expects comparisons at the place where they occur. This element of surprise gives them enhanced value as pieces of humour.

I am quite prepared to treat him as I would one who said that grass was not green or that I was not stout."

Once again he made strange comparisons between the poetry of Tennyson and old wine, which an uncle leaves to his nephew. They have a strongly humorous suggestion somewhere under them.

"But St. Agnes Eve is an undeniably beautiful poem whether one believes in St. Agnes or dislikes her. One would think that a man who had thus left indubitably good verse would receive natural and steady gratitude, like a man who left indubitably good wine to his nephew, or indubitably good pictures to the National Portrait Gallery."

His best piece of humour is the one in which he gives an example to prove that one of the current assertions (دعوی) was wrong. The assertion was :

"By the light of modern science and thought, we are in a position to see that each normal human being, in some way repeats historically the life of the human race."

He comparss the life of a child to the history of mankind and proves that the assertion can be good objects of derisson (تمسخر - مذاق), if one looks at all its aspects.

Q. 28. What is the conception of Wordsworth about childhood ? What happens when the boy grows up into a man ?

Ans. Wordsworth thinks that a child is in direct contact with nature and heaven. He feels that when the child is born, his soul does not break its contact (تعلق) with the life that it led in heaven. Thus when he is happy he can still see heaven which he has left. His soul (روح) still retains some of the good qualities that he possessed in the world from which he has come down.

As he grows up, his contact with heaven begins to wear off. Then a stage comes when he feels that contact only in his joyful moods. When he grows up into a man, things change completely and the vision of heaven dies out completely.

Q. 29. What impression do the British crew give to the writer ? Give the particular events that lead him to come to those conclusions.

Ans. The writer thought that the British people had an ingrained and inborn loyalty to duty (فرض). They were the kind of people who would obey their superiors even in the worst possible circumstances. They were faithful to their commander, even when they knew that the results could be disastrous for them.

In the first place they fought the fire bravely. They knew that the ship might burn out completely, but they did just what the captain told them to do. When they were asked to furl the sails, they did so just as if they would have been working under normal conditions. There was so much smoke that they could not see the ship under them, and they were afraid that the masts on which they were working, might collapse before they could come down. But they obeyed the orders of their superiors and saw to it that they tied (باندھے) the sails very properly.

When the captain of the steamer made an offer to Captain Beard, they were ready to abandon the ship, but they did not grumble when their captain refused to leave the vessel. This was particularly praiseworthy (قابل ستائیش) in them, because they knew very well that the ship was going to sink in the end, and that they would have to take to the boats which might involve some danger to their lives.

The crew obeyed their captain and collected as much of the things as they could save for the underwriters. They showed courage when they did not panic (خوف زدہ نہیں ہوئے) and remained on the ship with their captain. They knew that he had lost his balance, but did not plead with him to do something for their safety. They did not argue with him that they should all use one boat, and the goods should be thrown into the sea. They knew how they should obey.

They were quite brave people because they did not panic (وہ دھشت یا خوف زدہ نہ ہوئے) on the ship even at the

last moment. They were enjoying a meal of cheese and beer, when Marlow went on board. This shows that those people had courage and were capable of facing a crisis without becoming panicky.

Q. 30. Give a brief account of the journey which Marlow performed in his boat.

Ans. Please see the relevant part of the summary.

Q. 31. Why did Marlow feel happy that he would be put in command of the small boat? What did he do to see the East?

Ans. Marlow was very young in those days. He was happy that he would be given the charge of the smallest boat. He thought that it would be his first independent command. He loved to see the East, so he was happy that he would do so in his own boat.

As soon as he got his boat, he put on an improvised sail made from the ship's awnings. The sail was too big for the boat, but he did not bother, because he thought that it would make his boat move faster than those of the others. He wanted to leave all others behind him in that race.

He was very happy when the captain gave his last instructions (ہدایات) and they were free to move on their own. They moved along and he led them all. At one stage during the course of the journey he saw the sails of a ship, but he did not think of trying to contact the ship. On the other hand he did not tell his comrades about it. He thought that the ship might be going back to England, and he might thus be denied the opportunity of seeing the East.

He kept up his own spirits through draught and storms (طوفان), and encouraged his men to keep going, with the result that he reached a small harbour one night.

Q. 32. Do you think that the captain of the ship was really off his balance? If so, what was the cause? Give reasons for your conclusion.

Ans. The captain of the ship was really off his balance. This was due to the fact that he had a great love for his first command, and he could not bear its sinking. He was behaving in a strangely irresponsible manner on the ship.

At the very outset the decision (فیصلہ) of the captain to remain on the ship till the last was a foolish one. He knew very well that the ship was going to be destroyed, and that his stay on it would be quite dangerous for the crew. But he decided to stay on.

After the steamer left, he told the crew to collect as much things from the ship as was possible. He intended to save them all for the underwriters. He was so anxious to do it, that he ordered such things to be saved as could not be carried in the boats. The crew had by then understood that their captain had been adversely affected by the shock (صدمے) so they did not tell him that he was wrong. They only threw away those things in the sea without referring to him.

The captain delayed the departure (روانگی) of the crew from the ship even beyond the danger period. He was sleeping when the ship was burning and the crew were all waiting for his instructions. When the crew had left he kept standing on board the ship, in spite of the fact that the boats were waiting just under the ship, and there was every danger that some burning article might fall on them and they might catch fire. That would have endangered the life of all the members of the crew along with that of the captain, but he never thought of it.

Once they had left the ship he did not think of making for the shore. He loved his ship so well that he wanted to see it sinking (ڈوبتا ہوا) before leaving the site. So they remained there for the whole of the night, and left only

after the ship had gone down. This also was a criminal wastage of time. But the captain was not in a fit state to think of these things.

Q. 33. How does the poet distinguish the feelings of a man in his youth and old age? What does he suggest to be the best course for him to follow during those periods?

Ans. The poet thinks that in youth everything in the world appears to be beautiful. It is the time when every lass appears as good as a queen, and all the trees appear to be green. In short one looks at the better side of the picture, and he feels that the world is beautiful, because he is reflecting his inner strength and joy on them.

In his old age he feels that everything has grown old and rotten (ردی - بھدا). The trees have lost their colour and sports are no more interesting. His own weakness (آسکی اپنی کمزوری) and disease is reflecting itself on the world and he is losing interest in it.

The poet suggests that in one's youth one should go out into the world. One should work there and enjoy oneself to the best of one's liking. When old age creeps on, one should go back to one's native place and begin to lead a smooth and easy life.

Q. 34. What does the poet imagine about the ship that he sees? Do you think there is any justification for those thoughts?

Ans. The poet looks at a beautiful ship going away from England. He is very much impressed by the beauty and majesty of the ship. He begins to imagine that the ship is going to the Pacific, where it will enjoy a very good climate, at the time when it will be very cold and uncomfortable in England.

He imagines that he is looking at the ship when it enters a port (بندرگاہ) in the Pacific. He then goes on to des-

cribe the port and the beautiful scene around it. He thinks that the ship appears to be the most beautiful thing even in that Pacific Port. He gives a detailed description of the ship as it will be lying in that port.

The poet saw a beautiful ship sailing away from England. He was impressed by the sight to such an extent that he began to imagine many things which had no reasonable connection with the actual sailing of that ship. But then in the case of a poet, we cannot expect things to happen exactly as they happen in life. He is inspired by certain things and begins to imagine many others. If these thoughts produce beautiful poetry, the imagination is justified and the poem has a real value. If the ideas expressed are not attractive and the poem is not a thing of beauty, then the poet cannot be given any credit for them.

Q. 35. What good qualities of Caesar appeal to the Romans when Antony addresses them? What is their reaction on hearing him?

Ans. Antony very cleverly tells the people that Caesar had many good qualities although his opponents (اُسکے مخالف) were trying to paint the darkest picture of the man. He knew that the people were against him and that they had been won over by Brutus and others, and that he would have to prepare the ground very carefully. So he worked on them very patiently and slowly.

He described Caesar as a faithful and just man. He told them that Caesar was a very great general, and whenever he defeated some country he brought many captives (قیدی) to Rome. Those captives were returned on payment of their ransoms (زر مخلصی) and that made Rome rich. Thus he told them that they enjoyed prosperity on account of the victories that Caesar won.

He says that Caesar was very sympathetic toward the poor people. Whenever they suffered he wept for them. Antony reminds the people that he thrice offered the crown to Caesar at Lupercal, but he refused to accept it. That clearly showed that he was not ambitious.

Antony very cleverly tells the people that Caesar had left a will for them. The contents of this supposed will impress the people so much that they decide that the murderers of Caesar must he punished. He tells them that Caesar had left 75 drachmas to every Roman citizen. Not only that but all his private gardens, orchards and walks had been left to them, so that they might recreate themselves there. Now the people feel that he really loved them very much and they must avenge him. They leave the meeting with a determination that Antony should rule after Caesar, and all those should be punished who had played any part in the murder of Caesar.

Q. 36. "Antony achieves his purpose by creating a great suspense." Do you agree with this statement? Discuss.

Ans. Antony has created a great deal of suspense from the very biginning of his speech. He came to speak on the funeral of Caesar with the permission of the conspirators. When he rose to address them he knew very well that the audience were very sympathetic towards the conspirators (سازشی), and they would not listen to him if he showed any hostility towards them. He, therefore, began by praising Brutus and his friends. He calls them "Honourable men". This makes the audience think that he was going to side with them and they decided to listen to him.

By and by he imperceptibly begins to tell them about the good qualities of Caesar. This has a strangely great effect on them, because they did not expect anything like that to happen at that stage. His real and masterpiece of suspense technique comes later on. He has said quite a lot about the good qualities of Caesar. He does not know the reaction (رد عمل) of the audience to what he had said. He decides to wait for a while, so that he may be able to sense what the audience think about him and the conspirators. He stops speaking and tells them that his heart is with the corpse, and he would wait till it comes back to him. This helps him to understand the reaction of the mob

and also creates the necessary suspense, that makes the next part of the speech even more effective (موثر) than the first part.

He tells them about a will that Ceasar made. They want to know what that was but Antony does not read the parchment of paper on which it is supposed to have been written. He tells them that he thinks that it would not do the conspirators a service if he read it. He goes on creating suspense in this matter, because that would make the final reading more effective. He even goes and shows them the dead body of Caesar. Just at the time when the stage is well set and the people are quite seriously upset at the murder of Caesar, then he reads out the paper. The effect is so great that the people do not wait for anything more, they simply go out for the conspirators.

Q. 37. What impression do you form about Antony after reading this speech ?

Ans. Antony calls himself a plain blunt man. He says that he is not an orator, and therefore he cannot rouse the people to mutiny. But we find that all these statements are made very cleverly and with a purpose.

Antony is a very clever man who knows how to achieve his object. He was a friend of Caesar. After the murder of Caesar he was told that he will get an equal share of the spoils, but he knew that ultimately he would be the loser. He therefore decided to avenge Caesar and also to win the top position in the state for himself. He asked the conspirators to permit him to speak at the funeral of Caesar. Brutus allowed him to do so, on the understanding that he would not say anything against them.

When he came to the square with the dead body of Caesar he had a prepared speech with him. He had decided to attack them all and to achieve his object (اپنا مقصد پورا کرے). This makes it clear that Antony was an unscruplous man, who believed in achieving success by employing all means good as well as evil.

In his speech he does not bother about the truth. Many of his statements mislead the people. He tells them that Caesar was very sympathetic (همدرد) towards the poor, but he does not quote any instance of it. He is again being very clever when he talks about the will (وصیت). There was no will. He had only created it to serve his purpose. The contents of the will are very fantastic (خیالی - عجیب), but he knew that the mob could be swayed with it.

He poses throughout that he does not want them to rise against the conspirators, although he wants them to do so. He impresses them by simulating great sorrow at the death of Caesar, but we find that all that was just a pose. At the end of his speech he says :

"Now let it work ! Mischief, thou art afoot. Take thou what course thou wilt ! "

This evidently shows that he was a clever man making the best of the opportunity, that he had got in the murder of Caesar, for his own benefit.

Antony has some good qualities also. He was a great orator and he had a knack for a correct appreciation (مداح - تعریف) of the likes and dislikes of the people. He knew how and when people can be swayed. Every word that he spoke impressed them, and led them on in the direction that he wanted them to move in.

Q. 38. Give a brief sketch of Brutus's character after you have read *Mark Antony's Funeral Oration*.

Ans. Brutus was one of the conspirators but he was not as bad as they were. He had been deceived into thinking that Caesar was a tyrant. He honestly tells the audience in the square that Caesar had been murdered, because he was encroaching upon the liberty of the Roman people. He thinks that if he had been alive he would have made all of them slaves.

His nobility of character is evident from the fact that he allowed Antony to speak on the funeral of Caesar. He knew that he belonged to the other party, and that he being a great speaker could move the mob to do them harm. But he was so noble that he thought that Antony would hold fast to the promise that he made not to speak against them. He has a thorough faith in the goodness of their cause. He therefore believes that Antony would see the justice of it, and would honestly join them for the betterment (بہتری و بہبودی) of the Roman people. This simpleness and goodness of heart is the cause of his ruin, because Antony does not support them and manages to rouse the people against them.

From the speech of Brutus it is clear that he has a clear and philosophical mind. He does not believe in appealing to the emotions (جذبات) of the people. He appeals to their reason and the result is not lasting.

Q. 39. Why do we not understand Shakepeare according in the opinion of Matthew Arnold?

Ans. Matthew Arnold thinks that Shakespeare is so much above human knowledge that ordinary people do not understand him. He thinks that Shakespeare is like a high mountain which shows to the world only that part of it which is under the clouds. The part above is not visible to the human eye. Similarly we can see some aspects of the wisdom of the great poet but not all.

Q. 40. By what means does Queen Elizabeth encourage her people to fight the Spanish Armada faithfully and courageously?

Ans. Queen Elizabeth made the best possible approach to the troops at Tilbury. The Spanish Armada was on the high seas ready to attack England as soon as it could. The Spaniards were Roman Catholics, and there was a strong Roman Catholic element in England, so that there was some danger of treachery in the country. But the queen went unguarded to the troops. She told them at the out-

set of her speech that she had been warned of her danger, but she did not bother about that, because she had full confidence in her troops. This show of confidence was bound to have a good result. It brought home to the troops that she had been a good queen, because had she been a tyrant (ظالم - سفاک - مطلق العنان) she had reason to be afraid of treason.

She then tells them that there was no danger of a defeat (شکست). She was sure that no one, however powerful he may be, can invade England. She goes on telling them that in case of a fight, she would fight with them to the last and would die fighting. In those days the troops fought best when their king commanded them. She was a woman but even then she assured (انہیں یقین دلایا) them that she would be by their side.

She knows that the troops wanted some monetary gain out of the battle. She, therefore, assured them that she would reward them for their courage. In the end she exhorts them to obey the general whom she had appointed to command them, and assures them that he was the best general that any country could have. By assuring them of his ability (قابلیت) she has managed to create the necessary confidence in the general. It is this confidence that makes the army fight to the last.

Q. 41. What are the arguments of Edmund Burke in favour of reconciling the colonies rather than fighting against them ?

Ans. Edmund Burke was opposed to fighting against the American colonies, but the government of the time was bent upon (تلی ہوئی تھی) doing that. He moved a resolution to the effect that there should be peaceful reconciliation and force should not be used. In the speech delivered by him when he moved that resolution, he gives his arguments for the policy that he suggests.

In the first place he does not think that they can be successful against the Americans, because they have more armaments. He thinks that the American people are numerous (بے شمار), active and spiritual, and it will not be very easy to defeat them in a war.

He feels that use of force does not solve a problem for good. On the other hand, one has to repeat force every now and then. He thinks that if it has to be done very often there can be no prosperity (خوشحالی) in the country. Moreover if one tries to solve the differences by peaceful means (پر امن طریقے سے) and that fails, one can have recourse to war. But if war is tried and it fails then the matter is closed for good and they would then lose the American colonies.

If force is used against America and they defeat the rebels (باغی), even then they will not be able to have America as it is to-day. It will be a much weakened country and he thinks that they should try to get it as it is. Moreover, when they fight against the Americans they would be consuming their own strength, as well as that of the Americans, and looked at from a different point of view the total loss of strength will be that of Britain.

He expresses a further fear that an enemy might attack them, when they are in the midst of their struggle against the Americans. They might be attacked after that struggle is over, and they are too weak to defend themselves. In that case they would have to face a disastrous (تباہ کن) situation.

His last argument is that in the past they had been very kind to their colonies which always had a very good effect on them. In his view if they continue to follow that course, they would be much better off than they would be, if they decided to use force against them.

Q. 42. Why had the British Navy to make French ships ineffective? How does Churchill justify the action?

Ans. France and Britain were allies in their fight against Germany during World War II. Germany defeated France and secured its surrender. According to the terms of surrender (ھتھیار ڈالنا) Germany was to be given control of all French ships. Britain thought that if all those ships went into the control of Germany, that would make Germany so strong from the naval point of view, that their security (تحفظ) would be endangered. They, therefore, decided that all those French ships which were under the control of France, or which decided to leave their ports to go to France, should be so injured as to make them incapable of service till the end of the war.

Churchill tells us that they did so in the best interest of the allies. He thinks that they were still united in the cause of destroying the might of Germany. He thinks that they should not forget their ultimate aim, and should therefore not reproach themselves for this loss of French ships.

He reminds his audience that one day when France is free once again, they would be proud of the struggle that England has continued all alone. He further feels that they would then appreciate that the destruction of the ships was not so wanton (جہازوں کی تباھی اتنی بد نیتی سےنہیں کی گئی تھی) as he thinks. He tells them that they should ignore (نظر انداز کرنا چاھئے) the protests that the government of France was making, and should proceed with their work. He compares them to a beaten friend who has been hurt, and is delirious when the other man takes up the weapon which he was using, so that the enemy may not get hold of it.

Q. 43. Why does Churchill believe that England would win the war in the end?

Ans. Winston Churchill tells us in this speech that the British nation will win the war in the end. He puts forward many arguments on which he has based his

views. In the first place England has a strong navy, and he thinks that they can defend it by making unsuccessful all attempts to invade it. He is also proud of the airmen of the Royal Air Force who were doing their best in the war to defeat the enemy.

He thinks that till them no great power has met the challenge of Hitler with a strong determination. They were the first great nation who is absolutely resolved to fight to the bitter end. He thinks that in all the countries that Hitler invaded and defeated he had managed to create a group of intriguers (سازشی) who destroyed the country from within, before he attacked them from without. He tells his audience that the conditions prevailing in England were different from those in other countries. He thought there were no treacherous people there to harm the country from within. If there were any, they were very few.

He thinks that Germany had all plans for the invasion of different countries ready a long time before the actual invasions took place. England was the greatest enemy of Germany, therefore Hitler must have prepared plans to attack her long ago. Churchill tells his audience that he would have to revise his plans, even if he had prepared them two months previously (پیشتر). This was because of a complete change of the plans for defence during that period.

He tells them that prior to that, they had been concentrating on sending all their forces to France, and for the defence of other European countries. But then they were thinking of nothing except the defence of England. They had one and a half million soldiers in England to defend her against any invasion.

Over and above that, there were the Home Guards. They consisted of civilians who were recruited to fight against any parachutists who might drop from the air or any subversive elements (وہ لوگ جو ملک میں بد امنی پھیلائیں) who might try to create trouble in the country.

He thinks that even if there was an invasion, they would not be defeated because they were prepared to fight to the last. He tells them that if they fight with courage they could destroy a whole army in the streets of London. He tells them that they were determined to fight for every inch of England, and that they would not surrender, happen what may.

He informs them about the power of the royal navy and the improvement that the Royal Air Force had shown in destroying the enemy air force. He thinks that there would be a further increase in their power and an improvement (ترقی) in their performance in the days to come.

England has always suffered greatly because of the danger of blockade. They have a limited food production and most of their food supplies are received from outside. If they are stopped they cannot hold out for long. But Churchill tells them that they would not have to bother about that, because in spite of the best efforts of the enemy they had been able to gather a greater stock of foodgrains, than what they had at the beginning of the war.

His last argument is that they would be increaisngly helped by U. S. A. in the course of the war. He thought that it was a war of idealogies, and that they would succeed because they were fighting for human freedom. Many people in different countries of the world will go all the way to help them. Thus they will have many nameless allies in their struggle against Hitler.

Q. 44. What is the reaction of Wordsworth at the defeat of Prussia? Why did he want to have good leaders at that time.

Ans. Wordsworth thinks that the defeat of Prussia has made the position of England very clear. They have to stand or fall according to their strength and endurance (جب تک وہ برداشت کر سکیں). He feels happy at that because he thinks that every brave man should be happy, because they have not to look to others to win the battle that lay ahead.

He thinks that just at the critical period in their history they should have good leaders. They should be wise, brave and upright people, who should be able to face their danger with courage and should not shirk their responsibility. He thinks that they should nat have a servile group of people to lead them, because they will be afraid of the dangers that lie ahead, and will not be able to appreciate the value of their honour that they have to defend.

Q. 45. On what different elements does Swinburne base his hope, that good will ulitmately take the place of evil? What state of affairs does he expect in the good days ahead?

Ans. Swinburne thinks that there is suppression (دبانا) and cruelty (ظلم و تشدد) in the world in which they live. But he hopes that things will brighten up in the end. Whatever man might do to suppress thoughts of freedom he cannot kill faith. When hopes are dead man still lives with faith, and the poet feels that faith will not be betrayed in the end.

He feels that the soul of man is always free. It will give him power to fight against his oppressors, and to win a respectable place in the world in the end. He feels that men may be treated as they may but no one can take away their thoughts. Ideas travel far, and wherever they go they leave their mark. Therefore the republican idea will travel to every country of the world, and the natural result will be an end of oppression and autocracy (مطلق العنانی).

Swinburne envisages a world which will be ruled by love. There will be no distinction (فرق - امتیاز) between man and man. He thinks that in that world people will be able to form one world government, and they will not make any distinction between one citizen and another for colour or creed. In this world every one will be free and life will be really happy.

PART III

EXPLANATION OF PASSAGES WITH REFERENCE TO THE CONTEXT

(1) **The Englishman is made for a time of crisis, and for a time of emergency. He is unruffled in difficulties, but may seem to be indifferent when times are easy. He may not look ahead, he may not heed warnings, he may not prepare, but when he once starts he is persistent to the death, and he is inflexible in action.**

This passage has been taken from *England*, a speech delievered by Mr. Baldwin at the annual dinner of the Royal Society of St. George in 1924.

In this speech he tells us about the characteristics (خصوصیات) of the English people. He thinks that English people have certain qualities which are different from the qualities of people of other countries, and it is these qualities that have made them a great nation. The speech is made at an occasion when the speaker can only praise his country, and nothing can be said that might be derogatory (جس سے قوم کی ہتک ہو) to the nation.

In the passage given here, he tells us that the Englishman has certain qualities which make him very suitable for facing a crisis. When times are easy and there are no difficulties, the Englishman may appear to be easy-going but that is not in fact the case. Whenever there is an emergeucy he fights without being perturbed by what is happening. The Englishman may not have foresight and he may not be able to foresee the dangers that lie ahead, but when he faces them he fights to the last and nothing can deter him from doing that.

(2) **The love of these things is inborn in our people. It makes for that love of home, one of the strongest**

features of our race, and it is that that makes our race seek its new home in the Dominions overseas, where they have room to see things like this that they can no more see at home.

The passage has been taken from *England*, a speech delivered by Baldwin at the annual dinner of the Royal Society of St. George.

In this speech he praises many qualities of the English people, and tells them that it is on account of these peculiar qualities that they have risen so high in the world. He then goes on to say that the Englishman always loves the countryside. He wants to have a small garden attached to their homes, but unfortunately things are such that this pleasure is being denied to them in England (آنہیں انگلینڈ میں یہ خوشی نہیں حاصل ہو سکتی).

In the lines given above Baldwin tells them that the love of the country and the gardens is inborn in the people of England. It is this love that makes them love their homes. Love of the home is one of the greatest qualities (خوبیاں) of the English people. He thinks that when they cannot satisfy their great longing for these things in England, they decide to migrate to dominions overseas. There they can have all these things which they could not get at home. He then goes on to tell them that this migration (ھجرت) serves a great purpose, because in this way they can take their culture to other countries, and spread their ideas of justice, truth and humanity in far off lands.

(3) **A land of settled government,**
A land of just and old renown,
Where Freedom slowly broadens down
From precedent to precedent.

These lines have been taken from *Lines on England*, by Lord Tennyson.

In this poem he praises the different good things that he finds in England.

In the lines given above the poet tells us that England is a land of settled government, and it is known to be a just country with an old civilization. He then refers to an important feature of the British constitution. In England the constitution is not a written one. Different precedents have, through the ages, given the people to do certain things. These precedents have now the force of law and they are the defenders of the liberty of the people. So he says that in England the liberty of the people goes on getting broader because of the different precedents.

(4) **That's the wise thrush ; he sings each song twice over,**
Lest you should think he never could recapture
The first fine careless rapture !
And though the fields look rough with hoary dew,
All will be gay when noontide wakes anew
The buttercups, the little children's dower,
—Far brighter than this gaudy melon-flower !

These lines have been taken from *Home Thoughts From Abroad*, by Robert Brownings.

The poet was residing in Itlay. It was the month of April, and the poet began to think how England might be looking just then. He imagined the flowers and birds that might be singing in England, and also the things that might happen there in the month of May, that was to follow next. This made him wish that he was there to enjoy all those things.

In the lines given above he is describing an imaginative picture of the spring in England that he has in his mind. It is a beautiful picture indeed and shows how much he loved his country. He says that the thrush is a wise bird because it repeats all its songs. He thinks that it does so because each one of its songs is so exquisite, that it appears as if it could not be repeated. But the bird

is wise because it repeats it (آسے دھراتا ھے) and proves to the world that it can sing like that in the normal course. In the morning the fields look rough with the white dew (شبنم) that is lying on the leaves, but when the sun shines and the buttercup flowers open their leaves (جب پھولوں کی پنکھڑیاں کھلتی ھیں), everything appears to be gay and attractive. He calls those flowers the dower of the children because they collect them and play with them. He compares the butter-cup to the melon-flower that he finds in Italy, and says that the former is far brighter than the latter. This shows that he always took pride in the fact that his own country was much better than the country that he had adopted.

(5) **'My dear Mr. Bennet,' replied his wife, 'how can you be so teasing? You must know that I am thinking of his marrying one of them.'**

'Is that his design in settling here?'

The passage is taken from *The Visit*, by Jane Austen.

In this extract she tells us about Mr. Bennet and Mrs Bennet, and how they differ in their outlook and their way of talking. A rich young bachelor has come to settle in their neighbourhood. Mrs. Bennet was primarily interested in the marriage of her daughters. She told Bennet that the young man has come and that she is interested in him, because she thought him suitable (موزوں) for one of her daughters. Mr. Bennet is a man with a sense of humour, so he tells her that he does not understand what she means by referring to the girls in that connection.

In the passage given above, she tells him that her meaning is quite plain. She is thinking of marrying one of the girls to the young man. She means to say that she would try that one of them may get married to the young man. She tells him further that he should not be so teasing to her. Mr. Bennet with his usual sense of humour

(مزاح) poses as if he he has not understood her meaning, and asks her very simply whether he had decided to settle there with the intention of marrying one of them. This brings out the fact that Mrs. Bennet had very foolishly without having noticed any inclination on the part of the young man, decided that he would marry one of her daughters. That also shows that she was primarily interested in getting a rich husband for her daughters. It did not matter for her whether the boy suited the girl or not.

(6) **'I am sorry to hear *that* ; but why didn't you tell me so before ? If I had known as much this morning, I certainly would not have called on him. It is very unlucky ; but as I have actually paid the visit, we cannot escape the acquaintance now.'**

The passage has been taken from *The Visit*, by Jane Austen.

In this extract from her novel we are told about a young man called Bingley, who came to settle down in the neighbourhood of Mr. and Mrs. Bennet. The latter was very anxious to marry her daughters to a rich young man. She thought that in Bingley she would have a possible match for one of them. So she told her husband that he should go and call upon Bingley as soon as he settled in the house. He wanted to do that but posed as if he would not go there. As soon as Bingley arrived in his new house Mr. Bennet went and called on him. When he came back he reminded his wife and daughters about Bingley. This upset them because they could not get introduced to him. At last Mrs. Bennet said that she was sick of Bingley.

In these lines Bennet tells them that he was sorry to hear that, because he had already called on the young man and now they could not escape knowing him. He is very teasingly and dramatically telling them about his visit at a time when they are all upset with him, because they think that his not calling on the young man was ruining their chances of a good marriage.

(7) **The sun was shining on the sea,**
Shining with all his might ;
He did his very best to make
The billows smooth and bright—
And this was odd, because it was
The middle of the night.

These lines have been taken from *The Walrus and the Carpenter*, by Lewis Carrol.

In this poem the poet has described a very nonsensical situation, which can appeal to the children or to grown-ups, when they are in a mood to relax (آرام کرنے کے حق میں ہوں) and escape from the reasonable realities of life. Everything that happens in the course of the poem is unreasonable to the last extreme.

In the lines given here the poet tells us that the sun was shining with all its might on the sea, and the billows were shining on that account. The fact that the sun was making the billows bright, shows the nonsense element (فضول عنصر) of the poem. He then goes on to say that it was very strange, because according to the poet it was midnight and the sun could not have been there. It is a fit beginning for a poem belonging to the category of utter nonsense. This also gives an indication of what we have to expect in the course of the poem.

(8) **'Young man,' said the judge sternly, 'do not talk nonsense. People have no right to be young, inexperienced, greatly in awe of their guardians, and without independent professional advice. If by such indiscretions they outrage the moral sense of their friends, they must expect to suffer accordingly.' He then ordered the prisoner to apologize to his guardian, and to receive twelve strokes with a cat-of-nine-tails.**

These lines have been taken from *Justice in Erewhon*, by Samuel Butler.

In this extract the writer is satirising (طنز کر رہا ہے) the laws and the state of Justice in England. He thinks

that there is an immediate need of reformation (اصلاح) in the legal field. He also thinks that the law looks at the deed of the criminal, and not on what the motive behind the crime was. It also refuses to look at the circumstances that forced the criminal to commit an offence. In one case a young man was defrauded of his money by his guardian. The young man, and not his guardian, was tried in the court of law for being so unfortunate as to be robbed of his money.

In the lines given here, we are told that the judge refused to accept the plea of the young man that he was young, inexperienced (نا تجربہ کار) and without independent advice. The judge thinks that it is his fault to be so placed. The point that Butler has made in this way is that law does not consider the responsibility of the parents and guardians in making up the character of the young people. The law only punishes the poor man although the fault really lies with the people who have misled him (جنہوں نے آسے گمراہ کیا ہے) or who have created such conditions that he becomes a criminal (مجرم). Thus the prisoner in this case is asked to apologise (معذرت کرے) to his guardian, in spite of the fact that he has suffered at his hands, and is punished for the crime that the guardian has committed.

(9) **There is no question of how you came to be wicked, but only this—namely, are you wicked or not? This has been decided in the affirmative, neither can I hesitate for a single moment to say that it has been decided justly. You are a bad and dangerous person, and stand condemned in the eyes of your fellow-countrymen for one of the most odious known offences.**

The passage has been taken from *Justice in Erewhon*, by Samuel Butler.

In this extract he has satirised the legal (قانونی) system and the laws of England. He thinks that the principles (اصول) on which justice is done in that state are absolutely

unjust and wrong. He gives the example of a young man who was being tried for having consumption. The judge decided that he suffered from the disease and refused to listen to his plea that he had inherited the disease from his parents. He refused to listen to his argument, that it was caused by an accident that he suffered in his childhood.

In the passage given here, he says that he has not to see the causes which lead to the commission of the crime. He had only to determine whether he had committed that crime or not. If the answer is in the affirmative, he has to go on to punish the person concerned. In that case the verdict (فیصلہ) of the jury was that he had been guilty of suffering from the disease and the judge agreed with them. He thinks that the man was suffering from an odious disease and condemns him. The point that Butler has made in this pronouncement of the judge is that in England the courts do not look to the motives or the reasons which make a man commit crimes. They look at the crime and punish the man. So it very often happens that a man suffers not because he has done something wrong, but because he has been caught up on certain accidents which made him commit one. He also says that that man is being punished for a disease which suggests that crime is essentially a disease, and should be treated rather than punished.

(10) **They do not make me sick discussing their duty to God,**
Not one is dissatisfied, not one is demented with the mania of owning things,
Not one kneels to another, nor to his kind that lived thousands of years ago,
Not one is respectable or industrious over the whole earth.

The lines have been taken from Walt Whitman's poem, *Animals*.

In this poem the poet has discussed the qualities that he does not like in human beings. He does that by com-

paring human beings and animals, and saying that the latter are better because they do not have those qualities.

In the lines given above he says that the animals do not always keep discussing their duty to God as man does. Thus he tells us that it is no use discussing one's duty to God as an abstract subject. One should do good deeds and he is doing his duty to God. Human beings are dissatisfied and they have a strong urge to amass wealth (دولت اکھٹی کرنے کی خواهش) and to collect things. This the poet thinks has to come to a state of madness. Then human beings have created a distinction between different people. The people belonging to the lower class have to bow down before those of the higher class. This is against human dignity (وقار) which requires that all human beings should be of equal status. He does not like the tendency amongst human beings to worship the people who have gone by. By this he depreciates the undue importance that is given to tradition and precedents. In the end he attacks respectability and says that he does not like the idea that if certain superficial principles are acted upon, one becomes respectable, otherwise he loses that state and should be looked down upon. He goes on to state that too much hard work on the part of human beings is also something that he does not like. He is most probably suggesting that human beings should not take hard work as a substitute for life itself. It should be treated only as a means to a fuller enjoyment of life.

(11) **'A hard life !' he had been heard to say when groundsel was scarce, customers scarcer, and the damp had struck up into his shrunken leg. This, stated as a matter of fact, was the extent of his general complaint, though he would not unwillingly enlarge on the failings of his groundsel, his customers, and leg, to the few who could appreciate such things.**

The passage has been taken from *Hope,* by John Galsworthy.

In this extract the writer has told us about an old man, who was surrounded by difficulties from all sides, but he did not feel discouraged or disgusted with life. He was a groundsel-seller and one of his legs was shrunken, which made it even harder for him to work. In winter he found his work particularly hard but would not complain to others about it.

In the lines given above the writer tells us that in winter things became particulaly hard for the old man, because the groundsel was not easily found. There were not many customers (گاہک) to buy it and the shrunken leg of the man was struck with damp and felt pain in it. But even then he would only say that life was hard. He was not the kind of man who would go on complaining about things beyond all measure. He would say this not in a complaining manner but just as if he was making a statement of fact. But he was willing to give more details (تفصیل میں بیان) of the scarcity of groundsel and his customers. He was also prepared to discuss the pain that his leg gave him in that season, but this he did for only those people who were prepared to listen to him with sympathetic (ھمدردانہ) ears, and could appreciate these things.

(12) **It seemed, on the whole, unreasonable of this man to cling to life, since he was without prospect of anything but what was worse in this life ; and, in the matter of a life to come, he would dubiously remark, 'My wife's always telling me we can't be worse off where we're going. And she's right, no doubt, if so be as we're going anywhere !'**

The passage has been taken from *Hope*, by John Galsworthy.

In this extract the writer tells about an unfortunate and poor groundsel-seller. He was very unfortunate and had to suffer innumerable (بے شمار - لاتعداد) difficulties

in the course of his daily routine. The writer shows us his hard and painful life, and then in the end lets us know his reaction to such a life. We are astonished to find that that man did not complain about his life which was not worth living, and he did not feel discouraged (اُس نے همت نه هاری) by the difficulties that he had to face.

In the lines given above, the writer tells us that looking at the life that this man led, it appeared to be unreasonable that he should like to live on, because he had no hopes of betterment (بہتری کی کوئی اُمید نه تھی). He could only expect the worst in life to happen to him. He did not have any faith in the life to come, because whenever his wife told him that they would be better off in the next world, he always told her that if there was a life after death, then that would be definitely better than the life they were leading here. By that he meant to communicate to her that he did not think that there was a world to come and they would have life after death. The strange thing about this man, that the writer points out, is that he did not want to die and he thought the would was worth living, in spite of all he suffered He took pleasure in facing his difficulties. This according to the writer is the greatest quality of mankind.

(13) **It matters not how strait the gate,**
How charged with punishments the scroll,
I am the master of my fate :
I am the captain of my soul.

The lines have been taken from *Out of Night that the Covers Me.*

In this poem the poet tells us that he feels he has full control over his actions (اپنے کام پہ). He thinks that in spite of the fact that he has been suffering on account of many things, he has not given way to fear (خوف - ڈر) or sorrow. He is not afraid of even death.

In the lines given above the poet tells us that he does not care for the suffering that might accompany

death. He is not afraid of the punishment he might get for the sins that he has been committing, because he feels that he has done everything of his own free will. There has not been any influence (دباؤ) from any person or circumstances on the course that he followed. So he feels satisfied that if he suffers after death, he will suffer for his own doing, and will not have occasion to feel sorry for having suffered for things done under the guidance (رهبری) or influence of others.

(14) **How sickness enlarges the stature of a man's self to himself! he is his own exclusive object. Supreme selfishness is imposed upon him as his only duty. He has nothing to think of but how to get well. What passes out of doors, or within them, so he hear not the slamming of them, affects him not.**

The passage has been taken from *The Convalescent*, by Charles Lamb.

In the essay he tells us about his illness and how he felt during that period. He has tried to show sickness from a novel and different point of view than what was generally accepted. He thinks that the sick man has many privileges, and he is therfore like a king. He has the great advantage of being solitary (تنہا) and has no (فکر - سوچ بچار) about the world outside.

In the lines given here he tells us that when a man is sick he begins to attach too much importance to himself. He is always thinking of himself and nothing else. He thinks that his only duty is to be very selfish, because he wants to get well at all costs. All the time he is thinking of getting well. He is not interested in anything that might be happening in the world outside. The only thing that he hears from beyond the doors is the noise produced by the shutting of the doors.

(15) **To be sick is to enjoy monarchal rights. Compare the silent tread, and quiet ministry, almost by the eye only, with which he is served—with the**

careless manner, the abrupt goings in and out (slamming of doors, or leaving them open) of the very same attendants, when he is getting a little better—and you will confess that from the bed of sickness (throne let me rather call it) to the armchair of convalescence, is a fall from dignity, amounting to a deposition.

The passage has been taken from *The Convalescent*, by Charles Lamb.

In this essay the writer tells us about his sickness. He thinks that during one's sickness one is attended to very carefully, and one enjoys certain privileges which he cannot enjoy otherwise. He feels that he is free to behave as he likes, and nobody takes exception to his conduct even when it does not conform to the accepted social standards. But the moment he gets well he comes to the level of normal ordinary human beings, and that makes a change for himself.

In the passage given here the writer tells us the difference that it makes for a patient to go over from the sick bed to convalescence (صحت یابی ۔ افاقہ ہونا). As a sick man he enjoys monarchal (شاہانہ) rights. The servants walk about the room very quietly, and they serve him when he makes a sign to them with a movement of his eye. But when he passes on to the convalescent stage, they move about in the room carelessly (بے پرواہی سے), and when they go out they either slam the door or leave it open. Thus they do not care for him at all. From this he concludes that to get well is to fall from the high position that he held as a sick man. This he compares to deposition from a throne (تخت سے آتارا جانا).

(16) **When light rode high and the dew was gone,**
And noon lay heavy on flower and tree,
And the weary Day turn'd to his rest
Lingering like an unloved guest,
I sigh'd for thee.

These lines have been taken from *To The Night,* by P. B. Shelley.

In this poem the poet gives us some beautiful descriptions of the night and calls her to come. He says that he loves her beyond all measure, and wishes that it should come as quick as may be possible.

In the lines given here he says that he is always waiting for the night because he loves her very much. He says that he loved the night so much that he sighed for the night when the sun rose high in the sky and the dew (شبنم) disappeared. At noon when the flowers and the trees were oppressed by heat, he remembered the night once again. In the evening the day was passing off like a guest (مہمان) who is not loved, and people feel happy that he is departing (کہ وہ رخصت ہو رہا ہے). At that time he once again remembered the night. Thus he is trying to impress us with the fact that he loved the night so much that he remembered her through out the day.

(17) **They found him a bad scholar, a dull fellow, and ill-mannered as well. George knew much more Latin and Greek than his master, and caught him in perpetual errors. Harry, who could take much greater liberties than were allowed to his elder brother, mimicked Ward's manner of eating and talking, so that Mrs Mountain and even Madam Esmond were forced to laugh.**

The passage has been taken from *The New Tutor,* by William Makepeace Thackeray.

In this extract the writer tells us about the downfall of Mr. Ward, the new tutor who had been employed to teach the two sons of Madam Esmond. He tells us that the tutor was a clever and mean (کم ظرف) man, who wanted to make a place for himself in the house, by making the mother and children quarrel with each other.

In the lines given above we are told about the attitude of the children towards their teacher. They thought that he was not a good scholar, was unintelligent and did not have manners. George found that his knowledge of Greek and Latin was more than that of his teacher, and was always picking out the mistakes that he made. Harry was the younger and the more frail (کمزور) of the two. He was, therefore, allowed to take greater liberties in all matters. He used to mimick Ward (وہ وارڈ کی نقل آتارتا تھا) in such a way that Mrs. Mountain, the servant and Madam Esmond used to get into a fit of laughter when they found him making faces like that. This was particularly important because Madam Esmond was the great champion of Ward, and the boy must have been very funny to make her laugh at Ward or the things that he did.

(18) **Again Madam Esmond looked at the lad as he placed the fragments of the poor cup on the mantelpiece where it had always been used to stand. Her power over him was gone. He had dominated her. She was not sorry for the defeat ; for women like not only to conquer, but to be conquered ; and from that day the young gentleman was master at Castlewood.**

The passage has been taken from *The New Tutor*, by William Makepeace Thackeray.

In this extract the writer tells about the life of Madam Esmond after the death of her husband. This extract particularly deals with the appointment of Mr. Ward as tutor of her sons. He won an important place in the household, so much so that he had a better place in the confidence of Madam Esmond than her sons. But ultimately he had his fall.

In the passage given above the writer tells us that in the scene which preceded the downfall of Mr. Ward, George the elder son became angry when his mother decided that he should be punished by Ward. He broke a cup in which the father of Madam Esmond used to drink wine, and told

her that the cup could not be mended do what she might. By this he was indicating the fact that if he was punishedthe result would be beyond her control. Now that Mr. Ward has been wounded and he had been forgiven, he takes up the fragments (ٹکڑے) and puts them on the mentlepiece where it had always stood. He tries to do so in such a way that it might not appear to be ugly. By this time, according to the writer, the mother had realised that as a result of the incident, she had lost her power over the boy. He had been successful in that encounter. She did not feel sorry about that because, according to the writer, women like to be de defeated, and she felt happy in her defeat in this particular case. From then onward George ruled that household. Madam Esmond was no more acting as the head of the family and the master of the house.

(19) **And I water'd it in fears,**
Night and morning with my tears ;
And I sunned it with smiles,
And with soft deceitful wiles.

The lines have been taken from *A Poison Tree,* by William Blake. In this poem the poet tells us how the anger is nursed when one is aggrieved by an enemy (جس کو دشمن نے دکھ پہنچایا ہو), and it goes on increasing till it has disastrous consequences (تباہ کن نتائج). In the case of a friend the matter is entirely different, because one expresses one's anger and the matter closes for good.

In the lines given above the poet tells us that he always felt afraid that his enemy with whom he was angry, would harm him and he also felt that he had him wronged and felt sorry for that. The result was that he was always nursing his anger against him. He hid that anger in smiles and thus managed to deceive his enemy. He goes on to say that the ultimate result was the death of the enemy.

(20) **Thus the man whose leavings ought to form the layer half-way up may have seen fit to dig a deep**

hole in the cave floor in order to bury a dead friend, and with him, let us suppose, to bury also an assortment of articles likely to be useful in the life beyond the grave.

The passage has been taken from *Digging for History*, by Robert Ranulph Marett.

In this essay he tells us how a pre-historian works by digging the earth, and collecting material from what he finds there. He has to dig a long way down. As he goes on he can find out the different states through which that land had passed in the past. He may find some bones of human beings of animals there, or he may have some of human handiwork from which he may be able to make a guess about the life which people led in those days The historian finds out about the sequence of happenings, because he knows that the finds which he digs at a higher level belongs to a later period than the one that is dug at a lower level.

In this passage the writer tells us that sometimes the natural arrangement of things is disturbed by some one, with the result that we find somethings at a place where they do not belong. In this passage he gives an example to make his point clear, and shows us one of the causes that leads to such disturbance of the natural sequence. He says that a man might have died in a later age and a friend of his might have dug a hole and buried him there. He might have buried (آسے دفن کیا ہوگا) with him some of the things that he might need in the world of the dead. This used to be done very often in the past because people thought that the dead people always need articles of daily use even when they are dead. Now these objects would create a wrong impression when they are discovered some feet deeper than where they should be found.

(21) **Putting all these kinds of evidence together, then we get a notion, doubtless rather meagre, but as far as it goes well-grounded, of a hunter of the Ice Age, who was able to get the better of a woolly rhinoceros, could cook a fine steak off him, had a sharp knife to**

carve it, and the teeth to chew it, and generally knew how, under the very chilly circumstances, both to make himself comfortable and to keep his race going.

This passage has been taken from *Digging for History*, by Robert Ranulph Marett.

In this extract he tells us how the historian studies pre-history by digging the earth. He digs along till he finds some human or animal bones, or some human handicrafts belonging to the pre-historic age. He then examines all those things and reconstructs for himself the life that those people used to lead. He gives an example of the pre-historic hearth (چولها) and other things, which they discovered when they were digging in Jersey. These finds were studied by the experts and they gave their opinions about each of the articles that had been discovered.

In this passage he tells us that all these facts given by the experts were put together, and they got an idea of the life which the human beings of the Ice Age led. He admits that that information was not much but so far as it went it was sound (صحيح - ٹھوس) and based on facts. He then tells us that from the bones of the rhinoceros they found that the hunter of the Ice Age used to hunt that animal. He could then cut his meat into slices with their knives and could cook steak on his hearth. He had very strong teeth to chew that steak. In short they came to know from those finds that the man of the Ice Age knew the means by which he could live comfortably and could keep his race going.

(22) **That I, considering everywhere**
Her secret meaning in her deeds,
And finding that of fifty seeds
She often brings but one to bear.

These lines have been taken from *In Memoriam*, by Lord Tennyson.

In this poem the poet deals with the problem of life after death. He feels that man must go on living even

after death, but he thinks that nature goes contrary (برعکس) to that belief. Again he thinks that God attaches great value to every human life but that is not the case with nature. It appears to the poet that everywhere there is strife in nature, and that nature does not care for members of a species. All that she cares for is the type.

In the lines given here he says that he looks at all the things which nature does, and then tries to understand the principles on which nature acts. One of the things that he has observed is that if fifty seeds are planted, only one grows into a plant. This tells him that nature does not care for wastage (ضائع ہونے کی پرواہ نہیں کرتی). She is destroying and wasting things all the time. He concludes from that that nature and God are in conflict with each other. He has gone on to resolve that conflict in the poem but has failed.

(23) **Who trusted God was love indeed,**
And love Creation's final law—
Though Nature, red in tooth and claw
With ravin, shriek'd against his creed—

These lines have been taken from *In Memoriam*, by Tennyson.

In this poem the poet tells us that there appears to be a conflict between the laws of nature and those of God. He feels that nature does not believe that man shall live after his death, whereas he thinks that man cannot possibly cease to exist with death. He further says that God wants that every life should be preserved, but nature destroys life and is careless about everything.

The poet cannot believe that man can simply die, body and soul. He thinks that it is not possible in view of the fact that man is the greatest of God's creations (اشرف المخلوقات). He then points out that man thinks that God is love, and creation (تخلیق) is governed by the principle of love. But on the other side there is nature. She gives evidence of destruction and killing that is going on everywhere, and says that the creed of love is not

very sound (صحیح) and that she is opposed (مخالف) to it. In short Tennyson shows us the points of difference between religious people, and the scientists who believe in nature which is not governed by moral law. He is not able to resolve this conflict in his mind and tells us in the end that it will be resolved after death.

(24) **But *St. Agnes Eve* is an undeniably beautiful poem, whether one believes in St. Agnes or dislikes her. One would think that a man who had thus left indubitably good verse would receive natural and steady gratitude, like a man who left indubitably good wine to his nephew, or indubitably good pictures to the National Portrait Gallery.**

The passage has been taken from *Tennyson,* by Gilbert Keith Chesterton. In this essay he has tried to reply to those critics (نقاد - تنقید نگار) who are cold towards Tennyson, and who thought that he was not a good poet because he did not come up to the standard (معیار) of modern science. He thinks that the modern writers usually do not understand what science says, and the result is some piece of foolish writing.

In the passage given above the writer tells us that St. Agnes Eve is a beautiful poem. He thinks that people should always be thankful to a man who gave them such good poetry. He then in his humorous way compares the verse with good wine left by an uncle to his nephew, or to a picture that a painter leaves to the National Portrait Gallery. He thinks that in the first case, the nephew feels great gratitude for the uncle. And in the second case the nations feel under a great obligation to the man who has done that favour to it. He expects that the people should feel just the same gratitude for Tennyson, who has left them good poetry. Chesterton is a past master in bringing together two opposed and contradictory (متضاد) examples, so as to create humour out of them. He does so in this case by bringing together the case of the

national gallery, and the nephew who inherited some wine from his uncle.

(25) **He grasped at Evolution, not because it was definite, but because it was indefinite ; not because it was daring, but because it was safe. It gave him the hope that man might one day be an angel, and England a free democracy ; but it soothed him with the assurance that neither of these alarming things would happen just yet.**

The passage has been taken from *Tennyson*, by G. K. Chesterton.

In this essay he tells us that people have generally become very cold towards Tennyson. He feels that it is being unjust to that great writer because whatever might be said, his poetry is charming and beautiful. He then goes on to point out some of the faults (خامیاں) that we find in his work, but points out that it does not seriously affect his poetry.

In the lines given above he tells us that Tennyson had not grasped the facts of science fully. He had a vague idea of them and tried to draw conclusions from that idea. He says that Tennyson took up the idea of evolution simply because it was vague. Another factor that took him towards it was the fact that it was very safe to write on it, because it was a popular conception (کیونکہ یہ خیال مقبول عام تھا). He further thought that if man went on progressing as he had done according to the theory of evolution (ارتقا), a time would soon come when he would become an angel. He also thought that, by that process England would, by slow degrees, become a true democracy. Chesterton then points out that Tennyson did not like these things, but he was soothed by the thought that evolution was a long process and things will change slowly. That would take this change far off in history. So he had no immediate danger of change to worry about. This shows the element of

contradiction in the character of Tennyson, because he always took up opposite things at the same time and then tried to reconcile them.

(26) **Shades of the prison-house begin to close**
Upon the growing Boy.
But he beholds the light, and whence it flows
He sees it in his joy.

These lines have been taken from *Ode on Intimations of Immortality from Recollections of Early Childhood.*

In this extract of the poem the poet tells us that a child continues to have some contact (تعلق) with heaven even after his birth. He still enjoys the glory that his soul enjoyed in heaven. But as he grows up, the effects of heaven on him begin to wear off.

In the lines given here the poet says that as the child grows up, the world begins to take him in its grip (دنیا اسے اپنے پنجے میں جکڑنے لگتی ہے). He begins to come under the influence of worldly forces, and thus he is not always in contact with heaven and all that it stands for. But the contact is not broken at once. It is only weakened. Whenever the child feels happy he enjoys the vision of the exalted place, and is in contact with it once again.

(27) **He waved his hand. Our men dropped their bundles quietly. The steamer moved ahead, and passing out of the circle of light vanished at once from our sight, dazzled by the fire which burned fiercely. And then I knew that I would see the East first as commander of a small boat.**

The passage has been taken from *From Youth*, by Joseph Conrad.

Marlow, a young man, was on a voyage in an old ship. They were carrying a cargo of coal. In the Indian Sea the coal caught fire. They called a passing steamer to

help them. The steamer offered to tow them (جہاز کو کھینچ کے لے جانا) to the next port. The fire was smouldering and they had furled their sails. As the towing began, the wind hit the fire, and it burst out into a flame. They tried to attract the attention of the steamer, so that they may ask them to break the tow line but could not do so. Then they cut the tow line themselves. The steamer noticed that and came back to contact the ship. The captain of the steamer named Nash, told the captain of the ship that they should come to the steamer and he would take them to Singapore but he refused.

In these lines we are told that Captain Nash waved his hand and the steamer left. The crew of the ship were carrying their bundles in readiness to leave the ship. Now they bowed their head to the decision of their captain, and put down the bundles once again. They did not protest although they knew that the ship will not survive that fire, and that they will have to move out in small boats in search of safety. The steamer passed out of the light of the fire and then disappeared because the crew of the ship were dazzled (اُنکی آنکھیں چکا چوند ہو رہی تھیں) by the light of the fire, and they could not see anything ahead of them. Marlow, the narrator, was glad that the offer of the Captain had not been accepted (منظور نہیں کی گئی), because he knew that they would have to leave in small boats, and as there were three of them he would be made the commander of one of them.

(28) **I remember the drawn faces, the disconsolate figures of my two men, and I remember my youth and the feeling that will never come back any more—the feeling that I could last for ever, outlast the sea, the earth, and all men ; the deceitful feeling that lures us on to joys, to perils, to love, to vain efforts—to death.**

These lines have been taken from *From Youth*, by Joseph Conrad.

In this extract the narrator tells us about a ship in which he served in early youth. The ship caught fire in the Indian Ocean and at the last moment they vacated it in three boats. He was the commander of the smallest of those boats. He, along with his two companions, put on a big mast made of the ship's awning and moved ahead of others. He thought he would be the first to reach the shore.

In the lines given above he is telling us about his feelings in that boat. He says that he saw the drawn and weary faces (تھکے ہوئے - بجھے ہوئے چہرے) of his companions. They were feeling tired on account of the long journey. They were also losing hope because they could not see any prospects of their reaching the land. The narrator tells us that he had a peculiar feeling that one has only when one is young. He felt that he would not die. The sea, the earth and all men would die before him, and he would continue to live for ever. He then says that it is this feeling which makes men move towards joys, and makes them take risks and to endanger their life when they are young. They go on making efforts even in the face of death. They court death when they are allured by this feeling. But he tells us that once youth is gone the feeling is gone for good. It never returns.

(29) **When all the world is young lad,**
And all the trees are green ;
And every goose a swan, lad,
And every lass a queen.

These lines have been taken from *Young and Old*, by Charles Kingsley.

In this poem the poet has distinguished between the attitude of people in youth and old age. He suggests that one should go out in the world and work hard when one is young. In youth one should lead a quiet life in his native city.

In the lines given here he is expressing his opinion of youth. He thinks that when one is young, one feels so

much interested in the world that one likes everything there. One reflects his own feeling of youth on the world outside, and everything appears to be young and beautiful to him. The trees appear to be green and every goose looks to be beautiful as a swan. Not only that, but in one's youth, one thinks that every young girl is a queen. This shows that the young people have a strong tendency to idealise everything. They very often idealise the ordinary girls whom they like, and the poet has thrown a hint about that in the lines under consideration.

(30) **Thy sails for awnings spread, thy masts bare ;**
Nor is aught from the foaming reef to the snow-capped, grandest
Peak, that is over the feathery palms, more fair.
Than thou, so upright, so stately, and still thou standest.

These lines have been taken from *A Passer-By*, by Robert Bridges.

In this poem the poet tells us about a ship that was moving away from the shores of England. He was so much impressed by its beauty that he began to imagine that the ship would go to some Pacific port, and would rest there, when there is winter in England. He then goes on to imagine how the ship would enter its port. He then gives a highly imaginative (خیالی - تصور کیا ہؤا) description of the port.

In these lines the poet describes the ship lying in the imaginary Pacific port. He thinks that the ship will have its sails spread on it as awning, so that the ship may be protected from the great heat of those regions. The masts would thus be lying bare. He then looks on the landscape around the port and says that from the snow covered top of the pine covered mountain to the foaming reef, there is nothing so straight, so beautiful and grand as the ship.

(31) **He hath brought many captives home to Rome**
Whose ransoms did the general coffers fill :
Did this in Caesar seem ambitious ?

When that the poor have cried, Caesar hath wept ;
Ambition should be made of sterner stuff.

The lines have been taken from *Mark Antony's Funeral Oration*, by William Shakespeare.

Caesar was murdered by conspirators (سازشی). Antony belonged to the other camp. They tried to win him over by telling him that he would get an equal share of the spoils. He, however, decided to avenge Caesar and to make the best of the opportunity by getting to the top. He asked them to let him deliver a speech at the funeral of Caesar. Brutus allowed him to do so. In his speech he managed to rouse the people (وہ لوگوں کو بھڑکانے میں کامیاب ہو گیا) against the conspirators. He did so most subtly.

In the lines given here he is telling the audience that Caesar used to bring many captives to Rome after winning victories. It was a custom in those days that these prisoners of war could be freed only when their friends or relations paid the ransom (زر مخلصی). This used to be paid and that made Rome rich. He is suggesting that Caesar was interested in the welfare of the state, and did not make himself rich at its expense. He further tells them that Caesar used to weep when he found poor people weeping. Thus he argues that he was not an ambitious man because ambitious persons are not so sympathetic towards others.

(32) **This was the most unkindest cut of all ;**
For when the noble Caesar saw him stab,
Ingratitude, more strong than traitors' arms,
Quite vanquish'd him ; then burst his mighty heart.

These lines have been taken from *Mark Antony's Funeral Oration*, by William Shakespeare.

In this speech Antony tries to rouse the emotions (جذبات) of the people, so that they may rise against the

conspirators. He had to perform a very difficult task because the people were with Brutus and others, and he knew that they would not listen to anything against the conspirators. He goes by stages and when he feels that they have changed their sympathies and are with him, he goes down to the body of Caesar and shows them the wounds (زخم) that the murderers inflicted. He names different people and tells his audience that they inflicted those wounds.

In these lines he is telling them about the wound that he alleges was inflicted by Brutus. He says that it was the most unkind cut of all. He has used a double superlative which is not allowed in grammar, but Shakespeare used it to stress the unkindness of the cut. He says that when Caesar saw Brutus stabbing him, he was so shocked by the ingratitude shown by Brutus, that he was defeated and his heart burst. He suggests that Caesar was not defeated because of the strength of the conspirators, but by the ingratitude of Brutus. That shocked him so much that he did not defend himself, otherwise he might have saved himself.

(33) **For the loftiest hill,**
Who to the stars uncrowns his majesty,
Planting his steadfast footsteps in the sea,
Making the heaven of heavens his dwelling-place,
Spares but the cloudy border of his base
To the foil'd searching of mortality.

These lines have been taken from *Shakespeare*, by Matthew Arnold.

In this poem the poet praises Shakespeare and tells us that he is above human knowledge. He thinks that Shakespeare is such a great master that it is not possible for ordinary human beings to understand him.

In the lines given above he is trying to make us understand what position Shakespeare holds in the world in which we live. He compares him to a high mountain which is visible to the stars. It rises from the sea and

appears to be touching the sky. Clouds girdle round the mountain with the result that the human eye can reach up to the place where the clouds encircle it. Mankind cannot see anything which is beyond those clouds. In this way Matthew Arnold makes it clear to the reader that Shakespeare is so far above mankind, that we can understand him only up to a certain level. When we go above that, he becomes incomprehensible for us.

(34) **I know I have the body but of a weak and feeble woman, but I have the heart and stomach of a king, and of a king of England too ; and think foul scorn that Parma, or Spain, or any Prince of Europe, should dare to invade the borders of my realm.**

These lines have been taken from *Queen Elizabeth's Address* to her troops at Tilbury.

In this speech the Queen has masterfully exhorted her troops to fight the Spaniards to the last. She assures them that they cannot invade England, and if they tried they would be defeated by her troops.

In the lines given above she tells them that she is a woman and has a weak body, but her heart is that of a king. She has the strength of will and courage of a king of England. She looks scornfully on any attempt by the Duke of Parma, King of Spain or any other King of Europe who might think of invading England. She then goes on to assure them that in case they have to fight, she would fight side by side with them, and would even die fighting rather than let her country be dishonoured by defeat.

(35) **A further objection to force is, that you *impair the object* by your very efforts to preserve it. The thing you fought for is not the thing which you recover ; but depreciated, sunk, wasted, and consumed in the conflict. Nothing less will content me than *whole America*.**

These lines have been taken from *A Speech Moving his Resolution for Conciliation with the Colonies*, by Edmund Burke.

In this speech Burke advocates a policy of kindness towards the colonies. He thinks that if force was used against Amorica they would not be very successful. It will only lead them to a position where if they lose they have nothing to fall back upon. He also expresses the fear that they might be attacked by an enemy, while they are still busy fighting the rebels (باغی) in America and that might prove to be disastrous.

In the lines given above he argues that when force is used against a country, the country is weakened by it. A war naturally leads to destruction and suffering. The result is that when you defeat the country and take it over it is not that strong and powerful country which you fought to occupy (جس کو حاصل کرنے کے لئے تم نے جنگ کی). It is weaker and less prosperous because of the fight that it had put up. He tells us that he wants to have America as it is, and not thus weakened and wasted. This is only possible if there is no war, and they are brought back to the empire by peaceful means.

(36) **These, under the armistice terms signed in the railway coach at Compiegne, would have been placed within the power of Nazi Germany. The transference of these ships to Hitler would have endangered the security both of Great Britain and the United States. We therefore had no choice but to act as we did and to act forthwith.**

This passage has been taken from *The Prime Minist r's Call to the Nation*, by Winston Churchill.

The speaker tells the audience in this speech that they had to destroy French ships because of the necessity of war. He explains to them why that had to be done, and then tells them what England was doing to face the danger of invasion. He gives them hope of victory and assures them that if worst came to worst, they would fight to the last man and would not surrender (ھتھیار نہیں ڈالیں گے) like othe nations.

In the passage given above he tells us why they had to destroy French ships. He says that according to

the armistice agreement (عارضی صلح جو محض وقتی ہو) that France signed with Germany in the railway coach at Compiegne, they had promised to give all their naval power to Germany. Churchill thinks that the transfer of all these ships to Germany would have endangered the safety of England and the United States, because their security lay in their navy and if Germany coula collect a stronger navy, they would be unable to defend themselves. They therefore found that they had no choice before them, but to destroy the French ships at once and they did that.

The reference to the railway coach has an historic significance. In the first World War Germany was defeated and they signed an armistice with France in a railway coach at Compiegne. Hitler insisted that the same coach should be used at the same place for signing an armistice between victorious Germany and defeated France.

(37) **But Hitler has not yet been withstood by a great nation with a will-power the equal of his own. Many of these countries have been poisoned by intrigue before they were struck down by violence. They have been rotted from within before they were smitten from without. How else can you explain what has happened to France, to the French Army, to the French people, to the leaders of the French people ?**

These lines have been taken from *The Prime Minister's Call to the Nation*, by Winston Churchill.

This speech was made during World War II. In this speech Churchill tells his audience that they were prepared to fight to the last man. He tells them all the preparations (تیاریاں) which they had made to defeat the enemy if he made an attempt to invade England. He assures them that in no case would they surrender, and then tells them their new hopes and plans (تجویز) to fight the war with increasing success.

In the passage given here the writer tells them that Hitler had been successful in defeating many nations of Europe, because till then no great nation had fought him

with a will power as strong as his own. He thinks England was doing that. He then gives another reason for the defeat of those countries and says that before invading those countries Hitler managed to poison them with intrigue (سازش - دھوکا). When they had been weakened from within he invadede them, and defeated them without any difficulty. He thinks that it was the reason why a nation as strong and great as the French people were defeated. He assures his audience that in England there were no such people who would indulge in anti-national activities, and if there were any they were very few.

(38) **Another year !—Another deadly blow !**
Another mighty Empire overthrown !
And we are left, or shall be left, alone ;
The last that dare to struggle with the Foe.

The lines have been taken from *Another Year*, by William Wordsworth.

In this poem the poet describes the state of affairs, after the defeat of Prussia by Napoleon in the year 1806. England had lost an ally and they were now left all alone to fight the French Emperor. He feels happy that they know that they will have to face the onslaught alone, and hopes that the right kind of leadership will see them through.

In the lines given here he tells that the passing of another year of struggle against France has brought England face to face with another crisis. Their last friend and ally had been defeated and the mighty empire of Prussia had been overthrown. England is left almost alone to fight France. Wordsworth is not very hopeful that one or two other allies, who are still holding out, will be able to do so for very long after Prussia has been defeated. So he says that they will ultimately be the last to face the enemy. He feels happy because he thinks it will bring out the best in the character of the English people.

(39) **Are ye so strong, O kings, O strong men? Nay,**
Waste all ye will and gather all ye may,
Yet one thing is there that ye shall not slay,
Even thought, that fire nor iron can affrigat.

These lines have been taken from *A Year's Burden*, by Swinburne.

This poem has been inspired by the revolutions that swept Italy in the nineteenth century. The poet saw the cruelty (ظلم) and oppression (دباؤ) against which the people were revolting (بغاوت کرتے تھے) and he tells us about it in this poem. He expresses the hope that everything will be all right at the end, and the world will become a good place to live in.

In these lines he is telling us one of the factors that makes him draw such a hopeful conclusion. He thinks that the kings and strong men may destroy as much as they can, and may gather all the wealth that they can by exploiting others, but they cannot destroy man's power to think. It is beyond their power and is absolutely free. He goes on to say in the next stanza that thought can always travel far, and is therefore very effective (موثر) not only in one country but wherever man lives.

PART IV

CENTRAL IDEA OF POEMS

LINES ON ENGLAND

The poet is praising England for its settled government. He thinks that people of England are law-abiding, and they have freedom of speech. He is of the opinion that they can spread their thoughts, and they can grow strong as the time passes.

HOME THOUGHTS FROM ABROAD

Browning is in Italy. He remembers the beauty of England in Spring (موسم بہار) and describes it. He compares it with the charm of Italy, and finds that his own country was better than the latter.

THE WALRUS AND THE CARPENTER

It is a fantastic (عجیب و غریب) story of a walrus and a carpenter, who went for a walk on the seashore. They deceived the oysters to come and go for a walk with them. They came out dressed like children. The two friends made them walk a long distance and then ate them up.

ANIMALS

The poet feels that animals are, in many ways, better than human beings. They do not weep for their sins (گناہ). They do not always discuss their duty to God. They are not dissatisfied, and they do not want to own things like human beings. Above all they do not distinguish between one member of a species and another.

OUT OF THE NIGHT THAT COVERS ME

Henley tells us that one should have an unconquerable (جو مغلوب نہ ہو سکے) soul, which should stand by him even when he is in the worst possible position. One should fight one's battles undaunted (بغیر ڈرے). In that way one will be able to face one's God without fear, because the punishment, if any, will be for all those things that one has done himself.

TO THE NIGHT

Shelley calls the night to come as fast as she can. He loves her and the dreams that she brings with her.

A POISON TREE

If one expresses one's anger, it disappears. If one keeps it to oneself, as happens in the case of an enemy, the results are disastrous (تباہ کن) because it increases beyond measure.

IN MEMORIAM

The poet faces the puzzling reality that God loves each and every living thing, but nature is always wasting life. It destroys even species remorselessly. He cannot reconcile the position because in that case God and Nature seem to be at war with each other. He leaves the answer to death, when he will be near God and will be able to know better.

FROM ODE ON INTIMATIONS OF IMMORTALITY FROM RECOLLECTIONS OF EARLY CHILDHOOD

Wordsworth thinks that as a child is born, it brings with itself some of the glory of heaven from where he comes. As he grows up, glory begins to wear off. When he becomes a man the glory is completely gone. He cannot see heaven and he forgets all about the connection that he once had with it.

YOUNG AND OLD

One should go out and struggle in the world, when one is young and everything seems to be bright. When one grows old one should come back to settle down quietly in one's native place.

A PASSER-BY

The poet looks at a beautiful ship moving gracefully on the surface of the sea. He is much impressed and gives full play to his imagination. He imagines the warm port in which the ship will be resting, when there will be summer in England. It is all the fancy (وهم-خیال) of an inspired poet.

SHAKESPEARE

The poet praises Shakespeare for his deep insight (نظر کی گہرائی) into life. Human beings cannot understand him

completely because he is far too great far their comprehension. He has expressed all human passions and weaknesses in the best possible manner.

ANOTHER YEAR

It is good to be all alone in a fight, because then one knows that one can win or lose with one's own efforts. This brings out the best in a nation's character. So one should not be discouraged (ہمت نہیں ہارنی چاہیئے) when one's allies are defeated.

FROM A YEAR'S BURDEN

The poet feels that there is oppression (ظلم و تشدد) and cruelty in the world, but that will not last long because the human soul is free. Moreover, thought cannot be controlled by any one. Ideas travel far, and mankind has strong faith in their future. All these will bring them freedom and joy. The world will become one state and all men will be equal in it.

PART V

PARAPHRASE OF IMPORTANT PASSAGES

(1) **It is the land that freemen till,**
That sober-suited Freedom chose,
The land, where girt with friends or foes,
A man may speak the thing he will.

England is a land tilled by free men. They are the people who chose sober freedom for themselves. It is a country where a man may be surrounded by friends or enemies, but he can say what he likes.

(2) **Oh, to be in England**
Now that April's there,
And whoever wakes in England

Sees, some morning, unaware,
That the lowest boughs and the brushwood sheaf
Round the elm-tree bole are in tiny leaf,
And the chaffinch sings on the orchard bough,
In England—now.

Oh ! It would be fine to be in England these days, because it is April. Now-a-days whoever wakes in England some morning, finds without being aware of it that the lowest branches of the trees, and the brushwood sheaf round the elm tree have grown tiny leaves on them. The chaffinch sings while sitting on the branches of the orchard trees. This is the state of things in England now-a-days.

(3) **The Walrus and the Carpenter**
Were walking close at hand ;
They wept like anything to see
Such quantities of sand ;
'If this were only cleared away,'
They said, 'it *would* be grand.'

The Walrus and the Carpenter were walking near each other. They wept bitterly when they saw such huge quantities of sand there. They told each other that it would be grand if that sand could be cleared away.

(4) **I think I could turn and live with animals, they are so placid and self-contain'd,**
I stand and look at them long and long.
They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins.

I think I could turn and live with the animals, because they are very calm and contented (مطمئن). I stand and keep looking on them for long periods of time. They do not get angry and are not painted because of their condition. They do not keep lying awake in the dark to weep on their sins.

(5) **Beyond this place of wrath and tears**
Looms but the Horror of the shade,
And yet the menace of the years
Finds, and shall find me, unafraid.

Beyond this world which is full of sorrow and suffering, there stands horrible death. But even then old age finds, and shall find me, quite strong.

(6) **Swiftly walk over the western wave,**
Spirit of Night !
Out of the misty eastern cave,
Where, all the long and lone daylight,
Thou wovest dreams of joy and fear
Which make thee terrible and dear,
Swift be thy flight !

Spirit of Night walk swiftly over the western sea. Come out of the misty eastern caves (غارں) where throughout the long and lonely day you are weaving dreams of joys and fears. This is the things that makes you terrible as well as dear. May your flight be quick.

(7) **And into my garden stole**
When the night had veil'd the pole
In the morning glad I see
My foe outstretch'd beneath the tree.

My enemy entered my garden secretly in the darkness of the night. In the morning I was glad to see my enemy lying dead beneath the tree.

(8) **Thou makest thine appeal to me :**
I bring to life, I bring to death ;
The spirit does but mean the breath ;
know no more.

You are appealing to me? I give life and I kill. I know only this that the spirit is nothing but breath (سانس).

(9) **O life as futile, then, as frail !**
O for thy voice to soothe and bless !
What hope answer, or redress ?
Behind the veil, behind the veil.

Life is so weak and futile! We want to listen to your voice that might soothe us. There is no hope of getting an answer or redress of our grievances except after death.

(10) **The Youth, who daily farther from the east**
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended.
At length the Man perceives it die away,
And fade into the light of common day.

The youth who must always travel away from the east is still the priest of nature. He is attended on his way by the grand vision of heaven. At length the man notices this vision, and it dies away and is lost in the light of common day.

(11) **Then hey for boot and horse, lad,**
And round the world away ;
Young blood must have its course, lad,
And every dog his day.

Young man! you should then put on your boots, and run for your horse and travel round the world. Youth must run its course and every person must enjoy his pleasure at its own proper time.

(12) **And yet, O splendid ship, unhailed and nameless,**
I know not if, aiming a fancy, I rightly divine
That thou hast a purpose joyful, a courage blameless,
Thy port assured in a happier land than mine.
But for all I have given thee, beauty enough is thine,
As thou, aslant with trim tackle and shrouding,
From the proud nostril curve of a prow's line
In the offing scatterest foam, thy white sails crowding.

O splendid ship, you are unhailed and nameless. Inspite of all that I have said, I know not if in imagining all this about you, I rightly think that you have a happy purpose before you. Your courage is beyond blame, and the port to which you are heading is in a better country than ours.

But for all the qualities that I have given you, you possess enough beauty, as you sail aslant with trim ropes, rigging and shrouds. You are scattering form on your sides from your proud front line, and your white sails are full of the wind.

(13) I speak not to disprove what Brutus spoke,
But here I am to speak what I do know.
You all did love him once, not without cause ;
What cause withholds you then to mourn for him ?
O judgement ! thou art fled to brutish beasts,
And men have lost their reason.

I am not speaking here to disapprove what Brutus said in his speech. I am only saying that which I know. All of you once loved him and there was some reason for it. Then why do not you mourn for him ? O judgment you have gone to brutes and beasts, and human beings have lost their power of reasoning.

(14) It is not meet you know how Caesar loved you.
You are not wood, you are not stones, but men ;
And being men, hearing the will of Caesar,
It will inflame you, it will make you mad.
,Tis good you should, O ! what would come of it ?

It is not proper that you should know how much Ceasar loved you. You are neither made of wood nor of stone. You are human beings. As men you will be terribly excited when you hear the will of Caesar, and you will go mad. It is good that you do not know that you are his heirs. If you come to know of it I do not know what might happen.

(15) **They that have done this deed are honourable.
What private griefs they have, alas ! I know not,
That made them do it ; they are wise and honourable,
And will, no doubt, with reasons answer you.
I come not, friends, to steal away your hearts.
I am no orator, as Brutus is ;
But, as you know me all, a plain blunt man
That love my friend ; and that they know full well.
That gave me public leave to speak of him.**

The people who have done this deed are honourable (معزز) men. I do not know what personal grievances they had against Caesar, which made them do this deed. They are wise aad honourable men, and they will give you reasons for the murder.

Friends I am not hear to win you over secretly. I am not an orator like Brutus. All of you know that I am a plain and straightforward, and I love my friend. Even those people who gave me permission to make this public speech on him, knew this fact very well.

(16) **For the loftiest hill,
Planting his steadfast footsteps in the sea,
Making the heaven of heavens his dwelling-place,
Spares but the cloudy border of his base
To the foil'd searching of mortality.**

The highest mountain which shows its majesty to the stars and has its feet planted in the sea, and which is as high as the highest heaven, shows only that part of it to the human eye which is below the clouds that cover its top.

(17) **We shall exult, if they who rule the land
Be men who hold its many blessings dear,
Wise, upright, valiant ; not a servile band,
Who are to judge of danger which they fear,
And honour which they do not understand.**

We shall be happy if the men who rule the land are wise, honest and brave and hold the blessings of the country dear. They should not be a group of servile people, who have to judge the danger of which they are afraid, and who have to judge honour which they do not understand.

(18) **The woundless and invisible thought that goes**
Far throughout time as north or south wind blows,
Far throughout space as east or west sea flows,
And all dark things before it are made bright.

The invisible thought that cannot be wounded, and which goes as far north or south as the wind blows. It goes as far east or west as the sea flows. Wherever it goes all dark things turn bright before it.

(19) **There shall be no more wars nor kingdoms won,**
But in thy sight whose eyes are as the sun
All names shall be one name, all nations one,
All souls of men in man's one soul unite.

There shall be no more wars and no kingdom will be won. But for you whose eyes are like the sun, all names shall be the same and all nations shall be one. All souls of men shall unite in man's one soul.

AN APPROACH TO ENGLISH LITERATURE

BOOK V

Part I

SUMMARIES

THE GIFT OF THE MAGI

(O. Henry)

The day before Christmas Della counted all her savings (پونجی) collected with great difficulty (جو مشکل سے پس انداز کی گئی تھی). They came up to one dollar and eighty-seven cents. She began to weep because she wanted to give a present to her husband and had no money to do so. They were living in very poor circumstances (بڑی غربت کی زندگی بسر کر رہے تھے), but they loved each othet very much.

After a while she stopped weeping. She stood by the window for a while. Then she came to a mirror (آئینہ) and let her hair fly loosely. She was proud of her hair. A sudden thought flashed through her mind that she should sell her hair to buy a present (تحفہ) for her husband. This perturbed (پریشان کیا) her very much but she stood the shock.

She went to a shop which dealt in hair, and sold (بیچ دئے) hers for twenty dollars. Taking the money she went about visiting stores to make a selection of a present that might suit her husband.

Jim had a watch which he prized very much, but he had no good chain (زنجیر) with it, so that he could not see the time when he was in company. Della found a platinum

chain for his watch. It was solid and good. She thought that it would suit him best, because then his watch will be worthy of being taken out in any company in which he might be.

She went back home and curled (گھونگھریالے کیے) her short hair. She thought that her husband would be very angry (ناراض ہوگا) to find her in that condition with her hair gone, but there was no way out for her either. At seven she got the evening meal ready and began to wait for Jim. She was apprehensive that he may not love her as much without her hair as he used to do earlier.

At last Jim arrived. When he looked at her he was completely taken aback. She tried to bring him back to himself but he remained in a state of abstraction (سراسیمگی کی حالت). She told him that she had sold her hair to buy a Christmas present for him. When he came to himself he gave her a packet and told her that he loved her as much as he did before, but the present (تحفہ) that he had brought for her would tell her why he was so shocked.

She opened the package (بنڈل) and found that he had bought an expensive (قیمتی) set of combs for her. She had always liked them, but when she got them she did not have the hair on which they might have looked very attractive. She, however, told Jim that her hair grew very quickly (اُس کے بال جلد بڑھتے ہیں). She then gave him the present that she had bought for him. She told him to bring out the watch, so that she might see how the chain looked on it. He told her that their presents could not be used just then, because he had sold his watch to buy the set of combs for her.

The author, in the end, makes it clear that though this couple sold their best possessions to buy gifts (تحائف) for each

other yet they were not fools. They were the best amongst those who give or receive presents.

SONNET 116

(William Shakespeare)

There is nothing that can stop the marriage of true minds. He thinks that love does not change even when there is alteration on the other side. It does not die (بہت ختم نہیں ہوتی) as the time passes. It continues to the end of time.

THE MASTER

(Henry Major Tomlinson)

The captain was working on some ship as a boy. He used to come home occasionally (اکثر اوقات). He did not appear to possess the traditional boldness (جرأت - دلیری) and courage of the seamen. This was the case with all the young men going out to sea, who were known to the writer.

On one of his visits the writer noticed that he had become taller than him (the writer). The master then told him that he was going for an examination. After a week he informed them (انہیں اطلاع دی) that he had got his master's ticket. This was not very surprising (حیران کن) because they expected that to happen. The real surprise came when he informed them after a while that he had been appointed to command a ship.

They felt that he could not command a ship because he did not appear to be made for that, but they did not discourage him. He was very simple (سادہ طبیعت کا) and innocent. He had a feeling that ashore he would find many parasites and crooks, but he did not understand

their plans (پروگرام - اسکیم), and was ready to invest money in schemes which were clearly meant to defraud the people of their money. He used to tell them about his adventures on the sea.

On his first voyage (سفر) they felt very anxious and read about his voyage in the *Shipping Gazette*. He managed the voyage very well and they thought that it was either luck, or that seamanship or navigation (جہاز رانی) is not as difficult as people think it to be. But after his first voyage they were no more anxious about him and he came and went many a time.

The master invited him to go with him up to Bordeaux. He was received by the master at a Welsh railway station. He was carrying a brown paper parcel, and was wearing very ordinary clothes. The writer thought that he would make a confession and would tell him that he had never been a master of a ship.

His ship was a huge thing and it appeared as if there was no possibility (کوئی امکان نہیں تھا) of his being able to command it. When they went on board they found a seaman who had many difficulties, and who came and asked the advice of the captain about solving them (اُنہیں حل کرنے کے لیے). The skipper talked to him in direct incisive (دو ٹوک الفاظ) words and solved all his problems. The parcel that he was carrying did not reduce the respect that he commanded on board the ship.

He was moving about on board the ship, and was giving orders to all those who were there under his command (جو اُس کے ماتحت تھے). They all obeyed him. The ship left the harbour. Their going out of harbour was not easy because the harbour was crowded. The captain stood in his place directing the ship with confidence (اعتماد کے ساتھ), that comes to those who know that they have succeeded well.

ULYSSES

(*Lord Tennyson*)

Ulysses does not like the quiet life that he is leading in his own island (اپنے جزیرے میں). He thinks that he should lead an active life to the end of his life. He was famous (مشہور تھا) and had travelled a great deal. He had fought the battles of Troy so bravely that he had become famous throughout the world.

He thinks that all experience (تجربہ) is an arch through which one looks at more illuminating and important things, that one has not been able to do. He leaves his kingdom (بادشاھت) to his son Telemachus who, in his opinion, was capable (قابل تھا) of running the administration of the island very well.

He praises his sailors who had been with him through thick and thin (ھر مشکل کے وقت میں بھی). He tells them that even in their old age they must do something great. Evening is spreading fast. He calls upon them to come with him to their ship, so that they might go beyond the seas. He thinks that he would be able to do great things (بڑے کارنامے) even at that age. He tells them that they should go out with him to struggle with a firm determination (پختہ ارادے کے ساتھ) not to yield.

A LETTER

(*Oliver Goldsmith*)

Oliver Goldsmith tells his mother in this letter that he went to the port of Cork, and bought his ticket to proceed to America. The wind was not suitable (موزوں - موافق نہیں تھی) for sailing the ship, and therefore they could

not leave. He went to the country with some friends. When he came back he found that the ship had gone away. He had some money left, which he spent in the town where he stayed for sightseeing.

When he had only two guineas left to him, he decided (اُس نے فیصلہ کیا) to go back to his home. He bought a horse and with only five shillings he began his journey (سفر) home. He hoped that he will meet some friends on his way back who will help him. He remembered a friend of his who had always asked him to visit him. He thought he would visit him.

On the way he met an old woman, whose husband had been arrested (گرفتار کر لیا گیا تھا) for a debt (قرض) and gave her a half-crown. He reached the house of his friend and sent his name to him. He ran down in his night-gown and gave him a warm welcome. Oliver Goldsmith was so impressed (متأثر ہوا) by it that he told him all about himself and the help that he expected from him. His friend kept quiet when he had finished. Goldsmith thought that it was due to his having been touched very deeply by his condition (کہ وہ اُسکے حالات سن کر بہت متأثر ہوا ہے).

At six in the evening he was offered a very rotten meal (بہت برا کھانا). His host (میزبان) apologised (معذرت کی) to him, telling him that he was living on liquid diet on account of his illness (بیماری کی وجہ سے), therefore there was nothing better in the house. Goldsmith was hungry and ate up the meal. He was still feeling hungry when he went to bed, but then he could not get a loaf of bread.

Goldsmith decided that he would leave in the morning. He told his friend about his decision, and he commended it and told him that it was the wisest thing to do. When Goldsmith asked him for a loan (قرض ـ اُدھار) of one

guinea, he told him that he had no cash left on account of his illness. He suggested that he should sell his horse, and should walk back home with a stick (چھڑی), of which he made him a present. The money that he would receive for the nag would be sufficient to meet his expenses (اخراجات) on the road. Goldsmith felt very angry at that and was going to give him a blow of the stick when there was a knock at the door (کسی نے دروازہ کھٹکھٹایا).

The man opened the door and introduced (تعارف کرایا) Goldsmith to a pleasant man who was a counsellor-at-law. He was a shrewd man and from the looks of Goldsmith he understood that there must be something wrong there. He invited them both to dinner. Goldsmith enjoyed a good dinner at his house. When they were going to retire (جب وہ رخصت ہونے لگے), the counsellor asked Goldsmith to stay that night with him. He accepted the invitation and told his friend that he would never come to his house again.

The counsellor made him stay there for three days. He had two very nice daughters who played the harpsichord for him. When he was going to leave, the counsellor offered him his purse and horse, and a servant who might go with him to his house, but he took only one guinea to meet necessary expenses (ضروری اخراجات کیلئے) and left.

WANDER-THIRST

(Gerald Gould)

The poet feels a strong inward urge for going out and wandering about. He loves nature and its beautiful scenes. It is not any one particular thing that attracts him. He loves everything that he might see out of doors. He feels definite that he would like to go out wandering, but he is not sure whether he would come back or not.

SOCRATES

(*Translated by Jowett*)

APOLOGY

(*Plato*)

At the age of seventy Socrates was tried for having corrupted (گمراہ کرنا) the youth and not believing in the gods. He spoke in his own defence in the court, consisting of the people of Athens which was trying him.

Socrates thinks that he should tell the people why that charge (الزام) had been brought against him (اسکے خلاف). He thinks that the people of Athens had turned against him, because he had human wisdom whereas they seemed to possess a superhuman wisdom of their own. He tells them that a man called Chaerephon went and asked the god of Delphi whether there was any man wiser (زیادہ عقلمند) than him (Socrates). The prophetess who spoke for the god told him that Socrates was the wisest man.

Socrates thought of testing the truth of the saying. He thought that if he could find a man who was wiser than him, he would be able to go and tell the god that his statement (اس کا کہنا) was not correct. So he went to a politician (سیاست دان) and found out, that, although he thought himself to be very wise, yet he was not so. The people were also mistaken in him. Socrates tried to make him understand that he was not wise. The politician began to hate him. Socrates thought that he was superior to him (اس سے برتر) because though both of them did not know anything, yet Socrates knew about his ignorance (لا علمی) whereas the politician did not. In this he was better than him.

He went to many other politicians and found that none of them was really wise. But when he tried to tell

them about it, they became his enemies. He then visited the poets, thinking that they would prove to be wiser than him. But he found that they could not explain passages from their own work. The reason being this. Poetry is written by inspiration (شاعرانہ وجدان) and not by wisdom (دانائی), the poets could say many things which they did not understand. He found that they were not wise because they thought that they were wise in many things about which they did not know anything, for the simple reason that they could write good poems.

He then went to the artisans. They knew (وہ جانتے تھے) many things that he did not know but they were mistaken in thinking, that because they knew about their work so they also knew about other things which did not belong to their field. He therefore came to the conclusion (اس نتیجے پر پہنچا) that they were not as wise as he was.

He then tells them that he is not in fact wise. The god called him wise, because he wanted to tell the world that no man was wise except the one who thought like Socrates (جو سقراط کی طرح سوچتا تھا) that he was not wise. He, therefore, thought that it was his duty (فرض) to go about and tell the people that they were not wise. He has become very poor in serving god like that and telling the people that wisdom belongs only to god.

Another reason why people hated him was, because the rich young men had gathered round him to see pretenders of wisdom (عقلمند ہونے کا یا دانائی کا دعویٰ کرنے والے) being exposed. They learnt his method and went about examining people themselves. When they exposed their ignorance those people began to hate Socrates, because they thought that they had learnt from him, and he was the root cause of all their humiliation (ذلت - تذلیل).

His enemies have taken the traditional course of saving themselves by telling the world that he was a godless

man and that he was corrupting the youth (وہ جوانوں کو گمراہ کر رہا ھے) like all other philosophers. They think that by saying that they can prove to the world that they are not ignorant and thus retain their prestige (اور اس طرح اپنا وقار قائم رکھتے ھیں) which has been hard hit. He thinks that they would find that he was telling them the truth even when he made any further inquiry into the matter.

FROM THE CRITO

(*Plato*)

Crito was a friend of Socrates. He visited him in prison (قید خانہ - جیل) two days before he was going to be put to death. He told him that they had made all arrangements for him to make good his escape, and suggested (تجویز پیش کی) that he should do so at once. He told him that he should look to the education of his children after making good his escape (فرار ھو جائے), and felt that if he did not get away from the prison, people will blame (الزام دیں گے) his friends who did not do anything to save him. Socrates did not agree with him (اسکی رائے سے اتفاق نہ کیا) and they began to discuss the matter.

Crito admitted that one should not be swayed by the opinion of the ignorant majority. He further admitted that there is nothing good in life, if it is not lived honourably (عزت و احترام سے - عالی ھمت سے) and nobly (شرافت سے).

Socrates thinks that they should examine the matter of making good their escape, without thinking what the people think about it. He feels that if it is good to escape (فرار ھونا) then he would do it, but if it is something wrong then whatever the benefits (فائدے) that might ensue therefrom, it should not be considered to be of any importance (انہیں زیادہ اھمیت نہیں دی جا سکتی).

Socrates thinks that wrong is always wrong, whatever gain might come of it. Crito agrees with him. They further agree that one should not do evil for evil, because a wrong is wrong even when it is done in retaliation (بدلہ ۔ عوض ۔ انتقام). They also agree on the principle (اصول) that one should always do what is right.

Socrates thinks that if he escapes from the prison, he would be trying to overthrow the state and flout its laws to the extent to which it lies within his power. This would jeopardise (خطرے یا نقصان میں ڈالنا) the very existence of the state. He thinks that it would be wrong for them, according to their own principles, to retaliate by saying that the state passed an unjust order against them, therefore they have disobeyed its command (اسکے احکام کی نافرمانی کی ہے).

He then argues that the state had brought him into the world, by sanctioning the marriage of his father and mother. It had brought him up, and arranged for his education (تعلیم) under its laws. It was thus superior to him. He could not refuse to do anything that the state wanted him to do, because they were not equal. He further thinks that the state is in the same position for its subjects (ماتحت) as their parents. So even if it does them some wrong, they should not in any case retaliate (انہیں بدلہ نہیں لینا چاھئے), and do anything that might be against the interest of the state.

SONNET

(William Wordsworth)

The poet feels that people are now-a-days so busy (مشغول) and active, that they have lost contact (تعلق) with nature. He thinks that he would prefer (ترجیح دیگا) to

become a pagan, so that believing in their old creed he might be able to be in contact with nature. The sights (نظارے) would be very pleasant for him.

DOUBTING CASTLE

(John Bunyan)

Christian and Hopeful were now going along a meadow by the side of the river. They slept in the meadow, ate the fruit that they could pluck (توڑ سکے) from the trees, and proceed further (آگے بڑھے). The river and the way parted. They went on following the right path, but they found that the way was rough. There was a meadow (چراہ گاہ) that ran by the side of the path that they were following. The meadow was called the By-path Meadow. They found a path across the meadow and thinking that to be easier for them, they went into the meadow leaving the straight path behind them.

They met a man called Vain-glorious (جھوٹی شان), who was following that path. He told them that it led to the Celestial Gate. Then it became evening and Vain-glorious fell into a ditch (گڑھے میں). When they heard his fall they came to know that they had taken the wrong road. It began to rain and there was a storm (طوفان), and the water began to rise in the meadow. They tried to go back, but the water was so high that it was impossible (نا ممکن). They sat down under a little shelter and fell asleep.

This meadow belonged to the giant Despair (یاس - ناامیدی). The giant found them sleeping there, and took them to his castle for having entered his land. He put them in a small and nasty dungeon (چھوٹی سی کوٹھڑی). They remained there from Wednesday to Saturday without food or drink. Christian felt very sorry because they had gone to

the meadow on his advice (آسکی صلاح سے), so he felt responsible for the suffering of Hopeful.

The name of the wife of the giant was Diffidence. He asked her advice in the matter of the pilgrims. Acting on her advice (آسکے مشورے پر عمل کرتے ہوئے) he took a stick and beat them mercilessly (بیدردی سے). She then advised him to tell them to kill themselves. He went to their cell the next morning, and advised them to do that. But they asked him to let them go. He went towards them to beat them once again, but had a fit (دورہ پڑ گیا) and lost use of his hands. He went away and left them to think about the matter once again.

In the evening he went to them once again and found them still living. He warned them that they would be punished severely (سختی سے) for not having listened to his counsel. Then next morning he followed the advice of his wife, and took them to the castle yard, where he showed them the bones of the pilgrims who had died in the castle earlier. He then beat them and took them to their dungeons again. He told them that he would do the same to them within ten days.

Next time she told him that she thought, either they lived because they hoped that some one will come to release (آنہیں چھٹکارا دلانے کیلئے) them, or they had picklocks with the help of which they wanted to escape from the castle. The giant decided that he would search them (آنکی تلاشی لے گا) the next morning.

The pilgrims prayed on the night of Saturday. In the morning Christian suddenly realised (اچانک محسوس کیا) that they could open any lock with the key of Promise (وعدہ) that they had on them. They opened all the gates and doors and

came out of the castle. When they opened the last iron gate the hinges made so much noise that the giant woke (دیو جاگ اٹھا). He would have followed them but he had a fit and his limbs would not move. So they came out of the meadow and reached the king's highway.

They were now out of danger. They thereupon erected (نصب کیا) a stile there, to warn all those who followed them not to go into the meadow. This saved many from falling into the folly in which they had fallen.

THE NATURE OF INSTINCTS

(William Macdougal)

A great confusion exists about the use of the words instinct (اندرونی تحریک ۔ فطری افعال) and instinctive (فطری ۔ طبعی). Sometimes they are used to mean all human actions (کار گزاریاں) which are not performed with deliberate thought. Sometimes the writers use these words to show a faculty that they think is peculiar to animals, and does not exist in human beings. Some writers use the words to hide their own obscurity (غیر واضح ہونا ۔ اخفا) of thought.

The writer gives many examples to show that these words are misused by many writers (مصنف). But he thinks that it is essential to understand these terms, because only then will it be possible for us to understand the development of individual (انفرادی) or collective (مجموعی ۔ اجتماعی طور پر) character.

Instincts (فطری افعال) are in fact certain definite qualities of the mind which a species (صنف ۔ نوع ۔ قسم) have at the time of their birth, and which are common to all members of the species. They are qualities that belong to a particular race, and they have evolved by slow degrees through

many generations, because of the attempts (کوششیں) of the species to adapt themselves to their surroundings. They have such a nature that they can neither be removed from the mind of the species, not can a species create them for itself.

There is a great difference of opinion (رائے میں اختلاف ہے) amongst psychologists about the place of instincts in human beings. Some think that man's pre-human ancestors (آبا و اجداد) did have instincts, but they did not exist then. The few that were still there, were only a continuation of those times and they were not needed. Some think that instincts are more important for human beings. He thinks that the modern view is that there are as many instincts in human beings as in animals (حیوانوں میں).

Instincts in their purest form are seen only amongst the animals. Amongst human beings (انسان) instincts are found mixed up with intelligence (ذہانت) and imitation (نقل) of others. Even a child does not behave instinctively, because in his case instinct develops later on. So one should study the insects to find the truth about instincts.

There are many insects (کیڑے مکوڑے), which always lay their eggs at a place where the larva can find food (غذا) for itself when it comes to life. This is done by instincts. The mason-wasp collects food and seals it in her nest where she has laid her eggs. The young ones eat the food thus collected as soon as they are hatched. She has provided for them although she will never be able to see them.

The writer gives examples of small animals like the cat and the dog, to show that their instinctive (طبعی) behaviour is very little controlled by intelligence. The

terrier dog begins to bark (بھونکنا شروع کر دیتا ھے) instinctively when it sights its quarry (شکار) because he used to do that in the good old days when he hunted in packs. Now-a-days this procedure causes him a lot of trouble and makes his quarry run away, but he cannot help adopting the old procedure.

Instinctive behaviour is of two kinds. It either promotes the well-being of the particular animal who shows it, or it is good for the community and helps in its continuation. McDougall thinks that it is wrong to think that instinctive behaviour (طور طریقہ) is only an innate (پیدائشی - فطری) tendency. He thinks that there are three necessary elements (عنصر) in all cases of instinctive behaviour. In the first place there is a process of knowing things, then there is a feeling (احساس) about it, and the last is a movement towards or against it. It is therefore a psycho-physical process.

He then shows that it is not a purely mechanical object, because all instinctive behaviour causes a persistent and continuous (مسلسل) activity towards a particular (مخصوص) thing. This would not happen if the tendency was only a mechanical one. The striving continues in spite of any obstacles (رکاوٹ) that might be there. It comes to an end only either when the object is achieved (جب مقصد حل ھو جائے), or when some stronger incompatible (متضاد - مختلف) tendency is created. The only other thing that brings it to an end is complete exhaustion of the animal concerned.

The instinctive action begins by some kind of perception (گمان - شعور - قیاس). There are certain things that create a peculiar effect (اثر) on an animal, which is

different from the impression that other objects create on him. This shows that he is particularly made for receiving these impressions (تأثرات) better than others.

There is an emotional (جذباتی) behaviour which clearly accompanies an instinctive reaction (رد عمل). This also shows that instincts and feelings are connected with each other. He gives the example of dogs when they face their enemies ; and some other examples are given. This clearly shows that instincts are not purely a reflex action. This is further shown by the fact that when an animal is successful (کامیاب ہو جاتا ہے) in achieving the object of its instinctive striving he feels happy, when he is unsuccessful he feels pain (دکھ - تکلیف).

The final and improved definition of instinct is that it is an inherited tendency, which by a psycho-physical process makes its possessor perceive (دیکھنا) a particular thing. He then pays attention to it (توجہ اس طرف مرکوز کرتا ہے) and experiences a peculiar emotional excitement. He acts about it in a particular manner, or at least he experiences an urge for such an action, on which he may not act, if it is very weak.

FROM AN ESSAY ON MAN

(Alexander Pope)

The poet feels that man is a collection (مجموعہ) of contradictions (تضاد). He is the greatest of the creations (تخلیق) of God yet he is not weak. He is half-angel and half-beast. One cannot understand him clearly because of these conflicting qualities (خصوصیات). The poet therefore advises human beings to try to understand themselves rather than God. Because it is of foremost importance (زیادہ اہمیت رکھتا ہے) that one should be able to understand oneself.

ABOUT BATHROOMS

(*Sir Alan Patrick Herbert*)

The writer tells us that bathroom accessories (غسلخانے سے متعلقہ - چیزیں جو آس میں استعمال هوتی هیں) that are put in the show cases of the shops are beautiful but they should not be all. He then gives his own views on the matter of bathrooms.

He thinks that a bathroom should be a big room so that one may be able to do one's exercises (ورزش) in it. There should be pictures on the wall which one might see while lying down in the bath. There should also be rich rugs on the floor and comfortable chairs to sit down upon. He thinks that people sing in the bathroom, because there is no furniture there, and one can do nothing except singing. In the drawing room there is usually too much furniture which hinders singing. He thinks that if drawing-room furniture is brought to the bathroom, people will stop singing there, and if the drawing room becomes a bathroom then there will be no difficulty in making people sing there.

He does not think that a bath with fifteen taps (نلکے) could do any good, although he used to think that it would be good. He has learnt a lesson by having once used a bath with many taps. They did not function properly and the few that did were more troublesome (تکلیف دہ) than comfortable. He, however, feels that there should be trays and stands to put things like soap. One can rest (رکھ سکتا ہے) one's feet on them while washing them.

He wants to have a bell in the bathroom so that he may be able to communicate with the world outside. He thinks that it would be a fine plan (تجویز) to morse signals to the cook (باورچی) about the breakfast. There should be a shaving tray on a flexible arm, so that by moving it into

position one may be able to shave in the bath. This would make shaving more comfortable than it is.

There should be a smoking tray also, so that one may find it possible to smoke (سگریٹ پی سکے) there without any difficulty. There should be a book-shelf in the bathroom so that one may able to read a book in the bathroom. There should also be a mechanism by which one may be able to empty (خالی کرا سکے) the bath from outside, when one finds the occupier is taking too long to get out of it.

He thinks that there should be a progress indicator outside the bathroom, so that by looking at it one may know at which stage of bathing (نہانے کی) the man inside is. This will tell the outsider whether he should wait for his turn or go back to his room. When such a bathroom is ready one should start taking one's meals in it. Only the telephone should not be installed in it.

HEAVEN

(*Rupert Brooke*)

Fish, like human beings, feel that there will be a world to come after death. They imagine that they will be under the protection of God (خدا کی حفاظت میں) in that world. Their conception (خیال - اندازہ) of God is a thing very much like fish. They feel that there will be no man in heaven. It will be mud and water and there will be all kinds of fish food, which they will be free to eat. They will have nothing whatsoever to fear in heaven.

THE INTELLIGENCE OF BIRDS

(*Julian Sorel Huxley*)

One hundred and fifty years ago it was believed that all the animals were only stages in the development of man. Thus the final aim (مقصد) of nature was to create

man. Therefore the mind of an animal was only a stage in its struggle to come to the level of man.

The theory of evolution changed the picture, and man began to notice that there are many different kinds of creations of God. They thought that all these collected together would show the diverse (مختلف) ways in which nature had been developing. Man is the most successful experiment of nature but that does not mean that it is the most successful (کامیاب) and the best experiment (بہترین - عمدہ تجربہ). He thinks that one of the most interesting of these experiments is the birds, with whom he is going to deal in this essay.

The great difference (بڑا فرق) between human beings and birds is that there are many things which the birds learn without ever being taught by others (دوسروں کے سکھائے بغیر). Birds do not teach flying to their young although it is a complex process. The birds can also build their nests without being taught to do so. This is quite clear (واضح ہے) from the case of brush-turkeys. They lay their eggs in a large mound where they have collected a lot of vegetation (نباتات). The heat of the vegetation hatches the eggs, and the young bird comes out of the mound once it has left the egg. It never sees his parents and has no idea of the mound (مٹی کا ڈھیر - خاک کا تودہ) in which it was born. But it can in its turn build a mound just like that and lay its eggs there. This shows that the birds are not taught nest-building (گھونسلا بنانا), and they do not learn even by the example of their parents.

Even those birds who have been brought up in man-made nests (آدمیوں کے بنائے ہوئے گھونسلے), will make the nest

belonging to their species (نوع - قسم) when the time for mating comes, even when they have not even seen a nest of that kind all their lives. This is due to instinct. Similarly birds have a strong urge (خواهش) to sit on their eggs when they are in a state of broodiness (انڈوں پہ بیٹھنے کی حالت). If eggs are not to be found they sit down on other objects like golf balls, etc.

Birds have a parental instinct but it is not personal in nature. Birds do not mind (پرواہ نہیں کرتے) if one or more of their young ones are killed or removed. If all of them are removed they feel disturbed because in that case they cannot bring their parental instinct into operation (کارگر - عملی). Similarly they do not care when one of their offspring is dying. On the other hand they throw it down from the nest. The birds feel parental only when the offspring produce a peculiar noise. If that noise is not produced they do not react to them.

If young birds are removed from a nest and eggs are placed there in their place (آنکی جگہ), the birds accept the position and do not bother (خیال نہیں کرتے) very much about it. They sit on the eggs and try to hatch them.

The cuckoo bird usually places its eggs in the nest of some other bird. The cuckoo is hatched very quickly, and then it throws out all the young ones of the bird in whose nest he has been placed (اس پرندے کے تمام بچے جسکے گھونسلے میں آسے رکھا جاتا ھے). This does not mean that he is cruel (ظالم). He just does not know what he is doing. As a matter of fact the scheme has been so made by nature and he blindly follows it (وہ اندھا دھند تقلید کرتا ھے). This is the only way in which he could live as a species.

The mother bird is not disturbed to find the change (تبدیلی) in the nest, because her parental instinct is satisfied by the cuckoo bird in the nest. She does not care for her own offspring even if some of them are hanging (لٹک رہے ہوں) out of the nest. This also shows that the birds do not act by reason but blindly under the influence of instinct (فطری - اندرونی تحریک کے زیر اثر).

The cuckoo bird grows bigger than his foster parents, but that does not disturb them. They respond to his call for food, and feed him (اُسے کھلاتے ھیں) even when they have to sit on his head to do so. When the bird has grown his feathers (جب اُسکے پر نکلتے ھیں) he at once flies South, like all other cuckoo birds, even when there is no bird of the species who could teach him to do so. The migration urge (ھجرت کی خواھش) is also instinctive.

Although the birds are governed by their instincts yet they also have their emotions (جذبات). The emotion of love (محبت) and fear (ڈر) and rivalry (رقابت) are quite evident. They can even enjoy playing with each other.

The difference between the life of a human being and that of a bird is that the latter lives only in the present, whereas the former lives a continuous life (مسلسل - متواتر جاری رھنے والی) with the past, present and future as its components. For a bird everything happens at the time when it happens, and it has no importance (اھمیت) afterwards; for a man everything has a great importance because it would go on influencing the whole of his life.

TO A NIGHTINGALE

(*John Keats*)

The poet imagines (تصور کرتا ہے) that a nightingale is singing his beautiful song somewhere in a grove of trees in summer. He thinks that he should take a cup of wine and should be so intoxicated (اس قدر نشہ ہو کہ) that he may fly away with the nightingale. He thinks that would make him forget all the sorrow and suffering (دکھ و تکالیف), that one has to endure in this world (جو اس دنیا میں برداشت کرنی پڑتی ہیں).

He addresses the nightingale and tells her that he would go to her on the wings of imagination and not be taking wine. He then imagines himself to be with the nightingale in the dim light of the forest (جنگل). He cannot see clearly the flowers that are growing around him, but he imagines many of them to be there.

He feels that he is in love with easeful death just then. He wants to die just then listening to the song of the nightingale. In that way the nightingale would sing a requiem (فاتحہ - مرثیہ) on the death of the poet.

The poet feels that the nightingale was not meant to die, because she does not suffer anything at the hands of the world. He thinks that the song of the nightingale has always been something very romantic.

He then suddenly feels that the song of the nightingale is fading away (ختم ہو رہا ہے). The nightingale appears to have gone away. The poet concludes that the imagination cannot deceive (تخیل دھوکا نہیں دے سکتا اتنے اچھے طریقے سے) so well, by creating a scene as good as real as it is supposed to do. He does not understand whether he was sleeping or awake.

A LITTLE SHOPPING

(*William Morris*)

Morris is a social reformer (اصلاح کرنے والا). He imagines that there is a social revolution (انقلاب), and the modern industrial (صنعتی) civilization is absolutely washed away. A person from our world goes to the England where the new set-up has taken over. He finds that the life of the place is absolutely different from what it is to-day. The people take pride (فخر محسوس کرتے ھیں) in their work. They work for the sake of work and not with the object of making money. The essay gives some of the things that he noticed in the new social set-up of England.

He found that there was a short street called Piccadilly. In the lower parts of the buildings that they found there, were shops. These shops displayed their wares in the windows, but no one bought or sold those things. One could go in and get anything that he liked just for the asking. Then they came to a huge (بہت بڑی عمارت) building. This was also a shopping centre. His companion told him that the upper storey of the building was used as a guest house for the people who came to London from far parts of the country (ملک کے دور دراز حصوں سے). He was told that there was another shopping centre called the House of Commons market, where things of the lower grade were sold.

He asked him to buy anything that he might like. The writer thought that he should change his factory uniform for some colourful (رنگ برنگی) dress like the one that the local people wore (پہنتے تھے), but his friend told him that he should not do that. In the first place he wanted to show him to his great grandfather, who was an antiquarian (قدیم چیزوں کا مبصر), and would have liked to see him in that dress. In the second place the people of London liked to

see him in his strange clothes, and the host (میزبان) did not think that it would be proper for them (مناسب نہیں ہوگا) to rob them of this pleasure of theirs. So the visitor agreed not to change.

He then told his host that he would like to have some tobacco and a pipe. At that they went into a shop. They handed over the reigns (لگام) of their horse to a woman who was standing there. The visitor admired her. His host told him that there were so many beautiful women there that every man can have his girl. He admitted that they sometimes had crimes (جرائم) motivated (سبب یا باعث) by love or sex but they were very rare.

When they went into the shop they found that a boy and a girl were keeping that shop. The girl attended to them and she gave him the finest (عمده) tobacco of the kind that he wanted to have. She gave him a bag for keeping it and then she selected (چنا) an excellent pipe for him.

The visitor forgot that in that state people did not have to pay for the things that they bought, and told them that he did not have money to pay for the expensive (قیمتی) pipe. His host, however, reminded him that there was no more the commercial morality, and he would not have to pay anything. The shop girl then offered them drinks because she thought that the visitor had come there from some far off country.

The wine that they offered them was of the finest quality, and the visitor was astonished (حیران ہؤا) by the fact that these people could still have fine wine (عمده شراب), when every one could drink the wine of the finest quality. After having their drink they came out and found an old man holding the reins of their horse. The old man offered to go with them.

On the way he told them that the children were then given the job (کام) of attending the shoppers, because it was supposed to be the easiest work. He thought that in the past there were some lazy grown-ups who used to work in shops, but the disease of idleness (بیکاری کی بیماری) has been completely wiped off (ختم ہو گئی ہے) and therefore there were no grown-ups who would do that work. There were very few idle people left who were treated for their disease whenever it showed some signs (آثار) of creating trouble for them. It was only with great difficulty that they had been able to cure those people of their disease.

The old man goes on telling him how those people, who suffered from idleness, did not mix with others, and that they were waited upon by servants wearing liveries. He was going to say a lot more about them, but the host began to feel tired of it all. He was astonished at the fact that the people in the past did not like working. They were amused at the thought (وہ اس خیال سے محفوظ ہوئے) and they laughed at it, but the visitor knew that there was nothing much to laugh at, because he knew that there were many people around at the place from where he had come who did not like to work, and were idlers by nature.

SWEET CONTENT

The poet feels that if a man is contented (مطمئن ہو) he is happy in spite of the fact that he is poor. It is no use being rich if one does not feel happy and suffers, because of the worries (تفکرات) that wealth brings with it.

THE WEST WIND

(*Joseph Conrad*)

The West Wind rules the sea. In the evening one can see it either in its golden dress or in the form of a cloud.

The seamen know that there is immense danger (بہت زیادہ خطرہ) in neglecting (پرواہ نہ کرنا) the mood of the wind, and therefore they always look to any changes (تبدیلیاں) that might be taking place in the horizon in the west. The West Wind takes on itself different forms, and to an ordinary person it appears to be changing its form every now and then. This is not the case. Its course is always uniform though it may appear to be different on the surface (سطح).

Sometimes the West Wind brings deep and dark clouds (کالے بادل). They form a canopy on the sky and cover the sky. So that one cannot look at anything except the clouds. This creates storms (طوفان) and the obvious danger for the ships. The ships suffer from the great force with which the storm hits them under the influence of the West Wind. The result is great destruction (تباھی) and many ships go under (ڈوب جاتے ھیں).

The West Wind does not let people see very far when the wind is high. The sailors feel that the ship is moving at a great speed, and they feel an inward fear (آنکا دل ڈرتا ھے - یہ خدشہ ھوتا ھے) that they might strike against the shore. But they do not express (اظہار نہیں کرتے) their fears openly. They only tell each other that they cannot see very far ahead to express all their fears and doubts (شکوک).

If one comes across a storm at night, one feels even more distressed. There is darkness all round and one feels as if one is caught in hell (جہنم). The sea rises and falls and throws the ship from one side to another by the force of the waves (لہروں کے زور سے). One waits for the weather to clear so that they may be able to hear and see,

but they are never sure when that would happen. This is particularly dangerous for the ships that are homeward bound and are heading for the English Channel.

ODE TO THE WEST WIND

(*Percy Bysshe Shelley*)

The poet is greatly impressed (متاثر هوا هے) by the power that the West Wind commands. He addresses him and requests him to listen. He thinks that it is the West Wind that makes the seeds and leaves to fly before it and buries (زمین میں دبا دیتا هے) the former at such places from where they can grow up in spring (موسم بہار میں).

It is the West Wind that moves the clouds and brings storms. It sings the dirge (مرثیه) of the dying year, and brings rain (بارش) and hail (اولے) and lightning to the earth. It is again the wind that brings storms to the sea and disturbs its calmness (سکون). The poet feels that he should tell his tale to such a powerful thing as the West Wind.

The poet calls upon the West Wind, which he finds is powerful on earth, in the sky and on the ocean, and tells it that he is very melancholy (غمگین - آزرده) and sad. He had a spirit which was as free and powerful as the wind, but it had been greatly confined (رک گئی هے - محدود هو گئی هے) by the world. He wants to be as free as the wind is. He calls upon it to give its spirit to his poetry. He thinks that in that way his poetry would be able to bring a new order to the world, just as the West Wind brings a new life to the world. He wants to tell the world, through the West Wind, that if there is suffering and

difficulties, there is nothing much to worry about because a good time always follows a bad time (کیونکہ برے وقت کے بعد ھمیشہ اچھا وقت آتا ھے).

JANE EYRE

(Mrs Elizabeth Cleghorn Gaskell)

Charlotte Bronte was not in the habit of writing every day. She would sometimes not write anything for a long time. But one day she would waken to find that she had a clear idea of the things that she would like to add to her story. She would then finish her day's work and begin to write. But even under those circumstances she would not sacrifice her duties (فرائض) in the household (گھر کے کام کاج کے متعلق) for the sake of writing. She would even help their Tabby in the course of her duties, when she was inspired and wanted to write. This shows how careful she was that writing should not interfere (مداخلت نہ کرے) with her everyday work.

She was very careful about her expression. She used only the right words and in the right context. She did not mind writing for them when they were not coming quickly to her mind. She would write with pencil on paper, that she held close to her eyes on a piece of card-board. From this she would take down the manuscript in beautiful handwriting.

The Bronte sisters had an old habit: they would stop their work at nine o'clock, and would talk to each other. They would discuss their stories and sometimes read them to each other. It was at such a family gathering, Charlotte decided (فیصلہ کیا) to make her heroine plain and simple. This was against the established practice but she did not care, because she wanted to depict reality (حقیقت پیش کرے), and a plain heroine would have been in line with the principles (اصول) of reality.

Most probably her sisters had told her that an heroine had to be beautiful so that the readers may like her. She however did not agree (اتفاق نہ کیا), because this was not true to reality. She told them that she would make her heroine simple and plain, and she would still be as popular with the people as their heroines. She thereupon created Jane Eyre.

JANE AND THE GIPSY

(Charlotte Bronte)

Jane Eyre is a poor orphan (یتیم) girl. She gets an appointment as governess to a neice of Mr. Rochester who is a rich bachelor (کنوارا - غیر شادی شدہ). They live away from the town with the result that Mr. Rochester often talks to her. He begins to like her and wants that she should express her love for him. But she does not do so, and always behaves towards him as if she was no more than an ordinary governess.

A party of guests (مہمان) comes to stay at the house of Rochester. There is a society girl called Miss Ingrim amongst them. The people begin to think that Rochester will be engaged to her soon. Rochester takes that opportunity of rousing the jealousy of Jane, so that she may say or do something to show that she loves him. She does not in any way respond to his suggestions (وہ آسکی تجاویز کے مطابق - یا خیال کے مطابق کچھ نہیں کرتی).

One day Rochester had gone out of the house, when a Gipsy woman comes and offers to tell the fortune (قسمت) of those persent. She is seated in the library of the house and the guests go in one by one. Miss Ingrim was the first to go in, but she soon came out disappointed. She however did not disclose (ظاھر نہیں کیا) what she had been told.

Then the others went in and heard their fortunes told. The last to go in was Jane Eyre. When she went in to the library she found her reading from a black book. The face of the Gipsy woman was very strange. It was brown and black and her hair was coming low over her face. Jane told her that she did not have any faith (یقین نہیں رکھتی) in her art. She assured her that she was not so silly as to believe in the art of the gipsy woman.

The Gipsy woman however told her that she was cold, sick and silly. She explained by telling her that she was cold because she did not fall in love with anyone. She is sick because she does not let the feelings of love (محبت کے احساسات) come near her, although they are the best feelings that God has given to man She is silly because she does not let her lover come near her and shuns love.

She then looked at her palm (ھتھیلی) and Jane paid her a shilling for doing so. She however declared that there was nothing in that hand, because she did not have any line in it. She wanted to read her fortune from her face. The old woman now began to tell her that she feels lonely (تنہا) in that house, where all the other people belong to the upper class. There is no sympathetic (ھمدردانہ) communion between them. She then suggests that she loves Rochester and does not like other women trying to make love to her.

inter change of thoughts

Jane Eyre refuses to understand what she says. She tells her that she does not bother herself about Mr. Rochester, and thinks that he is a happy man and enjoys his company. At this the old woman gets a bit angry, because she thinks that she has not been properly treated, and that Jane is denying the truth (وہ سچائی سے انکار کر رہی ھے). Jane asks her to tell her something about herself.

The Gipsy tells her to kneel once again. She does so and she looks into her eyes and face and forehead. She

tells her that she is a fortunate (خوش قسمت) girl and nature has reserved for her a measure of happiness. But she does not try to grasp it (لیکن وہ حاصل کرنے کی کوشش نہیں کرتی). She then declares that it is due to her brow and forehead. They show that she would not sacrifice her happiness happen what may. They further show that they would not in any case do anything rash. She would thus not drift in the current of emotions (وہ جذبات کی رو میں نہیں بہے گی) however strong they may be. Thus she wanted to live a life in which there should be nothing to be ashamed of and nothing to feel sorry about.

Then suddenly the gipsy woman told her that she had been playing the game very well till then, but she was tired of it and could not control her feelings any more. She told Jane to leave the room at once. But she did not leave because by then she had realised that the Gipsy was no other than Rochester in disguise (بھیس بدلے ہوئے). She looked closely at him and noticed that her hands were the hands of Rochester, and she was wearing a gem that belonged to Rochester. Then the gipsy removed her bonnet and bandage that she had tied round her face. Jane now had no doubts about her.

Rochester asked her to forgive him for all that he had done. Jane told him that she would think about that later on. He however assured (یقین دلایا) her that she had behaved herself in the most proper manner. This reassured Jane a great deal. He then inquired from her about the guests sitting outside. She told him that there was a man called Mason who had come to see him from the West Indies. This name gave a shock to Rochester and he turned pale (اُس کا رنگ زرد پڑ گیا). He told her that it was a great shock. He assured her that he would ask her for aid if there was any need of it.

THE CARD-DEALER

(Dante Gabriel Rossetti)

The Card-dealer has very calm and languid (بے رونق کمزور) eyes, but she has the power to see the unknown secrets of life. Besides her there is a heap of gold. It is a rich prize for the man who might be able to untangle (جو حل کر سکے) the riddle (پہیلی) of fate. The dancers are dancing fast. With the fall of their feet the dealer is throwing down her cards.

She is playing a game with all human beings. This game is always going on in this world. The world is a land of darkness (اندھیرا). All her cards have an evil significance (نشان).

Her game always continues (جاری رہتی ھے) so long one is alive. She knows the future whereas man knows only the present. We do not understand till she speaks to us and then we are dead.

From THE WINTER'S TALE

(William Shakespeare)

THE ARRAIGNMENT OF HERMIONE

Leontes, the king of Sicily, has a deeply suspicious nature (شک کرنے والی طبیعت). His friend Polixenes, King of Bohemia comes to visit him. Leontes begins to suspect that his wife Hermione has developed a liason with Polixenes. He calls his courtier Camillo and tells him that he should poison him (اسے زھر دے دے). He knows that Polixenes is innocent (بے قصور). He therefore warns him (اسے خبردار کرتا ھے) of the danger in which he is, and both of them leave the country secretly.

Hermione is imprisoned (قید کر لی جاتی ھے). She gives birth to a child. Her elder child is not allowed to see her

so that he begins to sicken. She thinks that she might be able to soften the heart of her husband (اپنے شوہر کے دل میں نرمی پیدا کر سکے گی) by showing him the young babe. This she does but the king is so angry that he sends away the baby for being abandoned in a far-off place. He thinks that the baby is a bastard (ناجائز) child.

Antigonius, the husband of Paulina, is sent with the baby. He is killed in the course of the expedition. Afterwards Leontes brings Hermione to trial (اس پہ قانونی کاروائی کرتا ھے) in an open court, for infidelity (بے وفائی - بے حیائی) and for having conspired (سازش کرنے پر) to destroy him. He has in the meantime sent two messengers to Delphi, to consult the oracle and to find whether Hermione is guilty or not. But he is so impatient (بے صبر - بے چین) that he decides to begin the trial before they come back.

Leontes stands on one side of the judges and tells them that he is not a tyrant (ظالم), and wants justice to be done in the case against his wife. On his orders Hermione is brought in the court.

The charge against her is that she had committed adultery (ناجائز تعلقات قائم کئے ھیں) with Polixenes, and had conspired with Camillo to kill Leontes. She had also helped to make good their escape (انہیں فرار ہونے میں مدد دی ھے), when she found that their secret plans had been discovered.

She pleads not guilty and tells him that she has not been guilty (قصور وار) of any crime (جرم) like that. She has done only that which is right for her to do. She asks him what made him think that she had left the path of virtue (نیکی و سچائی کی راہ). She does not care for her life

but she is bent upon defending her honour (عزت), because if she is found guilty her children will always feel that their honour is stained (اُن کی عزت داغدار ہو گئی ہے) as that of their mother. This she says she would not let happen. She however leaves the matter to be decided by God who knows all.

She tells him that she loved Polixenes, only as she should have loved a friend of her husband who loved him very much. She does not plead guilty to the charge of conspiracy (سازش کا الزام), but declares that Camillo was an honest man. She however did not know why he left his court.

Leontes accuses her of having given birth to a bastard by Polixenes, and tells her that the child has been thrown away, similarly she would be put to death when the crime that she had committed is proved against her.

She tells Leontes that she does not fear death, because her life is already full of sorrow and trouble (دکھ و تکلیف سے بھر پور). She declares that to free her honour she leaves the matter to be decided by the oracle of Apollo.

The judges admit her request and the messengers (پیامبر) who had been sent to the oracle are called in. The oracle is read. It clearly says that Hermione is chaste (پاکدامن ہے). Polixenes is blameless and Camillo a good subject. It declares that Leontes is a tyrant, and the baby that he had ordered to be thrown away was his own child. It further says that the king shall not have an heir (تخت کا وارث - ولی عہد) if the child that was abandoned was not found. Leontes refused to believe in the truth of the oracle. He wanted the court to continue the trial. Just then a servant came in and told Leontes that the young prince had died, because he was afraid of the consequences (نتائج) of the trial of the queen.

This completely changes the attitude (طور - رویہ) of Leontes. He realises that Apollo is angry with him, because he had declared his oracle to be false (جھوٹا). Hermione falls down unconscious (بے ہوش). She is carried out of the court-room by the order of the king. Leontes falls down on his knees and asks the forgiveness of Apollo. He promises that he would do all that he can to set right the wrong that he had done.

Paulina comes on the stage. She upbraids the king for all that he had been doing, and in the end, discloses (بتاتی ھے) that the queen had died of the shock (صدمہ) that she had received. She tells Leontes that he should despair because do what he may, he cannot expect God to forgive him (اُسے معاف کردے). Leontes does not get angry though the judges tell her that she had gone beyond the limits and should not say anything more.

When Paulina finds that he is deeply afflicted (اُسے بہت تکلیف پہنچی ھے) by what has happened, she feels sorry for having troubled him further, and tells him that he should not be so heartbroken (دل شکستہ). She expresses her sorrow at having reminded him of things that he should have been allowed to forget.

Leontes tells them to lead him to the dead bodies of his son and wife. He promises that he would order that the cause of their death should be written on their graves (اُن کی قبروں پر). He would go to their graves every day so long as he lives and weep there (اور روئے گا).

THE STATUE

Leontes has lost both his son and his wife. He begins to live a life of penance (توبہ - کفارہ - دکھ جھیلنا).

The baby girl who was abandoned by Antigonus on the coast of Bohemia was found by a poor shepherd (چرواھا). He took her home and sold some of the jewels found on her. Thus he became quite prosperous (خوشحال) and brought up the girl as his own. He called her Perdita.

Florizel, the son of Polixenes, was hunting (شکار کر رھا تھا) near the house of the shepherd. He saw Perdita there and fell in love with her. She returns his love without knowing who he is. Polixenes comes to know about it, and feels angry that his son had stooped so low (اس قدر گر گیا ھے) as to fall in love with the daughter of a shepherd. He once surprises Florizel at the house of the shepherd. He forbids him (اُسے منع کرتا ھے) to visit the place and tells the shepherd that he should not allow a meeting between the lovers. Camillo who is by then the most trusted friend of Polixenes, finds out that the love affair (اُن کی محبت) could not be brought to an end so easily.

He decides to go to Sicily with the two lovers, so that they might be able to ask Leontes to intervene, and bring about a compromise (مصالحت کرا دے) between the father and the son on the issue. When they reach there, it becomes clear that Perdita is the daughter of Leontes, because the shepherd had kept with him the clothes in which he found the girl, and also the note that Antigonus had fixed to her dress.

Polixenes learnt about the departure of his son and Camillo. He guessed that they must have gone to Sicily. So he also came there and when he learnt that Perdita was the daughter of Leontes, he did not have any objection to his son's marrying her. So the marriage was fixed.

Both Perdita and Leontes feel that in spite of all the joy that they felt at having come together, they cannot help

thinking that Hermione is not there to share their joy (کہ آن کی خوشی میں شریک ہو سکے). Paulina comes and tells Leontes that she had got a statue (بت) of Hermione made. It is life-size and as good as life. Perdita feels happy that she would be able to see her mother. So all of them go to see it.

They have passed through the art gallery of the house of Paulina, but they have not seen the statue there. They are now standing in the chapel and Leontes reminds Paulina of the object (مقصد) with which they had come to visit her. She tells him that she was such an extraordinary woman, that she has placed her statue apart from all other statues that lie in the art gallery. She then draws the curtain (پردہ ہٹاتی ہے) and shows them Hermione who is standing there like a statue.

Leontes tells Paulina that the statue had been produced wonderfully well. But it showed Hermione to be older than what she looked like when she died. Paulina tells them that the artist had tried to make her appear just as she would have looked like, had she been alive then (اگر وہ زندہ ہوتی). Perdita was so much impressed (اس قدر متاثر ہوئی) that she was going to kiss the hand of the statue, when Paulina stopped her telling her that the colour on the statue was still wet (ابھی گیلا ہے), and it should not be touched by hand.

Paulina feels that they might discover after a while that it was Hermione herself, so she was going to draw the curtain when Leontes stopped her. He told Polixenes that the statue appeared to breathe, and the veins appeared to be carrying blood. He feels that there is some motion (حرکت) in the eyes also. The others only think that the statue is wonderfully well made.

Paulina again tries to draw the curtain, but he stops her from doing that. He thinks that the statue appeared to be breathing. He is going to kiss it when Paulina stops him telling him that the paint on the lips was still wet, and it would be spoiled (خراب ہو جائے گا) by touch.

Paulina offers to make the statue move. Leontes allows her to do so. Solemn music is heard. Paulina tells the statue to move. The statue comes down from the pedestal and comes towards Leontes. He is spell-bound. Paulina tells him that he should give her his hand. She goes and embraces (اُس سے لپٹ جاتی ہے) him. Others want her to speak and tell them where she had been all these years.

Hermione goes up to Perdita and tells her that she had lived only in the hope of (اس اُمید پہ) meeting her daughter one day, because she had been told that the oracle had declared that she will be found. Paulina tells them to go and feel happy, and not to refer to any sad episodes of the past. They leave her. She is left alone and begins to think of her husband, who had died earlier and could not be found again.

THE SPIRIT OF SHAKESPEARE

(*George Meredith*)

Shakespeare was the greatest man who ever lived on earth. He knew human beings without feeling bitter against them. He looked at the greatest depth of human passions (وہ انسانی جذبات کی گہرائی تک پہنچتا تھا) but his wisdom was always full of human love. His tales were realistic (حقیقت پر مبنی) and varied. He could separate the worthwhile things from the worthless ones. He did not like the philosophy which did not respond to life, and accepted only that which was true to life.

I LOVE ALL BEAUTEOUS THINGS

(*Robert Bridges*)

The poet loves all beautiful things. He feels that God is praised (خدا کی تعریف کی جاتی ھے) most for the beauty (حسن) that he has created. Man is honoured for it. He is determined to create a thing of beauty, though he may later on feel that it was not substantial and lasting (یہ ھمیشہ رھنے والی نہیں).

PART II

QUESTIONS AND ANSWERS

Q. 1. What were the presents that Della and Jim made to each other? Why could they not use them at that time?

Ans. Della and Jim were a very poor couple. They loved each other very much. Della tried her best to save as much money as she could, because she was very anxious to have some money to buy a present (تحفہ خرید سکے) for Jim at Christmas. She kept on thinking of the present that she would make to her husband.

A day before Christmas she counted all her savings, and found that they came up to one dollar and eighty-seven cents. She had a very high opinion of her husband and wanted the present to be something that he deserved (جس کا وہ مستحق تھا) in her estimation. She was shocked to think that in that meagre (اس تھوڑی سی رقم سے) amount she could not make a present worth the name to him. She did not want to let Christmas pass by without a present either.

She thought for a while and then she hit upon a brilliant plan. She went and sold her long hair. She got twenty dollars for it. Jim had a very expensive watch (قیمتی گھڑی) and they were proud of it, but he did not have a good chain to it. Della found a platinum chain for it in one of the stores. She bought it for twenty-one dollars.

Jim, on the other hand, thought that he must give a present to his wife. Della's hair were very beautiful and both of them were proud of it. He selected (چنا - پسند کیا) a very expensive set of combs (کنگی) for her, but he had no money either. He went and sold his watch and with the money thus obtained (اور اس طرح حاصل کی ہوئی رقم سے) he bought the combs. When he came home and saw that his wife had no hair left, after the hair-cut which she had that day, he was shocked beyond measure. His present had become useless (بے سود) for his wife.

His wife then produced the present that she had bought for him, but she was crest-fallen (دل شکستہ - افسردہ) when she discovered that he had sold the watch, to which her chain was to be attached.

Both of them consoled each other (ایک دوسرے کو تسلی دی) by saying that they would be able to use the presents after a while, when Della's hair would grow up and Jim would be able to buy a watch for his chain.

Q. 2. "And here I have lamely related to you the chronicle of foolish children in a flat who most unwisely sacrificed for each other the greatest treasures of their house. But in a last word to the wise of these days let it be said that of all who give gifts these two were the wisest." Discuss.

Ans. The writer in the first sentence suggests that both Della and Jim were foolish (بیوقوف تھے), because they bought such presents which were far beyond their means. He thinks that a gift (تحفہ) should be such as one can afford, and does not adversely affect the happiness of the giver. These people did not understand that the real value of the gift lies in its being a gift, and not in its value (قیمت). They bought expensive things and for that they had to sacrifice many things (انہیں کئی چیزیں قربان کرنی پڑیں) that they really loved, and the destruction (تباھی) or sale of which was bound to make them unhappy. In this they proved to be foolish.

But there is another side of the picture also. These people were honest (ایماندار) and sincere (سنجیدہ - صادق). They loved each other so much that they were prepared to undergo all kinds of suffering for each other. So much so that Della gave away her most precious possession to get money for giving a gift to her husband. Similarly Jim gave up the watch that he loved so much, because he could not let Christmas pass without giving a gift to his wife. This love, sincerity and spirit of sacrifice is lacking amongst the modern people (آجکل کے لوگوں میں نہیں پائی جاتی). Hence the poet thinks that so far as these gifts are concerned, they were the best that could be given, and those who gave them were the wisest people.

Q. 3. Give the impressions of Shakespeare about love given in his *Sonnet 116*.

Ans. Shakespeare thinks that nothing can stop a marriage of true minds. Love is such a powerful (طاقتور) thing that it does not alter, when there is some alteration in the object of love. Thus the lover will have the same feelings for his beloved (اپنی محبوبہ کیلئے), even when she has stopped loving him. No troubles (مشکلات), suffering

(تکلیفیں) or sorrow (غم - دکھ) can destroy or reduce love. On the other hand, at the hour of trial, love shows the path that leads people to the right path.

Love is a feeling that is not guided or controlled by age. One may be affected (متأثر ہو سکتا ہے) by the rosy lips of a beautiful girl, but that does not mean that love is touched only by youth or beauty. Love is eternal and does not come to an end with the passing of time (وقت گزرنے کے ساتھ). Shakespeare thinks that love continues (محبت جاری رہتی ہے) to the very end of time. It even continues to exist to the day of judgment.

Q. 4. Give a character sketch of the skipper. What did the writer think of him ?

Ans. The skipper (جہاز کا کپتان) was a shy (شرمیلا) and retiring young man when he was working on a ship, before he got his master's certificate. He was so shy that he preferred to walk a mile, rather than talk to the lady clerk of the local telegraph office. He did not fit in with the civilian life of his village, with the result that people were amused (لوگ محظوظ ہوتے تھے) by what he did. He had moreover become slow because of the life on the sea.

There was a general impression that he was not competent (وہ اہل نہیں تھا - اس قابل نہیں تھا) to command a ship, so that his people were worried when they came to know (جب انہیں علم ہؤا), that he had been appointed (مقرر کیا گیا) the captain of a ship

But we find that impression was wrong. When the writer went on board the ship commanded by the Master, he formed an absolutely different (بالکل مختلف) impression of the man. The skipper had a commanding personality (شخصیت). He could order people about as he liked. His

subordinates (اسکے ماتحت) showed him great respect, and he solved all their difficulties with the greatest ease (بڑی آسانی سے). It was only after seeing the skipper there, that the writer came to the conclusion (اس نتیجہ پر پہنچا), that the skipper was a man of capability (قابل آدمی تھا) and deserved the office that he held.

The writer thought that as a young boy the skipper was incapable (نااھل تھا) of holding charge of a ship. He thought that he would not be able to command a ship. When the command was actually handed over to him the writer thought that he would not be able to cope with that great responsibility (وہ اس بڑی ذمہداری کو نبھا نہ سکے گا). He therefore read the *Shipping Gazette* every day, and thought that would keep him in touch with the movement of the ship. He had a feeling that the captain might find himself in difficulty in the course of his voyage (سفر کے دوران میں), and they would know of it whenever it arose.

But then the writer had an opportunity to go out to the sea with tho skipper. He found the master to be absolutely different from what he thought him to be. He was as capable as any skipper could be, and he was an efficient (قابل ۔ لائق) and good skipper.

Q. 5. What is the attitude of the elders towards the younger people? Do you think that there should be some dynamic change in this outlook? For your answer please refer to the master by H. M. Tomlinson.

Ans. From Henry Major Tomlinson's *The Master*, we learn that the elders usually underrate the younger people. They think that they remain children all their lives, (زندگی بھر) and are incapable of doing anything important (اھم) or great. When the master got his master's certificate, the elders were astonished, because they thought

that he was not fit for it (وہ اس قابل نہیں تھا). When he was made the commander of a ship, they once again thought that he would be a failure (وہ ناکام ہو گا). So much so that they made it a point to read the *Shipping Gazette*, to see that he was on his way.

He went many a time on long voyages, but his people had still got an impression (تأثر) that their little boy was not a skipper. When the writer went on board the ship of the skipper he thought that he would soon come forth and confess, (تسلیم کرے گا) that he was not the captain of the ship and had never been once.

It was later on that he found that the skipper (جہاز کا مالک) was an efficient master, and that he could do things very well. He was found to be a good commander and his subordinates respected him.

This tendency of under-rating the younger people is a very unfortunate one. The elders should realise that after all the next generation (آئندہ نسل) is rising out of these young people. They may appear to be young, but they have to shoulder the responsibilities (لیکن انہوں نے بھی ذمہ داری اٹھانی ہے) for running the world to-morrow. They should therefore encourage them (انکی ہمت بندھانی چاہئے) to do great things, and should give them positions of responsibility with the greatest confidence (اس یقین کے ساتھ) that they would be able to discharge it well. Whenever that is not done the younger generation begins to develop a lack of confidence, and a tendency to depend on the elders. This is ultimately disastrous (تباہ کن - خطرناک) for the community and the country to which they belong.

Q. 6. Why does Ulysses want to go out on fresh voyages ? Do you agree with his ideas on old age ?

Ans. Ulysses was a great warrior (جنگجو). He had fought the War of Troy and wandered about for many years after the end of that war. He saw the world and enjoyed (لطف اندوز ہوا) his visits to different countries. He came back to his island and settled down to a quiet life. He liked it first but soon got tired of it. His people were comparatively backward (قدامت پسند لوگ). They did not understand his worth, and did not appreciate (انہوں نے سراہا نہیں - تعریف نہ کی) the great things that he had done in the world.

He had a great urge (خواهش) for knowledge, and he thought he could gain knowledge (علم حاصل کر سکتا ہے) only by going out into the world. He therefore decided that he should hand over the administration of his kingdom (سلطنت کا نظام) to his people, and go out on his travels. He had very ambitious plans, and was prepared to go beyond the horizon even. He thought that he might be able to visit the abode of the blessed dead in the course of his travels.

Ulysses has a very good attitude (طرز عمل - رویہ) towards life. He thinks that one should bring his struggle to an end when one grows old. Old age is just a part of one's life. If one has to struggle (جد و جہد کرنا) and achieve different things in the course of one's youth, then one should not abstain for struggling during one's old age. There is a certain kind of work that one must do during one's old age. He thinks that one should die in one's shoes. So he tells his mariners that they would, in spite of their old age (بڑھاپے کے باوجود), do something great in the course of their travels.

Q. 7. What impressions do you form about the friend of Oliver Goldsmith ?

Ans. Goldsmith thought that his friend would welcome him to his house, and would help him financially (مالی طور پر) so that he may be able to get back to his home town. He called on him and was very pleased when he came out in his night dress to welcome him. The welcome was a very warm one (کافی گرمجوشی سے اس کا استقبال کیا گیا تھا). This encouraged Goldsmith to tell him the plight in whichhe found himself.

We find that on learning that he was not well off financially, the friend of Goldsmith at once completely changed his attitude (اپنا رویہ تبدیل کر لیا) towards him. He was offered the worst possible food and was not treated well. When he told his friend that next morning he would like to leave, he encouraged him and told him that he should do that as soon as possible (جس قدر جلد ممکن ہو سکے), although one expects from a friend that he should ask one to stay a little while more.

Goldsmith was hard-pressed for money. He knew that his friend would be very reluctant to help him, but he could not help asking him for something. He narrated his tale (اپنی سرگذشت بیان کی) once again and asked him for a loan (قرض - اُدھار) of only one guinea. He even reminded him that once he had lent that amount to him in the past. His friend was so mean (کم ظرف) that he refused him that money, telling him that on his part he had returned the money that he had borrowed from him (جو رقم اُس سے مانگا ہؤا تھا), and that he did not have any money with him, because he had not been well and had spent all that he had.

When Goldsmith told him that he could not travel more than one hundred miles without any money, he advised him to sell his horse and walk all the way to his

home, with the money that he would receive as its sale price. He did not feel ashamed of his behaviour and even offered a stick (چھڑی) to Goldsmith to walk with. He called it a nag. This was simply exasperating for Goldsmith (گولڈ سمتھ اشتعال سے بھڑک اٹھا) and he would have given him a blow with the stick, but for a knocking (کھٹکھٹاھٹ) at the door.

His friend opened the door and a counsellor-at-law came in. He introduced him to the counsellor as his very fast friend. This showed that he was a first-class scoundrel, and could stoop to any depth of degradation. The counsellor invited them to dinner. There the friend of Goldsmith ate as much as he liked, although he had told him that he was ill and was living on liquid diet (غذا). This clearly showed that, apart from all other things, he was a liar (جھوٹا) of the first-class. He was the class of man who would love only a man who had money and could entertain him. If a friend called on him in the hour of need (ضرورت کے وقت), he preferred to make good his escape. He did not bother about the suffering that he might have to undergo. At the house of the counsellor-at-law Goldsmith learnt that his was not the first case. His friend had a reputation for behaving like that with everybody with home he ever came in contact.

Q. 8. Give a brief sketch of the counsellor-at-law.

Ans. The counsellor-at-law was a nice looking and pleasant man and he was very polite (شائستہ) in his talk. His appearance impressed Goldsmith so much that he accepted his invitation (اس کی دعوت قبول کرلی) although at that stage he did not want to have anything to do with his friend or the people who were connected with him. We find that the counsellor had invited them to a dinner, simply because he thought that Goldsmith was angry with

his host (میزبان), and sensed that he was not being treated properly by his host. He did so because he had heard many stories of the ill-treatment that he used to accord to his guests (مہمان).

The dinner that he served was a very good one. There was no affectation about it, which shows that the man had a very sincere disposition (برتاؤ - آفتاد مزاج). When Goldsmith and his friend were going to leave, the counsellor asked him to stay back. Goldsmith accepted his invitation. He was made to stay there for three days. He was treated by the counsellor as a member of his family, and his daughters played on musical instruments for his pleasure. This also shows the nobility (شرافت) of the man.

When Goldsmith was going to leave, the counsellor offered him his purse, and horse and servant to convey him to his house. Goldsmith thankfully refused the offer, but that does show that the host was a noble and honourable person, who liked to serve his guests and was prepared to help people who were in difficulty (جو مشکل میں ہوں). Thus he is a complete opposite (مختلف) of the friend of Goldsmith.

Q. 9. Why were the people of Athens against Socrates? What was his defence ?

Ans. Socrates was declared by the prophetess of Delphi to be the wisest of human beings. He, however, thought that he was not wise, but he could not refute the word of the prophetess without sufficient proof (ثبوت). He decided to go and meet people, so that he may find out a man who was wiser than him. He met many politicians, poets and artisans and found that though they had a great reputation (شہرت) for being very wise, they were not so. He further found that he was wiser than them all.

Now he did not think that he was a wise man. To avoid this apparent discrepany (اختلاف - تفاوت) between his own views and those of the god (دیوتا) of Delphi, he began to look at the oracle in a different light. He thought that god is wise and man is always ignorant (بے خبر - لاعلم). The god had said that he was wise simply to tell human beings, that only those amongst them were wise who like Socrates thought that they were not.

He therefore thought that it was his duty (فرض) to go round and to prove to the people that they were not wise. For this purpose (اس مقصد کیلئے) he would meet people who thought themselves wise, and would discuss different matters with them. In that way he managed to prove to them that they were not wise. No one likes that he should be found to be an ignorant man. So many people began to hate him (اُس سے نفرت کرنے لگے). Some young people used to come to him. They learnt from him the means that he employed to expose the ignorance of those people. They used the same means to prove the ignorance of others. This had the desired effect (اثر), but those people who were thus exposed, developed a hatred (نفرت اختیار کی) for Socrates, because they thought that he had been the cause (وجہ - باعث) of their disgrace (ذلت).

Socrates thinks that he was doing that in answer to a call from the god. He has been giving all his time to this work, and has as such been neglecting all other things. He had become very very poor, because all his time was spent in that work. But he assured them that he felt it a duty (فرض) imposed on him (اُس پہ عائد کیا گیا) by the god, and therefore he give it precedence (اسے مقدم سمجھا) over all other things. He pleads not guilty to all the charges (الزام) that have been levelled against him. He tells his

judges that all those charges have been brought against him by his enemies, because they thought that in that way they would be able to tell the world that they were not ignorant and Socrates was only misleading (گمراہ کر رہا تھا) the world.

Q. 10. What different people were interviewed by Socrates to find out whether they were wiser than him or not? What did he find there and to what conclusion did he arrive?

Ans. Socrates had been told that he was the wisest man. This was told to a man by the oracle. Socrates thought that he was not wise. He could not question the word of the god, so he went out to make inquiries (پوچھ گچھ کرنے کیلئے) by meeting people, and finding if there were some who could be called wiser than himself. He thought that if he could find some one who was wiser than himself, he could go and tell the god that what he said was not correct.

In the first place Socrates went to see those politicians (سیاست دان) who had great reputation for being wise, and who were considered to be wise by the people also. He talked to them but found that they were not wise at all, thought they thought that they were very wise. He came to the conclusion that he and they were not wise. But there was a great difference. He thought that he was not wise, whereas they thought that they were very wise. In this he thought himself superior (برتر) to them

His next target was the poets (شاعر). They wrote very good poetry, so he thought that they would be very wise people. But when he visited them he found that most of them could not interpret (وضاحت نہیں کر سکتے) their own poetry. On a closer study of their works, he found that poetry is created when one is inspired (جب

(شاعرانہ وجد ھو) and it is not a product of wisdom. The poets foolishly thought that they were wise in those matters also which did not touch them, simply because they could write good poetry. This also showed that they were not wise people.

He next visited the artisans (ماھرین - ھنرمند). They knew more about certain matters connected with their work. He thought that they might be wiser than him. But he found that they, like the poets, thought that they could talk about everything, simply because they knew something about their own crafts. This showed clearly that they were not wise.

After having studied all these people Socrates came to the conclusion that he was wiser than all others, and that the god was correct (صحیح تھا), when he declared him to be the wisest of human beings. On a deeper consideration of the matter, Socrates came to the conclusion that by saying that, the god wanted to tell mankind (انسان) that they were not wise and that only God was wise. It clearly showed that if there was a man who could be called wise, he is one who might think that he is not wise. Moreover, it was clear to Socrates, that if he was the wisest of men, then there was no wisdom amongst them, because he knew his ignorance more than any one else. Thus he thought that the god was telling human beings that the wisest of them all is just an ignorant person.

Q. 11. What did Crito want Socrates to do? What argument does Socrates give to show that he should not do that?

Ans. Crito was a friend of Socrates, and wanted him to escape (فرار ھونا چاھتا تھا) from prison before the time set for his execution. He had made all arrangements (تمام انتظام کر لیا تھا) for his escape. He told Socrates that he should do that for two reasons. In the first place he

owed it to his children, that he should save his life and after escaping from the prison, he should look to their education (تعلیم). In the second place Crito felt that if he did not make good his escape, the people would feel that his friends had not done their duty (فرض) towards him, and had not helped him to escape from there.

Socrates did not agree with him (اس سے متفق نہیں ہوا). He told him that one should always do what is right, and should not be guided by what the people thought. He thinks that the arguments (دلائل) for Crito have no value because it is the stock argument of the people. In his opinion one should not do a wrong even to retaliate (بدلہ لینے کیلیے) against another that has been done to one.

He goes on to argue that the state had helped in bringing about the union (ملاپ) of his mother and father, and that had ultimately created him. He thought that the state had brought him up and had arranged for his training (تربیت). He thought that he was not on a basis of equality (برابری) with the state, and that he should do what the state orders him to do. He thinks that it would be wrong for him to think that he can retaliate when the state has done him a wrong. By these arguments he convinces (قائل کرتا ہے) Crito that he should not make good his escape.

Q. 12. Discuss the attitude of Wordsworth towards Nature.

Ans. Wordsworth loved nature. He thought that nature soothed mankind, and helped human beings to understand (سمجھ سکے) and appreciate (سراہ سکے) the real working of forces, that have brought this world and man into being. Wordsworth thought that nature could teach us more than everything else. In his view nature was all

powerful and man, by being in contact with it, gained some of the spiritual (روحانی) power that it possessed.

In the sonnet given above, we learn that he would prefer to become a pagan for the simple reason that modern people did not like nature, and the modern life did not leave people sufficient time to appreciate the beauties that nature always displayed for them (اُنکے لیے ظاہر کی گئیں).

He thinks that the greatest fault (غلطی) of the modern busy and active life is that it has broken the contact (تعلق) of man with nature. This does not stand to reason but we enjoy the poetry of Wordsworth, because he has expressed (اُس نے ظاہر کیے ھیں) these ideas (یہ خیالات) with a wonderful undaunted faith in them. Moreover even if we do not like his philosophy of nature, we cannot help appreciating his descriptions (بیان) of beautiful objects of nature. Even in his sonnet we find some good suggestive scenes.

Q. 13. What is an allegory? Explain the true significance of *Doubting Castle*.

Ans. An allegory is a story with a double meaning. There is a simple meaning on the surface, and a deeper (گہرا) and more moral meaning is hidden within the story. In this respect it can very well be called an extended metaphor, because the primary story is always there, to make clear the real meaning (صحیح مقصد) of the writer.

Doubting Castle is an allegory. The writer tells us about two pilgrims who were taking a journey (سفر کر رہے تھے) to the Celestial City. In fact it is the story of the human soul (انسانی روح) trying to achieve salvation (نجات). These two pilgrims are going on the right path, when they find that there is another by-path which is not as uncomfortable (وہ زیادہ آرام دہ ھے) as the one that they were traversing. They take to that and the natural result is that

they fall into difficulties (مشکلات میں گھر جاتے ھیں). By this the writer makes it clear that if one takes an easy short cut to virtue, he suffers, because the right path is the only path to virtue. All other attempts to do things are wrong.

The pilgrims are caught up by the Giant Despair (نا اُمیدی - یاس). He tries his best to make them kill themselves. By this the writer is pointing out the fact that when one has once taken to a wrong path, he is bound to despair and lose faith (اعتماد کھو دے) in himself. This makes him suffer spiritually. But the fact that it does not lie in his power to kill them shows that one can kill oneself spiritually but no power outside his own self can do that.

On the morning of Sunday, Christian suddenly remembered that he had a key of Promise, which he could always use to open the doors of the castle. When he tries to open them he finds that all the doors respond to it. This shows that if one has faith (یقین) in his religion, and also remembers the promise (وعدہ) of Christ that he will save human beings from perdition he can overcome (وہ قابو پا سکتا ھے) all doubts and despair.

The Giant makes a last attempt to run after them and to take them prisoners once again, but they manage to make good their escape because by then they had got back their faith in the promise.

From the above analysis we conclude that *Doubting Castle* is an allegory, and has a definite moral and spiritual meaning, apart from the simple story that is being told at the surface.

Q. 14. Give in brief the lesson that Bunyan teaches us in the extract called *Doubting Castle*.

Ans. John Bunyan has taught many lessons to his readers in this extract. He tells us that one should not

in any case go away from the right path (صحیح راہ سے نہیں بھٹکنا چاھئے) even if the by-path appears to be very attractive (دلکش). He thinks that it is easy to go away from the right path than to come back to it. So one should think seriously before doing so and should keep it before one's mind, that if one does so one may not find it possible to rectify one's mistake (کہ اپنی غلطی کو پورا کرسکے).

It further teaches us that if we go away from the right path, then we will begin to despair and feel disheartened (دل شکستہ). We will not know what should be done to regain (دوبارہ حاصل کرنے کے لئے) our old faith. For this he tells us that the only remedy is to have faith and hope (یقین اور آمید). Faith in God will always save us from all despair. He feels sure that no outside agency can ever destroy the spirit of man. If he is spiritually destroyed it is always his own doing.

Q. 15. Discuss the true nature of instincts.

Ans. Instincts (اندرونی یا فطری تحریک) is a quality of a leaning which an animal possess at the time of his birth. It makes him give particular attention (توجہ - دھیان) to certain things, so that he is influenced by their presence (آن کی موجودگی سے) more than by other things. Once he has been so affected he experiences an emotional disturbance (جذباتی آلجھن) or excitement. This excitement makes him act in a particular manner about it, and he begins to act accordingly. Even when animals do not act they experience an urge (خواھش) to act in that particular manner.

McDougal tells us that this quality is always peculiar to a species (نوع - قسم) or a class of animals. They have

usually gained it in the course of their struggle against their environments in the past. When they once begin to act they do not stop, merely because something has been done to stop them, or they find some difficulty in their way. They would go on struggling for the achievement of their end, till either they succeed or they are so exhausted (اس قدر تھک گئے ہوں), that they cannot continue (جاری نہیں رکھ سکتے) to strive (کہ جد و جہد کریں) any more.

The object of this instinctive (طبعی - فطری) behaviour usually is, either the betterment (بہتری و بہبودی) of the individual or the species. Thus we find that the general pattern of instincts is such that it helps the species to continue and perpetuate their line.

Q. 16. What are the three aspects of all mental processes, and what part do they play in instinctive behaviour ?

Ans. All mental processes consist of three aspects. They are the cognitive (هم طبع - پیدائشی طور پر), the effective (مؤثر) and the conative. All of them play a part in every instance of instinctive behaviour. We will take them up one by one and see how that is done.

The cognitive means to perceive (دیکھنا). This perception is not merely mechanical. The animal sees many things, but he is so made that certain peculiar things have a particular and strong effect on him. He has a strong tendency to take note of these things, even when he ignores (نظر انداز کرتا ہے) others. This clearly shows that his mind comes in to sort out different objects, and to select only those which can excite it in such a way as to make instinctive (فطری) behaviour possible.

The effective aspect of behaviour (طور - طرز عمل) is the emotional side of it. Whenever the animal notices

something that would excite instinctive behaviour, there is an emotional change (جذباتی تغیر) in him. We notice that when a cat looks at a dog she shows the emotion of anger, and resentment is clearly perceivable (دیکھی جاتی ھے) from her face. Similarly, when a strange dog comes to a house, the dog belonging to the house at once shows the emotion of anger and gets ready to fight him.

Conative aspect is to give power of will, to give effect to desires (خواھشات) or aversions (حسد). Some writers think that instincts are a mechanical process. An animal acts by a reflex action when he looks at certain things or smells a certain thing. That is not the case. If instinctive behaviour had been purely mechanical, then any obstacle in the path of the achievement of the object (مقصد کے حاصل کرنے کے لئے), would have stopped the animal from making any further attempt (کوشش). But that is not the case. An animal goes on making attempts till either he has attained his object, or he is so exhausted that he cannot continue (جاری نہیں رکھ سکتا) it any further. The only other thing that can stop him is some other and stronger stimulus to the instincts (فطری افعال), which makes him divert his attention (توجہ دوسری طرف مرکوز ھوتی ھے) to something else.

It is further clear that whenever an animal succeeds in achieving his object, he feels happy and whenever he fails to do so he is chagrined. Thus instincts are not a mechanical process. They are governed by will-power and act accordingly.

Q. 17. What are the contradictions that Pope finds in man ?

Ans. Pope thinks that man is a collection of contradictions. He is wise but his wisdom has a tinge of

evil. He is great but there is a sort of roughness about it. He knows so much that he cannot say that he does not believe (وہ یقین نہیں رکھتا ہے) in anything, but he does not know so much that he might have complete faith (کامل اعتماد). He wants to feel strong but cannot feel as strong as a true stoic will feel, because he feels pain and cannot hide that feeling.

Man is always in doubt about things. He does not know whether he should think himself a god or a beast (جانور), because he has both good and bad qualities. Looked at separately they can appear to be the best of their kind. Man does not know which aspect of his self should be preferred. Whether he should attach more importance (زیادہ اہمیت دے) to his body or to his mind.

He was given life to die and his reason is always wrong. Thus there is an ever present contradiction (تضاد - اختلاف) in him. The poet thinks that man is lord of all the creation (تخلیق) of God, but he is always falling a prey (شکار) to the very things that he was created to rule. He is sole judge of the truth, but he is always making mistakes. Again he is supposed to be the glory of the world, but on the other hand he is also the jest and riddle of the world.

By these examples (مثالیں) or illustrations the poet manages to make his point clear, that man is a collection (مجموعہ) of contradictions (اختلافات).

Q. 18. What is a satire? Do you think *About Bathrooms* is a satire? If so, give an appreciation of it.

Ans. A satire is a composition in which the writer takes a habit or a quality of a trend of his times, and

slightly exaggerates (بڑھا چڑھا کر بیان کرتا ہے) it in such a way, as to make the reader laugh at the whole thing. Then the reader suddenly realises that after all the thing which he is laughing at does not belong exclusively to another class of people. He might be a victim (شکار) of that habit (عادت) or tendency. He finds that if he has been a victim of that habit, than people must have been laughing at him, just as he has been laughing at them. This thing helps in correcting and reforming (اصلاح کرنے میں) many of the evil habits of the people.

A good satire is impersonal. It attacks a social vice (سماجی برائی) and does not name any particular person as having that vice. The result is that one does not find any sting in that kind of satire (طنز - هجو).

About Bathrooms is a satirical review of the habit of the people to have very extensive and elaborate (بہت سجائے ہوئے) bathrooms. The writer does not say that it is bad to have such places. He just exaggerates the overcrowding of the accessories (غسلخانے کی ضروریات), and thus makes us laugh at the people who are furnishing their bathrooms like drawing rooms. It clearly shows that they are misunderstanding (وہ غلط سمجھ رہے ہیں) the purpose for which a drawing room is really made. They try to make it useful for purposes other than those for which it was made. Thus they make it a sort of drawing room.

By reading the satire we come to realise that we should use our bathroom only for taking a bath, and it should be as simple (سادہ) a place as is required for that simple necessity (ضرورت).

The satire is not personal but hits at the roots of one of the fashions that had become very popular (هردلعزیز) in

the days of Patrick Herbert. In this matter it conforms to the highest standards of art.

Q. 19. *Heaven* is a satire on man's hope that there will be a heavan, and that man will live a life of comfort and joy in it. Discuss.

Ans. Human beings have always been thinking that life cannot come to an end for them after death. They feel that they are so important (اس قدر اهم هیں) and their aims and ambitions (مقصد اور خواهشات) so high, that life must hold something good for them even after they die. They have a feeling that there will be a better life in heaven, and they will all be under the protection of God (خدا کی حفاظت میں).

The poet has extended the same idea to the fish. They feel that there will be a God in heaven who will be like them. Their conception (خیال) of heaven is a place where everything will be watery. The mud there will be finer and better than that which they find here. They will have all kinds of fish food to chose from. They will not have to fear the fish-hooks there. Thus that will be an ideal place for them to live in. The whole picture makes us laugh at it. We begin to feel that the fish are trying to feel very important for nothing. They seem to have a very foolish notion, that if they cease to exist when they die, it would be something very strange (عجیب) and unnatural.

But when we look at their point of view a bit carefully and analytically, we come to the conclusion that they are not being more foolish than human beings. There is a sudden realisation (احساس - شعور) of the fact that if the fish should not think that there is a place for them in heaven after death, then there is no ground on which we human beings can base our claim to heaven.

The conception of God that the fish have, strikes a smile from us but then on looking closely, we come to the conclusion that we have also foolishly begun to think that God has human qualities (خصوصیات). In short, our conception of God is that he is an ideal and super-powerful man. This helps us in realising and correcting our conception of God. After having read the poem, a human being feels less conceited and comes down a peg. He realises that like all other creations of God, he is just a creation. He should not have any false opinion (غلط رائے) of things, and should not feel that he is more important than others, or is the crown of God's creation, so he should be accorded special treatment by the Almighty (خدا تعالیٰ).

Q. 20. How do we know that the birds live by instincts and not by reason? Give examples to illustrate your answer.

Ans. There is a vast difference (بہت فرق) between the bird mind and the human mind. The bird does not think as we understand the term. He simply acts instinctively. This action is the result of a behaviour-pattern common to a species. The birds have not learnt it, it is a part of their heritage (جو آنہیں وراثت میں ملتا ہے). They know it without applying their mind to it, and without in any way trying to understand it.

This can be clearly seen by studying some of the actions of birds. Birds have a strong brooding instinct. They feel that they must sit on their eggs, when they are under the influence of this instinct. When their eggs are removed from their nests, they do not mind sitting on golf balls or other things. They do so just to satisfy their instincts (فطری تحریک), without applying their mind to the problem (مسئلہ).

A bird can build the nest that his species build, even when it has not seen that kind of nest all its life. Birds are not taught to build them. They have the urge (خواهش - شوق) in them and they do as their nature and instinct guides (رهبری کرتا هے) them to work. Birds do not love their young ones. They feed them and serve them simply because by so doing, they can satisfy their own parental feeling and urge. When a bird dies or is removed, the bird does not feel in any way disturbed. He just keeps contented. He is troubled only when all the young ones have been taken away. In that case they cannot satisfy their parental instinct and that troubles them.

Then there is the example of the cuckoo bird. It lays its eggs in the nests of other birds, very small as compared to it. When the bird is born it throws out all its nest mates (گھونسلے کے ساتھی). But this does not disturb the bird whose nest it is. It simply keeps looking after the foster-child. When the bird grows up it becomes bigger than its foster parents, but they do not think about that either and are not disturbed by it. They feel that they should satisfy their own parental urge by answering its call for food. They do.

Again the cuckoo bird grows and when it is fully fledged, it flies south following all its species who have already gone that way. Nobody has taught it to do that, but it knows instinctively what to do. From all these examples we know that the birds acts instinctively and not by reason, as human beings do.

Q. 21. What is the main difference in the mind of man and birds ?

Ans. Man lives by reason whereas the animals live by instincts. Man can learn by example and cannot do things that he has not learnt to do. He always applies his mind to the things that he does. He would not do anything unreasonable, and would do it with some object (کسی مقصد کے تحت) in view.

The animals do not act by reason. They usually do things because their species have been doing them for a long time, and have become a part of their nature (فطرت). Under the circumstances they do things although they have not been taught, and they have not seen anyone doing them, because those things come natural to their species.

Animals live in the present only. They do things under the urge or impulse they feel at the time. Their emotions (جذبات) do not have any permanent basis. If due to some impulse they feel fear (خوف) or anger (غصه) at any time they express (اس کا اظہار کرتے ہیں) it, but after a short time they forget all about it, because the impulse that made them do it, passes off.

Man lives a life which connects his present with the past and the future. When he does something he thinks of his past experiences about it, and also of the consequences (نتائج) that he might have to face in the future. This makes him do things reasonably. The birds would, on the other hand, do them mechanically, without thinking of the consequences in that particular case.

Q. 22. Why does the poet think that the nightingale his a happy lot ?

Ans. The poet thinks that the world is a painful (تکلیف ده) place fcr human beings. He thinks that no one can feel happy, when he looks at the suffering and disease of his fellow men and hears them groan. He then draws some pictures of a painful kind to show that the world is not a happy place for human beings to live in :

> Where palsy shakes a few, sad, last grey hairs,
> Where youth grows pale, and spectre-thin, and dies.

He concludes by saying that the world is such a sad and painful place, that here if we only sit back and think

we are full of sorrow. The nightingale, he thinks, does not have to bear any such suffering. It appears to him that the nightingale was not meant to die.

He feels that he had been singing these songs all his life, and from the creation (تخلیق) of the world. Every one has heard those songs and has been able to enjoy them. Even now his songs are as charming (دلفریب) as they were in those days. So there is a vast difference between them and suffering humanity.

Q. 23. Discuss the imagery of Keats in *To a Nightingale*.

Ans. Keats is a master of imagery. His descriptions appear like paintings. There is a completeness (مکمل) of detail in them, and the canvas always appears to be crowded with sketches. He gives a beautiful and complete picture of himself drinking wine out of a beaker. Not only is the cup described in all its details (تفصیلات), but even his mouth which is coloured with the purple of the wine is brought on the canvas.

O for a beaker full of the warm South,
Full of the true, the blushful Hippocrene,
With beaded bubbles winking to the brim,
And purple-stained mouth.

He is a master of painting a whole scene (پورا نظارہ) by a few touches of suggestive imagery. He wants to give a picture of the suffering and pain (دکھ - تکلیف) that goes with the world, and does so very well in a few words by suggesting many pictures that show the pain and misery of human beings.

Where youth shakes a few, sad last grey hairs,
Where youth grows pale, and spectre-thin, and dies.

Then there is the beautiful description of the forest (جنگل) which is full of flowers. The poet does not paint them as if he is looking on each one of them; he tells us that he imagines (وہ تصور کرتا ہے) these things to be there, and so just names them leaving it to the reader to put them on the canvas of his imagination (تخیل) as they should be. The technique is very good and comes very natural to Keats.

White hawthorn, and the pastoral eglantine;
Fast-fading violets covere'd up in leaves;
And mid-May's eldest child,
The coming musk-rose, full of dewy wine,
The murmurous haunt of flies on summer eves.

Keats draws his pictures as if they are being painted on a canvas. He does not make them move as Shelley does. The natural result is that his poetry gives a feeling of calm (سکون) and has a soothing effect (اثر) on the reader.

Keats refers to Greek mythology as often as he can, as it does play a very important part in the creation (تخلیق) of different pictures that he presents to us in the course of a poem (نظم کے دوران میں). Even in this poem he shows us a touch of this technique.

Q. 24. What was the commercial or social life of the people of London after the revolution when the writer visited it?

Ans. The writer visited England after the imaginary social revolution (انقلاب). He found that the mentality of the people had been completely changed. The people did not believe in earning money (روپیہ کمانے میں). They worked for the pleasure of working. When they produced

something they proudly displayed it in their shop windows, and whoever wanted it could come and take it away. They thought that the real pleasure lay not in taking things from others, but in giving one's creations to them.

There was no currency in England then because nothing was to be bought and sold, and people thought that the old commercial morality was the worst (بدترین) possible one. When the visitor mentioned it they thought that he was not doing a nice thing, and tried to make it clear to him that they were far from it.

Those people took pride in serving each other (ایک دوسرے کی خدمت کرنے میں). When the visitor and his friend went into a shop to get some tobacco, they did not think much of telling a beautiful woman, who was standing there, to look after their carriage. She did so with pleasure. When she wanted to go she asked the old man to take her place, because she did not feel that after all she was not responsible to the two men. She had taken upon herself the task, and she did not want to let it go wrong.

Those people took so much pleasure in working that they could not imagine that there were people in England or elsewhere in the past who did not like working. They thought that idleness was a disease as bad as leprosy (کوڑھ کا مرض), and they tell the visitor the means (طریقے) that they had to adopt to get rid of it (اس سے چھٹکارہ کرنے کے لیے). This is amusing for the writer because he knows that even then there were many people in his country who loved to live a life of idleness (بیکاری).

There was a great difference in the sexual morality in the country after the revolution. His host tells the writer that it is only on very rare occasions (بہت کم ایسا ہوتا ہے), that they have any crime (جرم) on that ground.

There was one some time earlier and the people are so unaccustomed to things like that that all the people were greatly agitated (مشتعل ہوئے) by it.

Q. 25. *A Little Shopping* is a satire. Discuss the statement referring to different social customs, or classes to which it refers.

Ans. *A Little Shopping* is a satire of the finest order. In this satire the writer has contrasted the life of the England of those days, with an ideal state which he has created for himself.

In the first place the ideal state is based on a different commercial policy as compared to the policy of commercial England. There is no money there and nothing is bought and sold. The people think that they should work not for the sake of gaining profits (نفع حاصل کرنے کیلیے) but for the higher object of doing work. They take pleasure in their work and feel proud of what they have produced. Any one can come and take away anything that he likes from a shop.

This contrasts with the life that the people lead in England, where everything is done with the object of earning money. There people do not get enough, and there are many who are not able to feed and clothe themselves. He clearly points out that in the ideal state people could get even the best things without any difficulty, although it was impossible (ناممکن) in the state in which the writer lived. He is astonished to find that even in that state where every one could get what he wanted, there was a sufficient stock of the very best wine.

He tells us that the main cause of this improvement (ترقی) in that state of affairs is that those people wanted to work and there was no class of people who really believed in being idle. By this he is pointing out that the British nobility is doing a great deal of harm to the nation. These people who are always idle and who do not want to do any-

thing whatsoever, have always been living apart (علیحدہ) from other human beings, and have been keeping with them their liveried attendants. These people are responsible for the deterioration (خرابی - زوال - نقص) of the ecnomic field.

He is also hinting at the fact that there should be a great improvement in things, and these people should be treated as sick men and women. They should be forced to behave and do things as other people do them. Only that can save the country from the danger which lies ahead, if nothing happens to change the course of things.

Q. 26. What do the sailors feel about the West Wind ?

Ans. The West Wind is a powerful factor to be considered by all seamen. They always feel that he can change their destiny (قسمت - تقدیر). For that reason they look to the West in the evening, because it is then that they can form a correct estimate (صحیح اندازہ لگا سکتے ھیں) of the probable changes, that the wind may bring in the weather. The west very often presents a good scene to the eye in the evening. But sometimes there are black clouds which tell them that the West Wind was going to play one of his tricks.

When the wind is in a bad mood the clouds form a canopy on the sky and the winds begin to rage. The waves (لہریں) rise and fall and the seaman finds it difficult to see anything very far away from him. Then he begins to feel that at the terrific speed (جس تیز رفتار سے وہ بڑھ رھا ہے) at which he is moving, he may at any time strike against the shore. That is a very disturbing thought. The seaman is tossed about on his ship, when the strong winds (تیز و تند ھوائیں) and stronger waves strike against it (اس سے ٹکراتی

(هیں). He is wet and distressed but he does not lose hope, (آس نہیں توڑتا) because the wind might experience a change of mood the next moment and things may be calm and comfortable once again.

The seamen always feel that the storm would greatly facilitate (سہولت پیدا کرے گا) and expedite their journey to the port. They feel that it might prove to be the last push (ھچکولے - دھکا) to their home port, then they have a feeling that it may prove to be something more than a push, and they might suffer on account of it. Thus they have mixed feelings but the fear and diffidence overshadow confidence and courage.

Q. 27. What is the message that the poet wants to convey to the world through the West Wind and why?

Ans. The poet finds that the West Wind is a very powerful agent. He is so powerful that he rules the earth, the sea and the ocean. He is the force that removes the old and faded leaves (مرجھائے ہوئے پتے) from the trees and makes them fly away. Shelley was a revolutionary (انقلاب پسند). He wanted to destroy old ideas and his poetry and message (پیغام) to the world was to rise up and clean the earth of all the old and outmoded customs (رواج), conventions and principles (اصول). He thought that in that matter he was very much like the West Wind, who removed the old and rotten (بھدی) things from the surface of the earth ; he was doing just the same.

He tells us that the West Wind carries the seeds (بیج) to their proper place, so that they may sprout (اگ سکیں) up at the proper time. Thus the West Wind helps in creation of new things and makes the world a better place to live in. The poet feels that he is also doing the same thing and if his ideas, like the seeds, are placed at the proper

place, they would be able to blossom (کھل سکیں گے) some day, and the world will become a better and more attractive (دلکش) place. In this matter also he feels that the West Wind should be called upon to help him.

He feels that his own objectives and the work actually done by the West Wind is alike. The only difference is that the West Wind acts in a different sphere, and he is more powerful than the poet. He therefore calls upon the West Wind to help and guide him (اُس کی رہبری کرے) and to carry his thoughts to the world, so that they might spread wide (پھیل سکیں) and the world may have a new beginning.

Q. 28. Why did Charlotte Bronte create Jane Eyre ? You should give your reply with reference to Elizabeth Cleghorn Gaskell's extract in your course.

Ans. Elizabeth C. Gaskell thinks that the idea of Jane Eyre was first formed in one of the meetings of the sisters. The Bronte sisters were in the habit (عادت) of putting away their work at 9 o'clock every night. Then they used to sit and discuss (بحث کرتی تھیں) their stories. Sometimes one of them read to others the piece that she had written during the day. They would thereupon criticise (تنقید کرتی تھیں) it, and make their own suggestions (اپنی تجویز کا اظہار کرتی تھیں) to the writer.

They would make suggestions to Charlotte Bronte, but she was not the one to accept them (قبول نہیں کرتی تھی). She always thought that she had written in conformity with the reality (حقیقت), and therefore she should not make any change (تبدیلی) in what she had put down.

Mrs. Gaskell thinks that during one of those meetings Charlotte Bronte told her sisters that it was morally as well as artistically (فنی اعتبار سے) wrong on their part to make their heroines beautiful in all cases. They told her

in reply to that, that they had to do it to please their reader. If the heroine was not beautiful she would not be able to attract the attention of the reader.

Charlotte did not agree with that and she told them that she would create such a plain heroine (سادہ ہیروئین), and that she would attract the readers as much as their heroines did. To do that she created Jane Eyre.

Q. 29. Why did Rochester come to the house in the garb of a gipsy woman? Did he succeed in his object?

Ans. Rochester was a rich and lonely bachelor. He wanted to have some company, so he began to pass his time in the company of (صحبت میں) the governess of his niece. Jane Eyre liked him and impressed him (اسے متاثر کیا) by her intelligence (ذھانت) and understanding. Rochester fell in love with her. He was so proud that he wanted her to express her love for him. He did not want to be the first to express the feelings that he was concealing in his heart (جو وہ اپنے دل میں چھپائے ہوئے تھا), and which he thought were being reciprocated (جو احساسات جین کے دل میں بھی تھے) by Jane also.

Some guests (مہمان) came to stay with Rochester. There was a beautiful society girl called Miss Ingram amongst them. Every one thought that Rochester would marry her. In fact Rochester was not in love with her. He was only playing at it so that Jane may feel jealous (حسد کرے), and may express (اور محبت کا اظہار کرے) her love for him. Jane, on the other hand, kept her head, and did not do anything to betray her feelings for him.

Tired of this he one day changed into the dress of a gipsy woman. In this disguise (اس بھیس میں) he came to

his own house, and offered to read the fortunes of the guests staying there. Jane Eyre went in last of all. He told her that she was cold, because she did not let her feelings of love have full play. He told her that she should encourage her lover, and that would bring her happiness (جو اس کے لئے خوشی و مسرت کا پیغام ہوگا). But Jane refused to listen to him. When he had exhausted all the means to suggest to her that she should express her love for him, he lost control over himself and told her to clear out.

By then Jane had recognised him (اسے پہچان چکی تھی) and refused to move out. She knew that the secret was out. Rochester did not succeed in achieving his object of making her admit that she loved him. But he definitely succeeded in making her do so indirectly, when she offered to sacrifice her life for him if need be. It is evident from the close of the extract that, from then on, both the persons concerned were openly and clearly in love with each other.

Q. 30. What made Jane Eyre think that the gipsy woman was not genuine? What did she do in consequence of her doubts?

Ans. Jane Eyre, from the very beginning, had some doubts that the gipsy woman was not genuine. She found her sitting in the library, and was astonished by the means (طریقے) which she had adopted (جو اس نے اختیار کئے ہوئے تھے) to hide her face from the people, whose fortunes she was reading. This was quite unnatural. Then her voice was not natural. It was evident that she was trying to change it as much as possible, so that she may not be recognised. She was not talking in the way in which gipsies usually talked to their clients. There was something more refined and imaginative about this one.

All these things created a reasonable doubt in the mind of Jane Eyre, but she did not think that the gipsy woman was Mr. Rochester himself. She was a very careful woman

and she thought that she should not in any case disclose her feelings (آسے اپنے احساسات کا اظہار نہیں کرنا چاھئے) to the gipsy, even when she encouraged her to the maximum. When the interview was closed and she came to know that the gipsy was no other than Rochester in disguise, she had the satisfaction that she had not told him anything, which might make her feel ashamed of herself.

Q. 31. Who is the Card-dealer? What game is she playing? What is the significance of the dance that is going on?

Ans. The Card-dealer is in fact no other than fate. It has for human beings a collection (مجموعہ - جمع کرنا) of wealth and riches, but they go only to those people who have understood the secret (پوشیدہ) working of fate and unravel its mysteries. Human beings know only the present and the past, fate (قسمت) knows the future also. She knows the things that are hidden from the human eye, so that her game is supposed by human beings to be a game of life (زندگی کا کھیل). The poet tells us that it was wrong; her game was a game of death, because she always closed life by a stroke (ضرب) that silenced man.

The dance appeares to be a normal dance that is going on in a dance hall. The suggestion is that it provides the background to the fortune-telling done by the Card-dealer. But looking deeply at the poem we find, in fact, a game of life and death was being played, and the dance that was going on was the dance of life itself.

Q. 32. What was the charge brought against Hermione by Leontes? How was it proved to be false.

Ans. Leontes was a man with a highly suspicious nature. His friend Polixenes was staying with him. He

began to suspect the fidelity (وفاداری) of his wife, and thought that she had developed illicit relations (نا جائز تعلقات قائم کئے ھیں) with Polixenes. He called a trusted courtier named Camillo and told him to poison Polixenes. Camillo thought that Polixenes and Hermione were both innocent (بے قصور تھے), so he did not poison him as he had been advised to do. He, on the other hand, warned Polixenes and both of them escaped (دونوں فرار ھو گئے).

This heightened the anger of Leontes and he ordered that Hermione should be imprisoned. This was done. She was later on tried for having been guilty of infidelity (بے وفائی - بے حیائی), and for conspiring (سازش کرنا) with Camillo to get Leontes killed. Another charge against her was that when her scheme was discovered, she helped Camillo and Polixenes in making good their escape.

She pleaded not guilty and left the matter to be decided by the oracle of Apollo. Leontes had already sent two men to ask the oracle about the matter. They were produced before the court, and the sealed papers sent by the oracle were read in court.

The oracle had clearly laid down that Polixenes and Hermione were both innocent and so was Camillo. Leontes was a suspicious (شک کرنے والا) tyrant, and the child who had been abandoned on the orders of Leontes was his child. It further said that Leontes will not have a heir (وارث - جانشین) if the child was not found once again.

Leontes did not believe anything that the oracle said. He told the court to continue the trial (قانونی کاروائی جاری رکھیں). But then a servant came in and announced that the son of the king had died. This proved to Leontes that the oracle was true, because then he was not left with an heir except the abandoned child. He further thought that Apollo was angry with him. This proved

to him beyond all doubt that Hermione was innocent and that the oracle was absolutely true.

Q. 33. "To me can life be no commodity," says Hermione. What are her reasons for being so tired of and disgusted with life ?

Ans. Hermione was absolutely fed up with life (زندگی سے تنگ آ چکی تھی). She was the wife of a king and the daughter of an even greater king. She was a virtuous woman and was leading a happy life with her husband. Then one day she suddenly found that her fidelity (اس کی وفاداری) was being questioned by her husband. He put her in prison (قید) and then tried her in a court of law.

She thought that the most important thing for her, as a good and virtuous wife, was the favour of her husband. She had lost that without having done anything wrong.

She was a mother but unfortunately she had fallen into the clutches of such circumstances that she could not even see her child. She was treated as if she was suffering from some infectious disease (کوئی چھوت کی بیماری), and if she was allowed to see her child, he would catch the disease.

Her youngest child who was feeding at her breast had been taken away from her to be murdered, which in itself was a terrible shock for her.

She had been declared to be a woman of ill fame, and every one had come to know of her supposed crime. This was a great disgrace (ذلت) for her.

She had not been given the period of time which every woman is allowed to take rest after childbirth (بچہ کی پیدائش کے بعد) and had been brought to the court to

defend herself. She felt that she was very weak after childbirth, and she should not have been brought out into the open court just then. But no one cared for her in that respect and she had to expose herself.

In view of the treatment thus meted out to her, she declared (اس نے ظاھر کیا) that she had no liking for life and was not afraid of death.

Q. 34. Does the audience understand that Hermione is alive. If so what are the things that make them think so ?

Ans. The audience is astonished to learn that the statue (بت) of Hermione had not been placed in the art gallery, where it should have been placed by Paulina. Then the fact that no one ever talked of getting such a statue made till it was completed, is strange, because pieces of art like the one which is shown to Leontes and others could not have been made in a short time (تھوڑے وقت میں).

Leontes realises that Hermione's statue seemed to be older than she was when she was supposed to have died. Paulina suggests that the artist had tried to show her as she would appear then and not as what she looked like twenty years earlier (بیس سال پیشتر). This explanation is not very convincing, and the audience begins to feel that there is something more to it.

Perdita offers to kiss the hand of the statue, but Paulina tells her that the paint is still wet (گیلا ہے) on it, and that she should not touch it. This also shows that Hermione is herself standing there, otherwise the paint could not have been wet when the statue had been placed there some time back.

Paulina is very anxious to draw the curtain on the statue, which is very strange, because there is no reason why they should not be allowed to look at it as long as they might. She is afraid that Leontes will be able to

notice the slight movements (ذرا سی بھی حرکت), that Hermione might make and the game will then be up. But Leontes does not let her do so.

He notices that the statue seems to be breathing, and there appears to be blood in its veins. Then he finds that there is some movement (حرکت) in the eyes of the statue. The audience is by then well aware that there is no statue there, and that Paulina has placed Hermione on the pedestal to give a surprise to Leontes and Perdita.

Paulina once again stops Leontes from kissing the lips of the so-called statue. This is significant. She does not want any one to touch it. The secret (راز) is completely out only when Hermione moves. Then there is no doubt left that the earlier conjectures (قیاس) of the audience about the statue were all correct.

Q. 35. What are the characteristics of Shakespeare? Refer to George Meredith's poem, *The Spirit of Shakespeare*, for your answer.

Ans. Shakespeare had a thorough knowledge (علم) of mankind. Unlike other people who understand mankind, Shakespeare did not show any bitterness (تلخی). He went down to study the deepest and the worst of human passions, but even then he did not lose his love for mankind, and his wisdom is mostly governed by it. As a result of that his poetry is always sweet and masterful.

He writes on many different topics (موضوع). All his varied tales are a true reflection of human mature (انسانی طبیعت کی صحیح عکاسی کرتی ھیں). He has a high sense of humour (مزاح), and can laugh at many and varied things. He has been able to separate worthwhile things from worthless ones. Shakespeare believed that philosophy should always be according to life. When it loses contact with life, it should be thrown aside. Thus his philosophy is down to earth and based on reality.

PART III

EXPLANATION OF IMPORTANT PASSAGES WITH REFERENCE TO THE CONTEXT

(1) **Della finished her cry and attended to her cheeks with the powder rag. She stood by the window and looked out dully at a grey cat walking a grey fence in a grey backyard. Tomorrow would be Christmas day, and she had only $1.87 with which to buy Jim a present.**

These lines have been taken from *The Gift of the Magi*, by O. Henry.

In this story the writer tells us about a couple who loved each other very much. They were poor. When Christmas arrived Della, the wife, took out the money that she had managed to save (جو وہ بچا سکتی تھی) during the year. She wanted to buy a Christmas present (تحفہ) with it for her husband. When she counted it, she found that there were only one dollar eighty-seven cents. This sum was too small for her to buy any present, which could be good enough for her husband, because she had a great respect for her husband (اسکے دل میں شوہر کی بہت قدرو منزلت تھی). She began to weep at her perdicament.

In the lines given above O. Henry tells us that Della at last stopped weeping, and with the powder rag she removed the marks made by tears (آنسو) on her cheeks. She then stood in the window and began to look at a grey cat walking on a grey fence in a grey backyard. The repeated use of the word grey makes it clear that she was feeling very dull and melancholy (اداس - آزردہ) She did not see anything bright in her life just then. Everything appeared to her to be grey and dull. She thought that the next day was Christmas, and that she would not be able to buy a good

present for her husband, because she had only one dollar and eighty-seven cents for the purpose.

(2) **'Dell,' said he, 'let's put our Christmas presents away and keep 'em for a while. They're too nice to use just at present. I sold the watch to get the money to buy your combs. And now suppose you put the chops on.'**

The lines have been taken from *The Gift of The Magi*, by O. Henry.

The writer tells us the story of a young and attractive couple who loved each other very much. They were very poor. At Christmas both the husband and the wife did not have enough money to buy presents for each other. Della though that she could not let Christmas pass without giving a present (تحفہ دئے بغیر) to her husband. There were two of their possessions that they felt proud of (جس پہ انہیں فخر تھا), Della's beautiful long hair and Jim's watch. Della sold her hair to buy a chain for Jim's watch. Jim on his part sold his watch to buy a set of combs for Della.

In the lines given above, Jim tells Della that as both of them could not use their presents, they should put them away for some time. He tells her that they are so nice, that they could not use them just then. He is hinting at the fact that they had sacrificed their best possessions to get those presents. The price that they had paid for them had made it impossible for them to use them. He then explains to her that he had sold his watch to buy combs for her. He then suggested to her that they should forget about it, and should put the chops on for their meal.

(3) **Love's not Time's fool, though rosy lips and cheeks**
Within his bending sickle's compass come ;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.

The lines have been taken from *Sonnet 116*, by William Shakespeare.

In this sonnet the poet describes the eternal nature of love, and the strength of the passion (جذبہ کی قوت). He thinks that love is such a powerful passion that nothing can stop its course, and no alteration can alter it.

In the lines given above he explains that love is not affected (محبت پہ اثر انداز نہیں ہوتی) by the time or the age of the object of love. He thinks that rosy lips and cheeks of young people do inspire love, and for that purpose youthful people inspire love more than others, because they possess these good qualities (اچھی خصوصیات). He then points out that love does not change with the passing of time. On the other hand it continues to the end of time. It is something eternal.

(4) **Nearly all the mates we knew got it, sooner or later. That was bound to come. But very soon after that he gave us a genuine surprise, and made us anxious. He informed us, as casually, that he had been appointed master to a ship; a very different matter from merely possessing the licence to command.**

The passage has been taken from *The Master*, by Henry Major Tomlinson.

In the character-sketch named above, the writer tells us about the attitude (رویہ - سلوک) of the elders towards the younger people. The boy who later on became a master of a ship had a shy (شرمیلا) disposition. His elders thought that he was incapable (ناقابل) of doing anything great, and that he could not command men. One day he told the writer that he was going to take an examination. After a few days he informed him that he had got his master's certificate.

In the lines given above he tells us that they thought that his getting the certificate was not very material, because all mates on the ship got their certificate in the end. Soon after that he gave them a real surprise, when he told them that he had been appointed (وہ مقرر کیا گیا ہے) the captain of a ship. He gave that report without attaching much importance (اهمیت) to it, but they thought that it was a serious matter. To be able to get a certificate was greatly different from commanding a ship. In their opinion (اُن کی رائے میں) he was not capable of commanding a ship, and he would be a sad failure when he went out on his first voyage.

(5) **The skipper began to speak. At that moment I was gazing at the funnel, trying to decipher a monogram upon it ; but I heard a new voice, rapid and incisive; sure of its subject resolving doubts, and making the crooked straight.**

The passage has been taken from the *The Master*, by Henry Major Tomlinson.

In the essay the writer tells us that the Master was a shy and retiring young man. He did not show great cleverness (هوشیاری) about the things that concerned the people who lived ashore. When he was appointed the skipper (جہاز کا مالک) of a ship, his people thought that he would not be able to shoulder the responsibility. One day he invited the writer to go with him up to Bordeaux. He accepted. He was going to the ship with the captain. On the way he thought that the captain would most probably tell him that he was not in fact the skipper, and that he had all that while been telling lies (جھوٹ).

In the lines given above, he tells us what actually happened when they went to the deck. An officer came

and told the skipper his difficulties. He listened to all of them. The writer was trying to understand the meaning of a monogram on the ship, when he heard the skipper speak. But he realised that he was speaking with a new voice. He was clear, rapid and his words were piercing. It was clear that he knew the subject (موضوع - مضمون) on which he was speaking. He resolved the doubts of his junior, and set everything straight though it had earlier appeared to be crooked. It is then that the writer realised that the skipper was a capable and efficient officer.

(6) **I am become a name ;**
For always roaming with a hungry heart
Much have I seen and known ; cities of men,
And manners, climates, councils, governments,
Myself not least, but honour'd of them all ;
And drunk delight of battle with my peers,
Far on the ringing plains of windy Troy.

These lines have been taken from *Ulysses*, by Lord Tennyson.

In this poem the poet tells us about the determination of the great hero called Ulysses, to go out on a fresh sea voyage in his old age. Ulysses was a great warrior and very wise man (بہت عقلمند). He had been travelling throughout the then known world in his youth. In his old age he settled down to a quiet life, but then he found that did not suit him (وہ زندگی آسے موافق نہ آئی). He wanted to live a harder life, so that he might enjoy the pleasure of struggling against odds to the end of his life.

In the lines given here, Ulysses gives his reasons for going back to the sea. He thinks that he is a famous man and a legendary figure, because he has always been roaming about on the sea with an appetite for new things. He claims that he has seen and known many things. He has seen people with different manners, countries with different climates, councils and governments of different

kinds. He asserts that he was honoured by all of them. He has fought the battle of Troy along with his peers. So with all these qualifications he thinks that he should not sit and rot at home. He must do something worthy of his name even in his old age.

(7) **Tho' much is taken, much abides ; and tho'**
We are not now that strength which in old days
Moved earth and heaven ; that which we are, we are :
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.

These lines have been taken from *Ulysses*, by Lord Tennyson.

In this poem the poet tells us about the famous Trojan hero, called Ulysses. He fought bravely during the War of Troy. Later on he travelled a lot, and ultimately reached back his island kingdom. He settled there for a period of time (کچھ وقت کیلئے), but then found that a man of his courage and active mind could not live quietly like that. He decided that he would go out for a long journey, so that he might gain more knowledge (وہ زیادہ علم حاصل کرے گا). He called upon his own experienced sailors to accompany him.

In the lines given above Ulysses is addressing his sailors. He tells them that though he had grown old, yet they have still great strength. He feels that they are no more young and therefore they cannot claim the strength which they possessed when they were young, and did great deeds. But even then he says that they are not just nothing. They have a calm and mature character (کردار) and brave hearts. Although they have become weak because of the age and circumstances (بڑھاپے اور حالات کی وجہ سے) yet they still have a strong will to struggle, seek (تلاش کریں) and to find their object.

They have courage and determination so that they will not yield happen what may.

(8) **My misfortune was, that, when the wind served, I happened to be with a party in the country, and my friend the captain never inquired after me, but set sail with as much indifference as if I had been on board. The remainder of my time I employed in the city and its environs, viewing everything curious, and you know no one can starve while he has money in his pocket.**

The passage has been taken from *A Letter*, by Oliver Goldsmith.

In this letter the writer has explained to his mother all that happened, when he went to Cork to embark for America. He is writing in his usual light and humorous style (مزاحیہ رنگ میں), and tells her that he reached the port (بندرگاہ), and bought his passage to America. The ship did not sail for some days, because the wind did not suit. He went away to the country with some of his friends.

In the lines given here he tells her that when the wind became suitable he was enjoying himself (لطف اندوز ہو رہا تھا) in the country. The captain did not make any enquiries for him. He left the port without him. When Goldsmith came and learnt that the ship had gone, he went about sight-seeing and looking at note-worthy places on the port. He had some money left with him so he had no worries (تفکرات). It was after he had spent all his money that he began to worry about going back home.

(9) **This lenten entertainment I had received made me resolve to depart as soon as possible ; accordingly, next morning, when I spoke of going, he did not oppose my resolution ; he rather commended my design, adding some very sage counsel upon the occasion.**

These lines have been taken from *A Letter*, by Oliver Goldsmith.

The writer had gone to Cork to sail to America, where he intended to make his fortune. He bought his passage in one of the ships, but it did not sail for some days on account of unsuitable winds (ھوا موزوں نہیں تھی - ناموافق تھی). He was away with his friends when the ship sailed away. He spent some days sight-seeing in the town, and then with only five shillings he mounted his horse, thinking that he would be able to get some help from a friend who lived on his way back home. When they called on him and told him the condition in which he was, he did not encourage him at all. The food that he gave him that day was absolutely rotten (بہت خراب تھا).

In the passage given above the writer tells his mother that after having received that insufficient (ناکافی) and meagre entertainment, he decided to go away from there at the earliest (جس قدر جلد ھو سکے). Next morning he told his friend that he was going away. He did not oppose his decision and told him that he was doing very well and then gave him some good advice on the occasion. Normally one expects that a friend would tell him to extend his stay at his house, but this friend was a very selfish (خود غرض) and mean (کمینہ - کم ظرف) person. The moment that he learnt that Goldsmith had no money, he not only treated him badly, but practically told him that he should be going away from his house as soon as possible.

(10) **Yonder the long horizon lies, and there by night and day**
The old ships draw to home again, the young ships sail away;
And come I may, but go I must, and if men ask me why,
You may put the blame on the stars and the sun, and the white road and the sky.

These lines have been taken from *Wander-Thirst*, by Gerald Gould.

In the poem the poet tells us that he has a strong love for beautiful scenes of nature (قدرت کے حسین مناظر کے لئے) He is not very much interested in staying at home. He feels that he is being called by these beautiful scenes to come to them.

In the lines given above he tells us that he can see the long line on the horizon where the sea lies. He tells us that there every day the ships come and go. The old ships come back to the port and the new ones go away. This is a suggestion that young people have to go out into the world, whereas the old ones have to come back and settle down (مقیم ہوتے ہیں) quietly in their homes. He would go out into the world but he is not sure whether he would come back or not, because he loves to wander on (گھومتا رہے) without feeling that there are any ties (بندھن) between him and his home town. He says that if the people ask him why he was wandering about he would tell them that he loves the stars and the sun and the road and the sky so much that he cannot do anything except going out and having a closer look at them.

(11) **Then I soon discovered that not by wisdom do poets write poetry, but by a natural gift and inspiration ; they are like diviners or soothsayers who also say many fine things, but do not understand the meaning of them. The poets appeared to be in much the same case ; and I further observed that upon the strength of their poetry they believed themselves to be the wisest of men in other things in which they were not wise.**

The lines have been taken from *Socrates*, by Plato.

In this extract the writer has given to us the speech that Socrates made to defend himself, when he was

being tried (جب آس پہ قانونی کاروائی کی گئی تھی) for corrupting the youth (جوانوں کو گمراہ کرنے کے لیے), and not believing in the gods. He told them that he had been examining people, and had found that they were not wise. He told them about that because he thought that to be a duty (فرض) imposed on him (آس پہ عائد کیا گیا) by God, and they became his enemies. These enemies brought the charges (الزامات) mentioned above against him, so that by getting him convicted they may rehabilitate their lost prestige (وہ اپنا کھویا ہؤا وقار دوبارہ حاصل کر سکیں گے).

In the passage given above he tells them that he went to study the poets and found that they did not know the meaning of their own verses (اپنے لکھے ہوئے اشعار کا مطلب). He then found out that poetry is not created with wisdom but by a natural gift and inspiration. He compares the poets to diviners and people who foretell the future. They say many things without understanding their meaning themelves. Another point that he noted was that the poets thought that because they could write good poetry, therefore they were wise in many other things, about which they did not know much. This clearly showed that they were not really wise people.

(12) **God only is wise ; and by his answer he intends to show that the wisdom of men is worth little or nothing ; he is not speaking of Socrates, he is only using my name by way of illustration, as if he said. He is the wisest, who, like Socrates, knows that his wisdom is in truth worth nothing**.

This passage has been taken from *Socrates*, by Plato, and translated by Jowett.

In this speech Plato is defending himself against the charges that some people had brought against him. He tells them that he had been declared to be the wisest man by the oracle of Delphi. He thought that it was not a

correct appreciatien by the god (دیوتا), and set out to find out a man who was wiser than himself. He did his best but did not find any. This showed that the god was right (وہ صحیح تھا), but he knew himself that he was quite ignorant (لا علم - بے خبر). He then interprets that statement of the god in the light of his own admission of ignorance.

In the lines given above Socrates tells those judges, that in fact no human being was wise, only God was wise. By saying that Socrates was the wisest man, the god only wanted to tell them that their wisdom (اُن کی دانائی) was just nothing. He thinks that the god did not mean that Socrates was actually the wisest of men. He only wanted to say that Socrates is the wisest of men, because he thinks that he is not wise. Similarly all those who understand that their wisdom is worth nothing are wise, and those who are proud of their wisdom are all no more than fools (بیوقوف).

(13) **Were not the laws, which have the charge of education, right in commanding your father to train you in music and gymnastic? Right, I should reply. 'Well then, since you were brought into the world and brought up and educated by us, can you deny in the first place that you are our child and servant, as your fathers were before you?**

The passage has been taken from *From Crito*, by Plato, translated by Jowett.

In this extract we read about a discussion which took place between Socrates and Crito, in which Socrates proved to his friend that he should not try to escape from the prison. He argued that he should do only that which is right, even if he loses by doing that..

In the lines given above Socrates tells Crito that if he runs away he would be disobeying the orders of the state, and would thus be doing his bit to destroy the state. He

thinks that it would be wrong (غلط هوگا). He says that in that case, the state would ask him whether the laws of the state had not rightly helped him, by commanding his father to train him in music and gymnastics. He thinks that he would have to reply that (آسے جواب دینا هوگا) it was right. The state would answer that if he was brought up under the regulations and laws of the state, then he could not deny the fact (آسے اس بات سے انکار نہیں هوگا) that he was a child and servant of the state. The state had made him what he was, and he should therefore obey the commands of the state, as his forefathers did earlier. By this he makes it clear that it would be wrong to disobey the orders of the state, even if they be wrong because the state held a superior position (اس سے برتر حیثیت رکھتی هے) than himself, and therefore could not be a subject of retaliation (اس سے بدله نہیں لیا جا سکتا) even when its orders were incorrect and unjust.

(14) **The world is too much with us ; late and soon,**
Getting and spending, we lay waste our powers :
Little we see in Nature that is ours.

The lines have been taken from *Sonnet*, by Wordsworth.

The poet tells us in this poem that mankind should always be in contact (تعلق رکھنا چاهئیے) with nature. He feels that the world about him is such that man is losing contact with the objects of nature. This he thinks would be very harmful (نقصان ده) for mankind.

In the lines given above the poet tells us that the people of his time were leading a very active and busy (مشغول) life. They were always thinking of earning (روپیه کمانے کے متعلق) and spending money, and thus they were

wasting all their spiritual powers. Thus they have broken all contact with nature, and could not see anything common between her and themselves. He thinks that this has been a bad bargain (سودا) for mankind, because we lost our best feelings for the low cares of life.

(15) **But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they were like to have been drowned nine or ten times.**

The passage has been taken from *Doubting Castle*, by John Bunyan.

In this extract the writer tells us that Christian and Hopeful were going on a pilgrimage to the Celestial City. They were walking along on the right path when they found (جب آنہیں علم ہوا) that it turned very hard. They, thereupon, took to a path that ran through a meadow (- مرغزار سبزہ زار) adjoining the king's highway. When they had gone a little way they were caught up in a storm (طوفان نے آنہیں آ گھیرا). Now they realised that they had taken the wrong path. They decide to return to the way which they had left.

In the lines given above we are told that when they tried to go back, they found that the water had risen so high that they could not go back, without endangering there lives. The writer then breaks the narrative to tell us what he thinks about the situation. His comments are that it is easy to go to the wrong path but it is very difficult to come back to it once one has been misled (جب کہ ایک مرتبہ بھٹک جائے). He then tells us that they tried to come back, but it was so dark and the water had risen so high that they could not have crossed without having come across many places where they could be drowned (جہاں وہ ڈوب جائے).

(16) **Then they thrust open the gate to make their escape with speed, but that gate, as it opened, made such a creaking that it waked Giant Despair, who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway, and so were safe, because they were out of his jurisprudence.**

The passage has been taken from *Doubting Castle,* by John Bunyan.

In this extract the writer tells us about two pilgrims called Christian and Hopeful, who were going to the Celestial City. They made the mistake of leaving the straight path (سیدھی راہ) and trying to pass through a meadow, which they thought would lead them to the Celestial gate. This was the meadow of the giant (دیو) Despair, who arrested them (جس نے انہیں گرفتار کر لیا) and imprisoned them (اور قید کر دیا) in his castle called the Doubting Castle. He wanted to commit suicide (کہ وہ خودکشی کر لیں) but they refused to do that.

When matters came to a head they began to pray. They prayed during the whole of the night. In the morning Christian told Hopeful that he had just then remembered that they had been fooled in remaining there, when they could open all the doors in the castle with the key of Promise (وعدہ کی کنجی سے).

In the lines given above we are told that they opened the doors with the key of Promise. They opened the last gate. It made a noise when it turned on its hinges. This creaking noise caused Giant Despair to wake up. He hastily rose to follow the prisoners (قیدی) who were escaping from his prison. But as he did so his limbs failed, because a fit overtook him (اُسے دورہ پڑ گیا) and he could not follow them. They went ahead and reached the King's Highway. Here

they were safe because the giant could not exercise his authority there. This means that once a man has come back to the right path, there is nothing that can make him despair. One suffers from that affliction (مصیبت - تکلیف) only when one has taken the evil path.

(17) By the great majority they are used only to denote certain innate specific tendencies of the mind that are common to all members of any one species, racial characters that have been slowly evolved in the process of adaptation of species to their environment, and that can be neither eradicated from the mental constitution of which they are innate elements nor acquired by individuals in the course of their lifetime.

The passage has been taken from *The Nature of Instincts*, by McDougal.

In this extract from his book he tells us that most of the people are not clear in their mind about the nature of instincts. Some writers use the word instincts (اندرونی تحریک - فطری افعال) and instinctive (طبعی - فطری), merely because in that way they can hide their ignorance.

In the passage given above, the writer gives us the sense in which the word instinct is used by writers in general. They use it to mean certain specific tendencies or leanings of the mind which the animals possess at the time of their birth (پیدائش کے وقت), and which are common to all the animals of the species. These characteristics (خصوصیات) are produced in the animals by slow degrees, when the animals tried to adapt themselves to their environments in the past. The nature of instincts is such that they can neither be removed from the mind, nor can they be acqired by any animal if it does not belong to its species (نوع - جنس) by his own effort (کوشش). The writer prefers this view of the instincts.

(18) **We may, then, define an instinct as an inherited or innate psycho-physical disposition which determines its possessor to perceive, and to pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or, at least, to experience an impulse to such action.**

The passage has been taken from *The Nature of Instincts*, by Willian McDougal.

In this extract the writer points out that there is a great confusion regarding the nature of instincts. Different writers use the words in different senses. Some of them use these words merely to hide their ignorance (اپنی لاعلمی چھپانے کے لئے) or because they cannot explain the cause of a certain behaviour in an animal, or in man. He then discusses the nature of instincts and then defines them (تعریف کرتا ہے) as given in the passage quoted above.

In the passage given above the writer tells us that instincts are inherited (ورثہ میں ملی ہوئی) tendencies which are present in an animal at the time of its birth. These tendencies or learning affect both the mind and the body of the possessor. They make him pay attention (توجہ مرکوز کرے) to objects of a certain class, and to experience emotional excitement of a peculiar kind, when he observes things of that kind. This excitement makes him act in a particular manner towards those things. If he does not act, he at least experiences a strong urge (زبردست خواہش) to act.

(19) **Know then thyself, presume not God to scan ;**
The proper study of mankind is Man.
Placed on this isthmus of a middle state,
A being darkly wise, and rudely great :

With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride,
He hangs between.

These lines has been taken from *From An Essay On Man*, by Alexander Pope.

In this extract from his poem, he points out the fact that man is a collection of contradictions (متضادات کا مجموعہ) It is definite what he is and which particular qualities dominate him (مغلوب کرتی ھیں). One cannot say whether he is good or bad, great or little.

In the lines given aboves the poet tells mankind that it has so many contradictions in its nature, that one cannot say what it is. He advises (صلاح دیتا ہے) man to study himself rather than God, because one should know oneself beforee trying to know other and greater things. To make his point clear (اپنا مطلب واضح کرنے کے لیے) he goes on to say that man has been placed in the middle place. He is wise but his wisdom is coloured with evil. He is great but this greatness (بڑائی - بزرگی) has a tinge of rudeness. He has so much knowledge that he cannot say that he has not faith (یقین - اعتماد) in anything, but even then he does not have sufficient knowledge to have complete faith in everything. He tries to be as brave as the stoics were, but finds himself so weak (کمزور) that he cannot do that. Thus he is hanging between the two extremes. He is neither really great not really base. It is difficult to demarcate (حد مقرر کرنا) the limits within which he has been created. It is, therefore, better for mankind to try to understand itself, rather than attempt to study things as great as God, when they have no knowledge themselves.

(20) **The fact is, a bathroom ought to be equipped for comfort, like a drawing-room, a good, full, velvety room ; and as things are it is solely equipped for singing. In the drawing-room where we want to sing, we put so many curtains and carpets and things that most of us can't sing at all, and then we wonder that there is no music in England.**

The lines have been taken from *About Bathrooms*, by A. P. Herbert.

In this essay the writer has given a satirical study of the Englishman's obsession, that bathrooms should be very well furnished and very expensive (بہت قیمتی) accessories (اس سے متعلقہ اشیاء و سامان) should be placed there. The writer thinks that is wrong and that a bathroom should not be a drawing room or main living room of the house, but he does not say so openly. On the other hand he exaggerates the possible things that should be placed in the bathroom, and suggests that the bathrooms should be more luxuriously furnished than they are being done.

In the lines given above the poet suggests that a bathroom should be furnished to make it comfortable (آرام دہ) just as a drawing room is furnished for that purpose (اس مقصد کیلئے). It should be full of good furniture and other things, and should be comfortable and luxurious. He points out that then there was no furniture in the bathroom with the result that one could do nothing there except sing (گانے کے سوا). He humorously suggests that people cannot sing in the drawing room, because there is a lot of furniture and other things like curtains (پردے) etc. He thinks that is the reason why people of England are not musical. His ultimate suggestion (تجویز) is that there should be no furniture, curtains or carpets (قالین) in the drawing room so that people may be able to sing there.

On the other hand the furniture of the drawing room should be shifted to the bathroom, so that it may become a better place and people may not sing there.

(21) Next door to the shaving and smoking tray should be the book-rest. I don't myself do much reading in the bath, but I have several sisters-in-law who come to stay, and they all do it. Few things make the leaves of a book stick together so easily as being dropped in a hot bath, so they had better have a book-rest; and if they go to sleep I shall set in motion my emergency waste mechanism, by which the bath can be emptied in malice from outside.

The passage has been taken from *About Bathrooms*, by A. P. Herbert.

In the essay the writer tries to comment humorously, on the over-furnishing and excessive luxury in bathrooms. He does not say that they are bad, but suggests that they should not be there. For this he uses the technique of satire to great advantage. He exaggerates (بڑھا کر بیان کرتا ہے) the bathroom accessories and suggests that there should be even more of them in the bathroom.

In the lines given above, the writer suggests that there should be a shaving tray, a smoking tray and a book rest near the bath. He thinks that some people read in the bathroom, and place the books near the bath after they have read them. If they fall down into the bath they become wet and the pages stick together so fast that the book is spoiled (خراب ہو جاتی ہے). He suggests that there should be bookshelves for these books. He points out that he does not read in the bathroom, but his sisters-in-law do. Now a person who is reading a book can very well go to sleep. To guard against any damage (نقصان) to the book on that account he suggests, that he has an automatic arrangement by which the bath would be automatically exptied in such an emergency, and there should be no damage done to the books.

(22) Oh ! never fly conceals a hook,
Fish say, in the Eternal Brook,
But more than mundane weeds are there,
And mud, celestially fair ;
Fat caterpillars drift around,
And Paradisal grubs are found.

The lines have been taken from *Heaven*, by Rupert Brooke.

In the poem the poet gives the conception of heaven which the fish have. By telling us what they think of heaven, the poet is satirising the human conception. He makes man think that his conception of things is foolish (غلط خیال ہے) and does not hold water. He further points out in that way that man should not think that he is the top and crown of all creation (اشرف المخلوقات). He is no more than other creations of God. Man should not think that he has been created in the image of God, because all other creations also think like that, or at least can think like that. We have no means of challenging their views on the point.

In the lines given above he tells us what the fish think of Heaven. He thinks that a fly cannot conceal a hook in heaven, as it usually does in the world. The Eternal Brook is another name of heaven for them, because they think that there will be no land in heaven. It will all be water and mud (پانی اور کیچڑ). Then there will be fat caterpillars and grubs belonging to paradise (جنت) in the brook, which they will be able to eat. The weeds growing in the brook will not be like the weeds that are found in the world, even the mud will be as fair (اچھی) as it should be in heaven. Thus in their view (اُن کے خیال میں) heaven will be an ideal picture of their earthly existence.

(23) In a not dissimilar way, the bird which is in the physiological state of broodiness will have the violent urge to sit on eggs, or, if no eggs are available,

it will take something else. Crows have been known to brood golf-balls, gulls to sit on tobacco-tins substituted for their eggs.

These lines have been taken from *The Intelligence of Birds*, by Julian Sorell Huxley.

In this essay Huxley tries to explain to the reader the difference between the mind of man and that of birds. He tells us that birds do not think they act by instinct. He tries to make that point clear by giving the examples of birds, who do things which do not stand the test of reason, and make it clear that they are working mechanically under the influence (زیر اثر) of some force other than reason.

In the passage given above the writer tells us that when a bird is in a state of broodiness he has a violent urge (زبردست هیجان - خواهش) to sit on eggs. If however no eggs are available (میسر نہ ہوں) then he will take anything else which it can substitute for them. Crows are known to have been sitting on golf balls, and gulls, another kind of birds, have been found to have been sitting on tobacco tins. This clearly proves that the birds do not behave sensibly, they only act under the influence of a blind urge (اندھا دھند خواهش) which is called instinct (فطری افعال). Had it been otherwise it would not have decided to sit on these things, because it could not hatch anything out of them.

(24) **But in all these varied manifestations of emotion, birds still differ in a fundamental way from ourselves. Being without the power of conceptual thought, their emotion, while occupying their life with a completeness which is perhaps rather rare with us, is not linked up with the future or the past as in a human mind.**

The passage has been taken from *The Intelligence of Birds*, by Julian Sorell Huxley.

In this essay the writer shows the basic difference in the bird mind as compared to the human mind. He tells us that birds act by instinct and not reason. He gives many examples to show the truth of his statement. He then shows that birds have feelings and emotions, but in that matter also they differ from human beings.

In the lines given above, the writer tells us that although birds show their emotions (اپنے جذبات کا اظہار کرتے ھیں) in different things, yet there is a great difference between them and human beings, so far as the working of their minds (دماغ) is concerned. They do not have the power of thinking coherently. The writer thinks that this might make their life more full, than that of human beings, but that does not make them possess the power of bringing together the present, the past and the future. So the superiority of man lies in the fact that he can think coherently, and he has the power to think on a particular matter (کسی خاص مسئلے پر), with reference to past experience (گذشتہ تجربے کو مد نظر رکھتے ھوئے), and also keeping in view the possible results in the future. This also shows that birds will react and do things at a particular moment. The very next moment if the particular impulse is taken away, they will not act on the same lines on which they acted earlier.

(25) **O, for a draught, that hath been**
Cool'd a long age in the deep-delved earth,
Tasting of Flora and the country-green,
Dance, and Provencal song, and sun-burnt mirth !

The lines have been taken from *To a Nightingale*, by John Keats.

The poet is greatly impressed by the sight of a nightingale, and by the song that it is singing. He feels that he should fly away with the nightingale, because that would save him from the worries and problems that he has to face in the world.

In the lines given above the poet expresses his opinion, that he should have a drink of old wine that has been lying buried under the earth for a long time. It may be tasting of the flowers of which it was made and the country greenery from which those flowers were collected (جہاں سے وہ پھول چنے گئے تھے). He means to point out the fact that he wants to take wine, which might put him in contact with the scenes of nature—flowers and greenery which one finds in the countryside. It should also bring to his mind scenes of dance and romantic and love songs, which particularly belong to Provence, and the happy outdoor life of the village people.

(26) **Away ! away ! for I will fly to thee,**
Not charioted by Bacchus and his pards,
But on the viewless wings of Poesy,
Though the dull brain perplexes and retards :

These lines have been taken from *To a Nightingale*, by John Keats.

In this poem the poet tells us, that he has been greatly impressed (متأثر ہوا ہے) and inspired by the song of the nightingale. So much so that he wanted to be with her, because he thought it would save him from the worry (فکر) and trouble (تکلیف) and pain (دکھ) of the world. He thinks that he can do that by taking a good drink of wine. But then he decides to try his imagination (تخیل) for the purpose which may be as good as anything else.

In the lines given above he tells the nightingale that he would go to her not with the help of Bacchus the god of wine or his wild cats. By that he means that he would not take wine to be with the nightingale. He would on the other hand use the art of poetry (نظم کا فن) to be with it. That can only be done if he uses his imagination. He realises that the human mind is dull and does not let imagination have full play, it rather stops the progress (ترقی) of

imagination (تخیل - تصور), but that does not mean that there is anything to be discouraged (کہ ہمت ہار دی جائے). He feels sure that he would be able to live with the nightingale in the world of imagination.

(27) **Dick laid his hand on my shoulder as I spoke, and turning I met his eyes with a comical expression in them, which warned me against another exhibition of extinct commercial morality ; so I reddened and held my tongue, while the girl simply looked at me with the deepest gravity, as if I were a foreigner blundering in my speech, for she clearly didn't understand me a bit.**

The passage has been taken from *A Little Shopping*, by William Morris.

In this essay the writer tells us about his visit to England after an imagined revolution (ایک خیالی انقلاب) there. He thinks that revolution had changed the complexion of the country, and there was an absolutely different social (سماجی) and moral (اخلاق) atmosphere (ماحول) there. Every one worked for the sake of working and there was no currency. One could get anything that one liked from the market without paying anything for it. He was told all these things by his host (میزبان), but when it came to actual practice he often forgot that these things could happen. He and his host went to a shop to get tobacco and a pipe.

In the passage given above we are told that the pipe which was offered to the writer was an expensive (قیمتی) one. He blurted out that he did not have sufficient money to pay for such a thing. We are told that his companion, called Dick, pressed his shoulder. When he looked towards him he noticed that there was an expression in his eyes which showed that he was laughing at him for that foolish comment. The people there did not like anything that told others about the commercial morality which had been

there years ago, and which they had discarded. When the writer realised his mistake (جب مصنف کو اپنی غلطی کا احساس هوا) he blushed and than kept quiet. The girl who was attending them in the shop, kept quiet and serious. She had not been able to understand what he had said, because she did not know anything about the commercial world to which he belonged or the things that used to happen in their country in the past.

(28) **'Well', said he, it was thought at the time that it was the survival of the old medieval disease of leprosy. It seems it was very catching, for many of the people afflicted by it were much secluded, and were waited upon by a special class of diseased persons queerly dressed up, so that they might be known.**

The passage has been taken from *A Little Shopping*, by William Morris.

In the essay the writer has tried to satirise the England of his time with an imaginary state that he thinks has been created (بنائی گئی ہے) after a revolution in England. In this way he has pointed out many of the defects (نقائص) in the system of England, and has pointed towards some of the improvements (ترقی), that might lead the country to a better state of things.

In the lines given above the writer tells us that he met an old man in the imginary state which he was visiting. The old man began to tell him about different things which used to happen in that state in the past. He tells him that there was a class of people who were idle (بیکار - نکمے). They did not like to work. This was treated as a disease and the people thought that it was a survival of leprosy (کوڑھ). This shows how much the idlers were hated by them. They came to this conclusion because many people who were idle lived secluded lives. Their servants were also a special class of people who wore

(جو زیب تن کرتے تھے) uniforms or liveries. The writer is hinting at the fact that the nobility and their liveried servants led idle lives. He suggests that it is almost a disease, and hopes that it would be treated as such in the England of his own times. He is further suggesting that if this class ceases to exist (اگر یہ جماعت یا طبقہ ختم ہو جائے), and everybody begins to work in the country the economic conditions can be improved (بہتر ہو سکتی ہے).

(29) **Canst drink the waters of the crisped spring ?**
O sweet content !
Swimm'st thou in wealth, yet sink'st in thine
own tears ?
O punishment !
Then he that patiently want's burden bears,
No burden bears, but is a king, a king !

The lines have been taken from *Sweet Content*, by Thomas Dekker.

In this poem the poet preaches the philosophy that the real thing is contentment (اطمینان) and happiness (خوشی). A poor man who is happy and contented is much better than one who is rich but unhappy.

In the lines given above the poet tells us, that if a man can drink the clear and cold water of the spring (چشمہ), he is contented and happy because his needs (ضرورت) are few. But a man who has much wealth but is worried about that wealth and is incapable of feeling happy, is receiving very great punishment. He thinks that the man who can patiently suffer his poverty (غربت - افلاس) is not suffering. He is in fact as great and happy as a king could be.

(30) **The southwesterly mood of the great West Wind is a lightless mood, without sun, moon, or stars, with no gleam of light but the phosphorescent flashes of the**

great sheets of foam that, boiling up on each side of the ship, fling bluish gleams upon her dark and narrow hull, rolling as she runs, chased by enormous seas, distracted in the tumult.

The passage has been taken from *The West Wind*, by Joseph Conrad.

In the essay given above, Joseph Conrad has described the scene that the West Wind creates on the sea. He tells us of the devastation (بربادی - تباهی) and hovoc that follows the wind, when it is in an angry mood. His account is very realistic (صداقت پر مبنی) because he was himself a seaman, and had lived through such situations.

In the lines given above he tells his readers that when the West Wind is angry the scene is without all lights. There is complete darkness (مکمل اندھیرا) out on the sea. If it is day the sun is not to be seen. If it is night the moon and the stars all disappear. The only light that one finds there is the bluish gleam of the waves (لہریں) when they rise and strike (ٹکراتی ھیں) against the sides of the ship. The ship does not move along. It is rolling along with the waves, and the great rising waves are following it with still greater rollers.

(31) **O thou**
Who chariotest to their dark wintry bed
The winged seeds, where they lie cold and low,
Each like a corpse within its grave, until
Thine azure sister of the Spring shall blow
Her clarion o'er the dreaming earth, and fill
(Driving sweet buds like flocks to feed in air)
With living hues and odours plain and hill.

The lines have been taken from *Ode to the West Wind*, by Percy Bysshe Shelley.

In the poem the poet has called upon the West Wind to come to his help, and to give its spirit to him. He also requests the wind to take his message (آس کا پیغام لے جائے) to the different parts of the world. He feels that the West Wind is a very powerful agent (نمائندہ) and it can do great things.

In the lines given above the poet addresses the West Wind, and says that it is this wind that carries the seeds to the place where they lie throughout the winter. They remain inactive like a dead body lying in the grave (قبر). Then comes spring (موسم بہار) and the sky clears. The earth that has been almost sleeping throughout the winter becomes alive once again. Then new buds (نئی کلیاں) will grow up and the plains and hills shall all be full of flowers and their sweet smell (بھینی بھینی خوشبو سے معطر). The whole scene would become colourful, because of the colour of the flowers. By this the poet wants to make it clear that the West Wind helps to create a new life, just as he wants to create a new life with his revolutionary ideas. It shows that there are many things common amongst them.

(32) **My spirit ! Be thou me, impetuous one !**
Drive my dead thoughts over the universe
Like withered leaves to quicken a new birth !
And, by the incantation of this verse,
Scatter, as from an unextinguished hearth
Ashes and sparks, my words among mankind !

These lines have been taken from *The West Wind*, by Percy Bysshe Shelley.

In the poem the poet addresses the West Wind, and tells us that there are many things which are common between himself and it. He thinks that the West Wind is very powerful (طاقتور) and it can do great things. He feels that the wind destroys the old and rotten leaves, and helps the

seeds to settle down and puts them in such a position where they can grow up at the proper time (صحیح وقت پر). This is also the ambition (خواہش) of Shelley. He feels that he should change the system on which the world was being run. He thinks that the world would have a new birth if it was run on his revolutionary ideas (اسکے انقلاب پسند خیالات کے مطابق).

In the lines given above he tells the West Wind that it should become his spirit. He tells it that it should carry his thoughts over the universe (تمام دنیا میں), as it carries the withered (مرجھائے) leaves before it. He thinks that his thoughts would be able to bring a new life to the people of the world. He uses a beautiful simile and says that the West Wind should scatter his thoughts (اس کے خیالات پھیلا دے) over the world, just as if they were ashes (راکھ) and sparks (چنگاریاں) of an extinguished hearth. By this he means that his thoughts would be able to fire the world with new ideas and ambitions, even though at the time they do not appear to be very great. He compares himself to the dead hearth (بجھا ہوا چولہا) and makes it clear that though he is not great and powerful, yet his thoughts have the power to bring about a great change in the world.

(33) **One set of words was the truthful mirror of her thoughts ; no others, however apparently identical in meaning, would do. She had a strong practical regard for the simple holy truth of expression. She would wait patiently, searching for the right term until it presented itself to her.**

The passage has been taken from *Jane Eyre*, by Elizabeth Cleghorn Gaskell.

In this extract she tells us the writing habits of Charlotte Bronte. She tells us that Bronte did not write

every day, and that whenever she was inspired (جب آسے شاعرانہ فیضان ہوتا تھا) she could write with great facility. She then goes on to say that she had a beautiful style, and wrote with the utmost care (بڑی احتیاط سے).

In the lines given above the writer tells us that Charlotte was so careful about her style, that she thought her meaning could only be expressed by the most appropriate words (مناسب الفاظ سے). She would not write anything unless she was convinced (جب تک کہ وہ قائل نہ ہوتی تھی) that what she was writing was exactly what she wanted to say. She did this because she believed that the expression (اظہار) should always be true (صحیح اور سچ) and exact. She would therefore go on searching (تلاش کرتی تھی) for the words that might express her meaning, and wrote down only those words which she thought did that.

(34) **I will, in few words. You are cold, because you are alone ; no contact strikes the fire from you that is in you. You are sick; because the best of feelings, the highest and the sweetest given to man, keeps far away from you. You are silly, because, suffer as you may, you will not beckon it to approach ; nor will you stir one step to meet it where it waits you.**

The lines have been taken from *Jane and The Gipsy*, by Charlotte Bronte.

In this extract we are told about one of the tricks that Mr. Rochester played, to make Jane admit that she loved him. He was a rich bachelor, and had fallen in love with Jane who was the governess of his niece. He thought that if he expressed love for her, his pride would be hurt. He knew that she also returned his love in the depth of her heart. He, therefore, thought that she would be made to talk, if she really felt jealous. She he played at being in love with Miss Ingram who was staying at his house as a guest (مہمان). But Jane did not respond to

that. At last he came to the house disguised (بھیس بدلے ہوئے) as a gipsy woman, and offered to tell the fortunes of the guests. He thought that she would disclose her heart to him, because she would not be knowing who he was.

In the passage given above the writer tells us that Rochester, who was then in the disguise of a gipsy woman, told Jane Eyre that she was cold, because she did not respond to love although she felt it deep in her heart (حالانکہ وہ دل میں بڑے شدت سے محسوس کرتی تھی). She is sick because she tries to keep herself away from the feelings of love, which are the highest feelings that man has been given. She is foolish because she does not let her lover (محبوب - چاھنے والا) come near her, nor does she try to get near to him. By saying so he expected her to disclose her real feelings (کہ وہ اپنے احساسات کا اظہار کرے). He even might have thought that she would then decide to tell her lover the feelings that she entertained in her heart for him. But Jane did not respond to this technique and refused to admit that she had love for Rochester or any one else.

(35) **I think I rave in a kind of exquisite delirium. I should wish now to protract this moment *ad infinitum*; but I dare not. So far I have governed myself thoroughly, I have acted as I inwardly swore I would act; but farther might try me beyond my strength. Rise, Miss Eyre; leave me. The play is played out.**

The lines have been taken from *Jane and The Gipsy*, by Charlotte Bronte.

In this extract Rochester, the rich bachelor, is shown to have fallen in love with the governess of his niece. He thinks that she is so far below him, that she should express (وہ اظہار کرے) her love for him before he could tell her about his own. So he adopts many means.

(کئی طریقے) of encouraging her to do so, but fails. He even tries to make her feel jealous but she keeps mum. At last he comes in the garb of a gipsy woman, and offers to tell the fortune (قسمت) of the people in the house. All the guests present (سب مہمان جوموجود تھے) go to the library one by one, and are told their fortunes. The last one to come in is Jane Eyre. He encourages her to disclose her heart but she does not. At last he feels that he has failed (وہ ناکام ہؤا ہے) and his feelings bring him to the breaking point.

In the lines given above, Rochester has been talking to himself for a long time. He ultimately says that he feels he has been speaking in a state of disorder of the mind. He wants that moment should continue for a long time, because just then Jane is kneeling (جھکی ہوئی ہے) before him and he is looking into her eyes, but he has not the courage left for that. He has been acting as the gipsy woman as he had decided to do, but he thinks if he tried to do that any more, he would fail absolutely (مکمل طور پر). His emotions are at their height and it would be useless for him to try to be reasonable. He therefore called upon Jane to rise up and leave the room, because the game that he was playing was over.

(36) **A land without any order—**
Day even as night (one saith)—
Where who lieth down ariseth not
Nor the sleeper awakeneth ;
A land of darkness as darkness itself
And of the shadow of death.

These lines have been taken from *The Card-Dealer*, by D. G. Rossetti.

In this poem the poet tells us about a card-dealer, who is dealing cards on a table, and reading the fortune (قسمت) of the dancers (رقاصہ) who come to her one by

one. On looking deeper into the meaning of the poem, we find that the card-dealer is in fact fate, and the dancers are the people of the world. The game that the card-dealer is playing is the game of life and death. This game, we are told, is always played in the world.

In the lines given above the poet is describing to us the world which he calls a strange place (عجیب جگہ) where Fate has always being playing a game with human beings. He tells us that the world is a land where there is no order. Day and night are all spent in disorder and confusion (هل چل - گڑ بڑ). Here people die and are no more. It is the most evil place and it is the land of the shadow of death. By this the poet means that we are always feeling the presence of death (موت کی موجودگی) in the world, and are thus under its influence. This is the place where fate plays its game.

(37) **As you were past all shame, —**
Those of your fact are so, — so past all truth :
Which to deny concerns more that avails ; for as
Thy brat hath been cast out, like to itself,
No father owning it, — which is, indeed,
More criminal in thee than it, — so thou
Shalt feel our justice, in whose easiest passage
Look for no less than death.

The lines have been taken from *The Arraignment of Hermione*, by William Shakespeare.

Leontes, the king of Sicily, had a very suspicious nature (شک کرنے والی طبیعت). He accused his wife Hermione, of having developed illicit relations (ناجائز تعلقات) with his friend Polixenes. This charge was false (جھوٹا). But he thought it to be true. He imprisoned her in the first instance. Then he took away her new-born baby, and sent it to be abandoned at some far-off place.

because he thought that it was an illegitimate (ناجائز) child. He then brought Hermione to trial. She was accused of infidelity (بے وفائی - بے حیائی) to her husband, and of having conspired with Camillo a courtier (درباری), to kill Leontes. She was further charged with having aided him to make good his escape when their schemes were discovered. She pleaded not guilty to all these charges.

These lines are spoken by Leontes in reply to her plea of not guilty. He tells her that she was absolutely shameless like other people of her kind. Similarly she is absolutely incapable of telling the truth. He tells her that it will not be useful for her to deny (انکار کرے) the accusations (الزامات) that he is bringing against her. He tells her that her illegitimate child had been cast away, because it was not owned by her father. In the matter of that child the real guilt lay at her door and not that of the child, because it had come to the world because of her crime. So he warns her that he is going to punish her, even more cruelly than he had dealt with her daughter. The least punishment that she will receive will be no less than death.

(38) **But that the good mind of Camillo tardied**
My swift command ; though I with death and with
Reward did threaten and encourage him,
Not doing it, and being done : he, most humane
And fill'd with honour, to my kingly guest
Unclasp'd my practice.

These lines have been taken from *The Arraignment of Hermione*, an extract from *The Winters Tale*.

In this extract the writer tells us that Leontes had become suspicious of the honour of his wife. He thought that she had illicit relations with his friend Polixenes. She was tried for that crime (جرم) and also for having

plotted to kill Leontes. She told the court that she would let the decision (فیصلہ) rest with the Oracle of Apollo. The Oracle declared that she was innocent. Leontes did not believe the oracle till the truth (سچائی) was proved by the death of his son. This shocked him and he fell on his knees to ask Apollo to forgive him.

In the lines given above Leontes prays to Apollo to forgive him and says that he had foolishly and wrongly decided to get Polixenes killed. He thinks that it wss only because of the goodness of Camillo that his scheme did not proceed with much speed as it should have done. He did that in spite of the fact that Leontes had told him, that if he did what he had been commanded to do (جو آپسے حکم دیا گیا ہے) he would be rewarded, and if he did not do it properly he would be punished. He feels happy that Camillo was so honourable and humane that he disclosed those schemes to his kingly guest, Polixenes, and thus saved his life.

(39) **As she lived peerless,**
So her dead likeness, I do well believe,
Excels whatever yet you look'd upon
Or hand of man hath done ; therefore I keep it
Lonely, apart. But here it is : prepare
To see the life as lively mock'd as ever
Still sleep mock'd death. Behold ! and say 'tis well !

The lines have been taken from *The Statue,* by William Shakespeare.

In this extract the writer tells us that Paulina went and told Leontes that she had got prepared a statue (بت) of Hermione. Perdita, the lost daughter of Leontes, had been found a short time ago. Leontes thought that it would be a good opportunity (موقعہ) for her to see a likeness of her mother. So he, along with Perdita and others, paid a visit to the house of Paulina to see the

statue. They passed through the art gallery, but did not find the statue there, She took them to the chapel. Leontes asked her why they had come there, and to show them the statue and expressed astonishment at not having found it in the gallery.

In the lines given above Paulina replies to what he had asked her. She tells him that Hermione was an incomparable person, so she believed that her statue is also peerless (لاثانی). She had therefore not placed it with others. She then told him that he should get ready to see the statue, which was there behind the curtain (پردے کے پیچھے). She thinks that the statue was as much like Hermione herself as sleep is like death. She closes her speech by telling them that they should look at the statue, and then express their admiration (پھر تعریف کریں) for the masterly way in which it had been made.

(40) **Do, Paulina ;**
For this affliction has a taste as sweet
As any cordial comfort. — Still, methinks,
From thy admiring daughter took the spirits,
Standing like stone with thee.
There is an air comes from her : what fine chisel
Could ever yet cut breath ? Let no man mock me,
For I will kiss her.

The lines have been taken from *The Statue*, by William Shakespeare.

In this extract from his play *The Winter's Tale*, Shakespeare tells us that Perdita was at last found, and her father felt very happy at meeting his child once again. But both of them were sorry that Hermione was not there to share their joy (اُن کی خوشی میں شریک ہونے کے لئے). Paulina came to Leontes and told her that she

had got a life-like statue made. It was wonderfully like her. Leontes told her that he would like to come and see it. Perdita would also be very happy to have a look at the statue of her mother. Both of them went to see it along with others. Now there stood before them Hermione herself as if she was a statue. After a while Paulina felt that Hermione might move, and the secret (راز) may be discovered. So she told Leontes that he has been very much pained by the sight of the statue, and therefore she felt she should draw the curtain on it.

In the lines given above Leontes tells her that suffering gave him as much pleasure as comes only of drinking a stimulating liquid. He then tells her that he has a feeling that the statue breathes (بت سانس لے رہا ہے). He thinks that it could not be a statue, because no sculptor could have made the statue breathe. He tells his companions that they should not laugh at him, because he was going to kiss the statue. He does so because to him the statue appears to be alive (زندہ), and he cannot help a strong urge to kiss his wife, when he feels that she is standing before him.

(41) **Thence came the honeyed corner at his lips,**
The conquering smile wherein his spirit sails
Calm as the God who the white sea-wave whips,
Yet full of speech and inter-shifting tales,
Close mirrors of us.

The lines have been taken from *The Spirit of Shakespeare*, by George Meredith.

In this poem the poet tells us that Shakespeare was the greatest man who ever lived on earth. He thinks that he (Shakespeare) had studied human beings very thoroughly, and had gone into the depth of the worst human passions (انسانی جذبات کی گہرائیوں تک), but even then his wisdom was not without love.

In the lines given above the poet explains that the sweetness of his poetry is due to this love which he bore for mankind. He then compares him to God and says that God remains calm even though it is He who creates storms (طوفان) in the sea. Similarly Shakespeare has a calm smile on his lips even when he is describing stormy human passions, and is always telling us varied and changing stories, which all reflect (جو عکاسی کرتی هیں) human nature. This reflection is absolutely true to reality.

Part IV

CENTRAL IDEAS OF POEMS

SONNET 116

Love can overcome (محبت قابو پا سکتی ہے) all difficulties in its way. It does not alter with time or with the change in the attitude of the other person. Love is not inspired by youth or beauty alone.

ULYSSES

One should live by struggling against difficulties. Even in old age one can achieve many things, if one goes on struggling to the last. One should try to seek knowledge (علم حاصل کرے) and should remember the fact that there is no limit to knowledge, hence struggle for it can never come to an end till death.

WANDER-THIRST

A true wanderer feels a great urge to go into the world and see things for himself. Everything invites

(ھر چیز اسے مدعو کرتی ھے) him to move. He feels that youth is the time to go about. So he leaves his home not knowing whether he would come back or not.

SONNET

Modern life is a struggle to make both ends meet, with the result that mankind has lost touch (تعلق) with nature. This is very undesirable and is doing great harm (نقصان) to mankind.

AN ESSAY ON MAN

Man is a combination of contradictions. It is very difficult for him to understand himself. He should try to understand himself rather than trying to understand God.

HEAVEN

Man foolishly thinks that God is like himself and that Heaven will be a place like this earth. It will only be more comfortable (آرام دہ) and better (بہتر) than it. Moreover man will be able to fulfil his wishes (اپنی خواھشات کو پورا کر سکے گا) there, as he cannot do in this world. This is wrong and man should try to understand that things cannot be brought down to such simple conclusions.

TO A NIGHTINGALE

The Nightingale is a happier being than man. She does not see the miserable existence of man. The poet wants to live with the nightingale rather than with human beings. He feels that he can be with her if he takes good strong wine. But later on he realises (اسے احساس ھوتا ھے) that imagination can bring him nearer to the nightingale than wine would have done. So he enjoys

(لطف اندوز ہوتا ہے) some time in her company under the influence (زیر اثر) of his strong imagination (تخیل). But then he realises that however strong one's imagination may be, it cannot keep him away from the realities (حقیقت) of life for a long time.

SWEET CONTENT

A poor man who is contented is far better off than a rich man who is discontented (نا مطمئن) and unhappy.

WEST WIND

The poet appreciates the strength and force of the West Wind. He feels that he is like it because he has also to spread (پھیلانے ہیں) new and revolutionary ideas, which may one day bear fruit. He thinks that he is weak in comparison (مقابلتاً), and therefore requests the West Wind to carry his message (اس کا پیغام) to the world. He thinks that in that way the world would be completely changed and it will greatly benefit.

THE CARD-DEALER

Fate is all powerful. Every man has to play into the hands of Fate. Some are rewarded by her, and some unfortunate people suffer at her hands. Fate has always evil at her heart. One gets out of her clutches when one dies.

THE SPIRIT OF SHAKESPEARE

Shakespeare was a very wise and loving man, although he had seen even the worst side of human passions. He had broad sympathy and he tried to relate philosophy and life. He thought that philosophy divorced from life was just useless (بے سود).

I LOVE ALL BEAUTEOUS THINGS

The poet loves all beautiful things. He wants to create something beautiful, however transitory it might be. He thinks that in that way he will be able to enjoy the process of creation (تخلیق).

PART V

PARAPHRASE OF SOME IMPORTANT PASSAGES FROM POEMS

(1) **Let me not to the marriage of true minds**
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove.

I should not bring in obstacles (رکاوٹیں) to the marriage of true minds. Love which changes when some one tries to change it, or which is destroyed when some one tries to destroy it, is not love in the real sense of the word.

(2) **I am a part of all that I have met ;**
Yet all experience is an arch wherethro'
Gleams that untravell'd world, whose margin fades.
For ever and for ever when I move.
How dull it is to pause, to make an end,
To rust unburnish'd not to shine in use !
As though to breathe were life.

My past experiences (گزشتہ تجربات) have become a part of me. But experience is like an arch, through which one can see other things which one has not experienced. The limits of experience go on moving ahead as one gains more and more of it. It is very dull to stop one's quest (جستجو) for more knowledge, and to rust without being

rubbed rather than shining in activity. It would be like thinking that life is merely the process of breathing.

(3) **Old age hath yet his honour and his toil ;**
Death closes all ; but something ere the end,
Some work of noble note may yet be done,
Not unbecoming men that strove with Gods.

Even in old age one is bound to work and win honours proper for that age. Only death closes everything. One should do something before one dies. We may yet be able to do something which may be becom ing of people who struggle against the gods.

(4) **I know not where the white road runs, nor what the blue hills are,**
But a man can have the sun for friend, and for his guide a star ;
And there's no end of voyaging when once the voice is heard,
For the rivers call, and the road calls, and oh ! the call of a bird !

I do not know where the white road runs, or where the blue hills are. But I can always make friends with the sun, and the stars can guide me on my course. When I have once heard the inner voice to go out for wandering, then there can be no end to voyaging. Because I feel that the rivers, roads and even the birds are calling me.

(5) **This sea that bares her bosom to the moon,**
The winds that will be howling at all hours
And are up-gather'd now lik sleeping flowers,
For this, for everything, we are out of tune ;
It moves us not.

We are out of tune (مطابقت نه رکهنا) with the sea on which the moon is shining, and the winds that are howling throughout the day and night, and which are now quiet like sleeping flowers. Thus we are out of tune with everything that nature has to offer and they do not appeal to our emotions.

(6) **Chaos of thought and passion, all confused ;**
Still by himself abused, or disabused ;
Created half to rise, and half to fall ;
Great lord of all things, yet a prey to all ;
Sole judge of truth, in endless error hurl'd :
The glory, jest, and riddle of the world !

In man there is a complete disorder of thoughts and passions. He appears to be formed of absolutely confusing elements. He is always either deceiving or disillusioning himself (اپنے آپکو دھوکے سے نکالنا). He is so made that he can neither rise to the greatest height nor fall to the lowest depth. He is the master of all things, but he falls a prey to all of them. He is the only one to understand the truth in the world but he is always falling in error. He is the glory, jest and riddle (پہیلی) of the world.

(7) **We darkling know, by Faith we cry,**
The future is not Wholly Dry.
Mud unto mud ! Death eddies near—
Not here the appointed End, not here !
But somewhere, beyond Space and Time,
Is wetter water, slimier slime !

Our knowledge is not clear but by faith we say that the future cannot be absolutely dry. Mud will mix into mud (after death). Death is coming near. But the end of life will not be in this world. It will be somewhere beyond time and space. There the water will be more watery and mud will be more muddy than it is here.

(8) **Already with thee ! tender is the night,**
And haply the Queen-Moon is on her throne ;
Cluster'd around by all her starry Fays ;
But here there is no light,
Save what from heaven is with the breezes blown
Through verdurous glooms and winding mossy ways.

I am already with you. The night is a tender one and by chance the Queen-Moon surrounded by her fairies called the stars is also shining in the sky. But there is no light here except that which is blown from the sky through the darkness caused by growing vegetation (سبزہ) and mossy paths.

(9) **Thou wast not born for death, immortal Bird !**
No hungry generations tread thee down ;
The voice I hear this passing night was heard
In ancient days by emperor and clown.
Perhaps the self-same song that found a path
Through the sad heart of Ruth, when sick for home
She stood in tears amid the alien corn.

Immortal Bird you were not born for death. No hungry generations crush (کچلنا) you under their feet. The voice that I hear this night was heard previously by emperors and clowns. It is, pehraps, the same song which penetrated into the sad heart of Ruth when she was standing in a corn-field in a foreign land.

(10) **Art thou poor, yet hast thou golden slumbers ?**
O sweet content !
Art thou rich, yet is thy mind perplex'd ?
O punishment !
Dost thou laugh to see how fools are vex'd
To add to golden numbers golden numbers ?
O sweet content ! O sweet, O sweet content !

You have sweet contentment if you are poor but enjoying sound sleep. You are undergoing punishment if you are rich but your mind is troubled. If you laugh to see the trouble that the fools take to collect wealth, you are a contented person.

(11) **Thou**
For whose path the Atlantic's level powers

Cleave themselves into chasms, while far below
The sea-blooms and the oozy weeds which wear
The sapless foliage of the ocean, know
Thy voice, and suddenly grow with fear,
And tremble and despoil themselves.

It is for your sake that the calm waters of the Atlantic split themselves, when far below at the bottom of the sea the sea flowers and the muddy weeds on which sapless leaves of the ocean grow, also know your voice and are afraid. They tremble and drop their leaves (when they listen to you).

(12) **If even**
I were as in my boyhood, and could be
The comrade of thy wanderings over heaven,
As then, to outstrip thy skyey speed
Scarce seemed a vision, I would ne'er have striven
As thus with thee in prayer in my sore need.
Oh, lift me as a wave, a leaf, a cloud!
I fall upon the thorns of life! I bleed!
A heavy weight of hours has chained and bowed
One too like thee: tameless, and swift, and proud.

If I were to-day as I was in my boyhood and could be your comrade in your wanderings over heaven as I used to be when it never appeared to me that it was difficult to compete with you in speed, I would not have prayed to you as I am doing now when I am in extreme need of your help.

Oh West Wind, lift me up as you would lift up a wave, a leaf, or a cloud. I am experiencing hard times and am suffering a lot. I was very much like you because I was tameless, swift and proud but time has chained and bowed me down under its heavy weight.

(13) **Whom plays she with ? With thee, who lov'st**
Those gems upon her hand ;
With me, who search her secret brows ;
With all men, bless'd or bann'd.
We play together, she and we,
Within a vain strange land.

With whom is she playing? She is playing with you who love the gems that she is wearing on her hands ; and with me, who is trying to know her secrets. She is thus playing with all human beings who may be good or bad. She and we are playing a game in this world where vanity-stricken human beings live.

(14) **For behold me,**
A fellow of the royal bed, which owe
A moiety of the throne, a great king's daughter,
The mother to a hopeful prince, here standing
To prate and talk for life and honour 'fore
Who please to come and hear. For life, I prize it
As I weigh grief, which I would spare : for honour,
'Tis a derivative from me to mine,
And only that I stand for.

Look at me. I am wife of the king, and thus a part of the throne belongs to me. I am the daughter of a great king and mother of the heir-apparent. I am being made to stand here and talk to save my life and honour in the presence of all those people who may come and listen to me. So far as life is concerned I value it as I value grief, and therefore I am prepared to lay it down (مرنے کو تیار ہوں). So for as honour is concerned, it has to pass on from me to my children and I would defend it.

(15) **But yet hear this ; mistake me not : for life,**
I prize it not a straw : — but for mine honour,
Which I would free, if I shall be condemn'd
Upon surmises, all proofs sleeping else

But what your jealousies awake, I tell you
'Tis rigour and not law. — Your honours all,
I do refer me to the oracle :
Apollo be my judge !

You should however hear this. Do not mistake me. I do not attach any importance to life, but I would free my honour from all blemish (تمام دھبوں سے آزاد کروں گی). If I shall be condemned upon conjectures (اندازوں کی وجہ سے سزا پانا) without letting in any proofs, except those provided by your jealousy then it is rigour and not law.

Your honours (Judges) I refer my case to the oracle of Apollo (اپالو کے مندر کا پیشوا جو غیب کا علم جانتا تھا) whom I appoint my judge.

(16) **Thy tyranny,**
Together working with thy jealousies,
Fancies too weak for boys, too green and idle
For girls of nine,—O ! think what they have done,
And then run mad indeed, stark mad ; for all
Thy by-gone fooleries were but spices of it.
That thou betray'dst Polixenes, 'twas nothing :
That did but show thee of a fool, inconstant,
And damnable ingrateful ; nor was't much.

Your tyranny, which working with your jealousy and imagination which is too weak for boys and too immature (پختہ نہ ہو) and trival (حقیر) for girls of nine years of age, has done so much that you will go stark mad (مکمل طور پر پاگل) by thinking about it. All your previous foolish actions were no more than a foretaste of what has happened now. Your betrayal of Polixenes was nothing as compared to it. That only showed that you were a fool, inconstant (جو وفادار نہ ہو), and very ungrateful, but that was not much (as compared to what you have done now).

(17) **I am ashamed : does not the stone rebuke me
For being more stone than it ? O royal piece !
There's magic in thy majesty, which has
My evils conjured to remembrance, and
From thy admiring daughter took the spirits,
Standing like stone with thee.**

I am ashamed because I feel that the statue is rebuking me for being more hard than the stone of which it is made. O royal statue there is magic in your majesty which has made me remember my evil deeds (برے کام), It has taken life out of your daughter who seems to be standing like stone before you.

(18) **You gods, look down,
And from your sacred vials pour your graces
Upon my daughter's head ! — Tell me, mine own,
Where hast thou been preserved ? where lived ? how found
Thy father's court ? for thou shalt hear that I,
Knowing by Paulina that the oracle
Gave hope thou wast in being, have preserved
Myself to see the issue.**

O, you gods, look down and pour your graces on the head of my daughter from your small sacred liquid containers(شیشیاں جن میں پاکیزہ مائع رکھی جاتی تھیں). My daughter, tell me where were you preserved ? Where did you live ? How did you come to your father's court ? I shall tell you that I came to know from Paulina that the oracle had given hope that you were alive, and kept myself alive so that I may see you (one day).

(19) **Thy greatest knew thee, Mother Earth ; unsoured
He knew thy sons. He probed from hell to hell
Of human passions, but of love deflowered
His wisdem was not, for he knew thee well.**

Mother Earth, your greatest son knew you. He knew man without being bitter about him. He studied the most evil of human passions, but his wisdom was not without love because he know you very well.

(20) **I too will something make**
And joy in the making ;
Altho' to-morrow it seem
Like the empty words of a dream
Remembered on waking.

I will also make something and enjoy the process of creation even if tomorrow it appears that it was no more than the meaningless words of a dream which one remembers on waking up.

Printed at Globe Press, Ganpat Road. Anarkali, Lahore.

ENGLISH PAPER B

SYLLABUS

The paper consists of the following :—

(*i*) Applied grammar—20 marks.
(*ii*) Composition—35 marks.
(*iii*) Essay—25 marks.
(*iv*) Translation—20 marks.

In applied grammar the following types of questions are set :—

(*i*) Idioms—using them in sentences.
(*ii*) Correction of incorrect sentences.
(*iii*) Distinction between pairs of words.
(*iv*) Metaphorical use of words.
(*v*) Punctuation.
(*iv*) One-word substitution.

In composition part questions on summary, short-story, paragraph, letter or expansion may be set.

Every type of question that can be possibly set in the examination has been attempted in this guide. Unnecessarily long chapters on topics of lesser importance have not been written. However, the student will find it a complete and comprehensive guide.

It has been divided into the following chapters.

I. Applied grammar ; containing :—

(*i*) Confusion between pairs of words.
(*ii*) Use of prepositions.
(*iii*) Common errors.
(*iv*) Idioms.
(*v*) One-word substitutions.

II. Translation.
III. Summary.
IV. Expansion.
V. Short-story.
VI. Letter-writing.
VII. Essays.

SOME GENERAL HINTS

The art of answering questions :—

(*i*) **Division of time.** Some students fail in the examination because they give disproportionate time to various questions—spending too much time on unimportant ones and later hurrying over more important ones. The student should have the plan of answering the questions ready before hand. Division of time is very essential as otherwise students are liable to leave some questions unattempted for no other reason except the shortage of time. Here are some hints about the division of time :—

(1) Essay—40 minutes.
(2) Summary—30 minutes.
(3) Translation—25 minutes.
(4) Idioms—15 minutes.
(5) Corrections—10 minutes.
(6) Letter—30 minutes.
(7) One-word substitution—10 minutes.
(8) Revision—20 minutes.

(*ii*) **Understanding the question.** A question cannot be properly answered till it is thoroughly understood. Read the question calmly and patiently and if you are unacquainted with the meanings of a word do not become nervous ; use your common sense and you may get at the sense. Do not begin a question till you are perfectly clear in your mind as to what the examiner demands. Get yourself acquainted with all types of questions that are generally asked and the manner in which they are asked and then the words 'precis,' 'elucidate,' 'substantiate,' 'illustrate' will not frighten you.

(*iii*) **Avoid irrelevant and incomplete answers.** These defects creep in generally when a question or a part

of a question is not completely understood or a student wants to be over-clever. There should be nothing irrelevant, for that simply means wastage of time. On the other hand, the question should be completely answered, *e.g.*, if there are two parts of a question both the parts should be answered.

(*iv*) **Plan your answer.** A well-planned answer will fetch more marks than an ill-planned one, even if the material is very nearly the same. Therefore, present your material in a systematic, ordered and decent manner. Arrange your thoughts and material before putting it in black and white.

The answer should have a good beginning, middle and end. One argument should be developed in one paragraph and the student should arrange his arguments in such a manner that they seem to be leading towards the climax. There should be sequence of thought, neatness and clarity in presentation. If you have too many ideas do not thrust all upon the examiner. In such a case judicious selection is the best course to be adopted.

(*v*) **Revision.** There are some mistakes which you yourself will be able to detect provided you care to revise your answers. For example, in haste you incorrectly write the spelling of a word or commit some other grammatical mistake, or you leave out a word. All these defects can be removed if you revise your papers. The defects of omission and oversight can easily be removed on a second reading. Moreover, you may even improve upon your expression and may make an idea more clear.

SOME DO'S AND DONT'S

(*i*) **Beginning.** Start with those questions which are comparatively easy and which you can do better. This will create a good impression on the examiner. It, however, is better not to attempt the summary questions last of all.

(*ii*) **Handwriting.** Good handwriting is bound to create a good impression on the examiner. So, try to write beautifully, at least clearly.

(*iii*) **Spelling.** Be careful about the use of words. Do not use a word till you are sure about its meaning and spelling. Do not use bombastic words to impress the examiner, especially when the meanings are not clear in your mind.

(*iv*) **Sentences.** Do not write complex or compound sentences. Write short simple sentences which make your point of view clear.

(*v*) **Expression.** Have clear cut ideas in your mind about the subject on which you are to write and let your expression be clear and precise. Clarity of expression is a great asset.

(*vi*) **Grammatical mistakes.** Avoid blunders and grammatical mistakes as far as possible.

(*vii*) **Deception.** It is not easy to deceive the examiner and if such an attempt is made marks will be deducted and the examiner will suffer. Be honest and if you do not know a question it is better to leave it out.

(*viii*) **Margin.** Leave some margin and also leave some space between two answers.

(*ix*) **Cutting.** It is very desirable if cuttings are avoided. Think before writing, make up your mind before using a word and then write it down. It is not a good habit to write a word, cross it, write another and delete it also.

(*x*) It is no use copying the questions. Mention only the question number in the margin.

WORDS LIABLE TO BE CONFUSED

1. **Abstain** (to avoid food, etc. - پرهیز کرنا). He *abstained* from food as he was ill.

   Refrain (to avoid an action - باز رهنا). He *refrained* from taking any strict measures against him.

2. **Accede** (to grant, to yield - منظور کرنا - راضی ہونا). Thank you for *acceding* to my request.

Concede (to admit as true - درست تسلیم کرنا). I am sorry, I cannot *concede* your point.

3. **Adapt** (to adjust, to fit - موافق یا مطابق کرنا). He has *adapted* himself to the changed circumstances.

Adopt (to select a course of action - اختیار کرنا انتخاب کرنا). What course are you going to *adopt* knowing that your friend has betrayed (دھوکا دیا) you.

4. **Admission** (acknowledgment or confession - اعتراف). His *admission* of the crime before the Magistrate made it easier for him to decide his case soon.

Admittance (entrance - داخلہ). Students cannot have *admittance* to the office.

5. **Adverse** (opposite, against something - ناموافق - برعکس). He is fighting hard against *adverse* circumstances.

Averse (unwilling to do a thing - ناخوش - ناراض). I am *averse* to taking strict action against my subordinate who has remained loyal all along.

6. **Ail** (to be ill - بیمار ہونا). I went to see his *ailing* father.

Ale (liquor, wine - جو کی شراب). Most Western people are fond of drinking *ale*.

7. **Affect** (to pretend - ظاہر داری کرنا). Hamlet *affected* madness to gain his end.

Effect (result - نتیجہ - اثر). Do you think your advice will have any *effect* on him.

8. **Affection** (love - محبت). He is not against you ; he rather has great *affection* for you.

Affectation (pretence, show - دکھاوا - تصنع). There is no sincerity in him ; it is all *affectation*.

9. **Amiable** (lovable - خوش خلق - پسند کئے جانے کے قابل). He is a nice, charming *amiable* sort of fellow.

Amicable (friendly, peaceful - دوستانہ). An *amicable* settlement was at last arrived at.

10. **Allusion** (indirect reference - اشارہ). Please clarify the *allusion* in this line.

Illusion (deceptive appearance - خام خیالی). It is a very cowardly act to be frightened of mere *illusions*.

11. **Antic** (strange - عجیب و غریب). His manner at the function was *antic*.

Antique (old-fashioned - قدیم - پرانی وضع کا). He has a hobby of collecting *antique* pieces of furniture.

12. **Apposite** (proper - ٹھیک - برجستہ). It is folly to find fault with his remarks which were so *apposite*.

Opposite (against, in front of - آمنے سامنے - مخالف). He sat *opposite* to me while I criticised him.

13. **Aptitude** (fitness, inclination for a thing - لیاقت - میلان طبع). Why did you take up science when you had no *aptitude* for it ?

Aptness (suitability - موزونیت). *Aptness* of words is the most characteristic quality of his style.

14. **Assent** (to admit, or agree - منظوری - رضامندی). The Principal refused to give *assent* to the demand of the students.

Ascent (to rise, to climb - چڑھنا - عروج). The *ascent* is, of course, difficult but coming down from a hill is, perhaps, still more difficult.

15. **Assay** (to attempt - جد و جہد کرنا). He *assayed* to reach the top but could not.

Essay (a short prose composition on any subject - نثر میں مختصر مضمون). The teacher asked his student to write an *essay* on 'Hiking'.

16. **Avocation** (minor occupation - چھوٹا مشغلہ). Of course, you have hard work to do but you must have some *avocation* to engage you in your spare time.

Vocation (career or occupation - کار و بار مثلاً ملازمت - تجارت ، پیشہ), What do you think will be the best *vocation* for you.

17. **Berth** (sleeping place in a train). If you are going to Karachi you must get your *berth* reserved.

Birth (coming to life - پیدائش). He distributed money to the poor at the *birth* of his first baby.

18. **Beneficent** (kind - مہربان - سخی). A *beneficent* king becomes popular with the poor.

Beneficial (useful, advantageous - فائدہ مند - مفید). The poor should be thankful to the Government for this *beneficial* scheme.

19. **Canvas** (a rough cloth). Tennis shoes are made of *canvas*.

Canvass (to solicit vote - ووٹ حاصل کرنے کی کوشش کرنا). *Canvassing* before the elections has not been allowed by the authorities this time.

20. **Canon** (a rule - قانون). The *canons* of morality must be observed by all.

Cannon (a big gun - توپ). With the outbreak of war *cannons* started moving all over the country.

21. **Cautionary** (خبردار کرنے والا). My friend gave me *cautionary* advice.

Coutious (careful - محتاط). He is very *cautious* in all his actions.

22. **Capable** (able to do a particular thing - قابل). He is *capable* of studying for the whole night.

Capacious (roomy - کشادہ - فراخ). This house has *capacious* rooms.

23. **Censor** (an official examiner of plays, films, etc. سرکاری افسر جو کتابوں ، فلموں وغیرہ کو نامناسب یا باغیانہ خیالات سے پاک رکھتا ہے۔). The board of *censors* banned the exhibition of the recently imported film.

Censure (expression of disapproval الزام لگانا۔ ملامت کرنا۔). We are apt to *censure* others even if we have more faults than them.

24. **Confident** (sure یقین رکھنے والا۔). I am *confident* of my success in the examination.

Confidant (a person in whom one has confidence رازدار۔ محرم۔). I hoped you would prove worthy of the trust I had placed in you considering you my *confidant*.

25 **Comprehensible** (capable of being understood قابل فہم۔) Your remarks are not at all *comprehensible*; they are so vague (unclear).

Comprehensive (complete جامع۔). This is a very *comprehensive* guide and deals with everything needed by the students.

26. **Cession** (to yield سپردگی۔). India expects the *cession* of part of Kashmir by Pakistan.

Session (time when a public body meets اجلاس۔). The West Pakistan Assembly is in *session* these days.

27. **Conscience** (ضمیر). My *conscience* does not permit me to behave cruelly to the poor.

Conscious (آگاہ). I am *conscious* of my shortcomings.

28. **Continual** (very frequent اکثر اوقات۔). I *continually* become a victim to wicked thoughts.

Continuous (without break لگاتار۔). Last night I studied *continuously* for six hours.

29. **Choir** (chorus or band of singers - گانے والوں کی جماعت). The *choir* sang a sweet song at the beginning of the function.

Quire (کاغذوں کا دستہ). Will you please bring a *quire* of white paper for me from the market.

30. **Coma** (بے ہوشی). He was in a state of *coma* when the doctor arrived.

Comma (punctuation mark). There should be a *comma* after the name of the street and a full-stop after the name of the city.

31. **Complement** (that which completes - مکمل کرنے والا). These few men form the *complement* to the band of labourers.

Compliment (express admiration - تعریف کرنا). He paid *compliments* to his junior for his skill and insight.

32. **Compulsion** (when we have to do a thing against our will - جبر). To get work out of an unwilling subordinate by *compulsion* is not very creditable.

Obligation (when we have to do a thing as a duty - فرض). I believe I am under no *obligation* to admit your son, said the Principal.

33. **Considerable** (much - کثیر). A *considerable* amount of money has already been exhausted and not even half the work has been done.

Considerate (thoughtful for others - دوسروں کا خیال رکھنا). He is a very *considerate* and sedate sort of person and so people like him.

34. **Council** (assembly). The meeting of the Security *Council* is beginning next week.

Counsel (advice - مشورہ). I am thankful to you for your wise *counsel*.

35. **Corporal** (pertaining to body - جسم سے متعلق - جسمانی). *Corporal* punishment should be abolished.

Corporeal (having a body - مادی). The girl you love is only a figment (خیالی) of your mind having no *corporeal* existence (مادی وجود).

36. **Credible** (which can be believed - قابل یقین). The news of the sudden death of the great statesman is hardly *credible* for he had such good health.

Credulous (one who readily believes - خوش اعتقاد - فوراً تسلیم کر لینے والا). He is a very *credulous* fellow and, therefore, is taken in by everybody.

37. **Corps** (a body of troops - پلٹن - دستہ فوج). He is in the Veterinary *Corps* of the Pakistan Army.

Corpse (dead body - لاش). I was shocked to find a *corpse* lying in the middle of the road at the dead of night.

38. **Dearness** (high price - گرانی). The *dearness* of all essential commodities has very adversely affected the poor.

Dearth (scarcity - قحط - قلت). There is no *dearth* of good politicians in our country but the pity is we do not bring the right persons to the forefront.

39. **Deduce** (to infer - نتیجہ نکالنا). What conclusion do you *deduce* from my yesterday's talk ?

Deduct (کاٹنا). On what basis have you *deducted* Rs. 20 from the amount due to me ?

40. **Deference** (regard - تعظیم - ادب). Students these days show little *deference* to their teachers.

Difference (فرق). What is the *difference* between a human being and a beast ?

41. **Deny** (کسی بیان کی صحت سے انکار). He *denied* his earlier statement in the court.

Refuse (کام کرنے سے انکار). I *refuse* to obey such a mean and evil order of yours.

42. **Dissent** (disagreement - رائے اختلاف). One of the members of the Committee recorded a vote of *dissent.*

Descent (downward journey - نیچے اترنا). The *descent* is not as easy as is considered ; it is perhaps more difficult than the ascent.

43. **Desert** (صحرا - چھوڑ دینا). For miles around no trees can be seen in a *desert.*

Dessert (fruits or sweetmeats served at the end of dinner - کھانے کے بعد پھل یا مٹھائی سے تواضع) I am more interested in the *dessert* than the courses for dinner.

44. **Defective** (faulty - ناقص). People say that the system of education in our country is *defective.*

Deficient (wanting ; imperfect - نامکمل). He is *deficient* in common sense.

45. **Defy** (to challenge - مقابلہ کرنا). The haughty student *defied* the authority of his teacher.

Deify (to worship or to make a god of - پوجا کرنا - خدا بنانا). A good patriot is generally *deified* by people.

46. **Destiny** (fate - قسمت). God knows what *destiny* has in store for me.

Destination (منزل مقصود). Now I am slowly marching to my last *destination.*

47. **Disease** (illness). What *disease* are you suffering from ?

Decease (death - موت). The children wept bitterly at the *decease* of their father.

48. **Deprecate** (to disapprove of - ناپسند کرنا). He *deprecated* my attempt at helping her.

Depreciate (undervalue - حقیر سمجھنا). I do not know why you *depreciate* every action of mine.

49 **Draft** (a rough sketch - خاکہ - مسودہ). The officer asked the clerk to put up a *draft* reply.

Drought (want of rain - خشک سالی). There are not good crops this season due to utter *drought*.

50. **Efface** (blot out مٹانا). It is only by doing good deeds that you can *efface* the stigma on your name.

Deface (disfigure - شکل بگاڑنا - مٹانا). It is a beautiful painting ; do not *deface* it with your pencil shading.

51. **Eminent** (great - بلند مرتبہ - مشہور). Many *eminent* persons attended the wedding of the Prime Minister's daughter.

Imminent (near, impending - قریب الوقوع). There is an *imminent* danger of Kashmir being swallowed up by India.

52. **Elusive** (escaping from grasp - جو سمجھ میں نہ آسکے). Your language is so *elusive* that I cannot make out anything.

Illusive (deceptive - فریب دہ). The happiness that has taken hold of you is only *illusive*.

53. **Emigrant** (جو اپنا ملک چھوڑ کر دوسری جگہ جائے). *Emigrants* from India are still pouring into Pakistan.

Immigrant (a person who comes from one country to another). The *immigrants* in Canada do not enjoy full rights.

54. **Excite** (to produce some agitation - جوش دلانا). I felt very much *excited* by his angry remarks and gave him a blow.

Incite (to arouse to action - مشتعل کرنا). Do not *incite* your friends to do wicked deeds.

55. **Exceptional** (rare - غیر معمولی). He is a man of *exceptional* ability.

Exceptionable (objectionable - اعتراض کے قابل). The Government took action against the opposition leader for his *exceptionable* remarks.

56. **Fain** (willing - خوشی سے). I would *fain* do this work for my dear friend.

Feign (to pretend - بہانا کرنا). Do not *feign* ignorance after having done a wrong intentionally.

57. **Facility** (comfort - آسانی - سہولت). You have been provided with every *facility* and yet you are reluctant to work.

Felicity (happiness - خوشی - مسرت). The *felicity* cannot be enjoyed by a sinner.

58. **Falsehood** (جھوٹ) - ضروری نہیں کہ دھوکا دینا مقصود ہو.

Lie (دھوکا دینے کے لئے جھوٹ بولنا). People in the past believed that the earth is flat though actually it is round. It was a *falsehood* but not a *lie*.

59. **Fatal** (causing death - مہلک). His injuries proved *fatal* and he died in the hospital.

Fateful (affecting one's fate - منحوس) *Fateful* events are happening in the country which shall give its history a new turn.

60. **Financial** (applies to public funds - مالی). A top-level conference has been called to discuss the *financial* matters of the Government.

Monetary (private transactions - زر کے متعلق - نجی). One should be careful in all *monetary* transactions (کاروبار).

61. **Flee** (run away - بھاگ جانا). At the opening of the bombardment the enemy had no alternative left but to *flee*.

Fly. Birds *fly* in the air.

62. **Gauge** (standard measure - ناپنے کا آلہ). You will find the rain *gauge* fixed in the observatory.

Gaze (to look - نظر جمانا). If you *gaze* at the western sky you will find a beautiful golden colour spread all over it.

63. **Gamble** (جؤا). Your father asked you not to *gamble* and yet you go to the gambling den.

Gambol (to frisk about - کھیل کود کرنا). He frisked and *gambolled* with joy.

64. **Gracious** (kind - مہربان). People love him as he is a *gracious* gentleman.

Graceful (charming - خوبصورت). Her *graceful* gait very much impressed the young man.

65. **Genteel** (graceful in form - خوش پوش). His *genteel* appearance exercised a great charm on me.

Gentle (mild, noble - حلیم - عالی خاندان). His *gentle* behaviour in the class made him the teacher's favourite.

66. **Ghastly** (pale - زرد سا - بھیانک). His *ghastly* appearance frightened me.

Ghostly (about spirits - روحانی - بھوت سا). Last night I saw a *ghostly* figure entering my room and I screamed at once.

67. **Hue** (colour - رنگ). The sky wears a golden *hue* in the evening.

Hew (cut - کاٹنا - تراشنا). We felled the tree and started *hewing* its branches.

68. **Hoard** (to store - ذخیرہ کرنا). *Hoarding* of wheat has been prohibited by the Government.

Horde (gang - جتھا - گروہ). The *hordes* of Chengez attacked east and west.

69. **Honorary** (بغیر معاوضہ کے). He is the *honorary* secretary of the club.

Honourable (worthy of honour - معزز). By occupying the magisterial chair he has become an *honourable* man.

70. **Human** (belonging to mankind - انسانی). It is *human* nature to be inclined towards evil.

Humane (kind - رحم دل). His *humane* treatment towards the poor has won him admiration.

71. **Humiliation** (ھتک). I cannot forget the *humiliation* at the hands of my enemy.

Humility (modesty - انکسار). You can learn a lot by *humility*.

72. **Imaginary** (not real - خیالی). Most of your fears seem to be *imaginary*.

Imaginative (having imagination - فکر کی پرواز والا). You cannot hope to become a good poet when you are not at all *imaginative*.

73. **Impossible** (ناممکن). It is *impossible* for him to secure good marks in the examination when he is not working hard.

Impassable (ناقابل عبور). There is such a dense growth of bushes in the jungle that it has become *impassable*.

74. **Ingenious** (skilful - خوش سلیقہ - باتدبیر). He will become successful in life for he is a very *ingenious* person and knows how to win over others.

Ingenuous (frank - بے تکلف). People who are *ingenuous* can miss popularity.

75. **Industrial** (relating to industry - صنعتی). Pakistan is becoming an *industrial* country.

Industrious (hard-working - محنتی). The *industrious* students will reap the reward of their industry.

76. **Informant** (the man who gives information - خبر دینے والا). My *informant* Mr. A has told me all about your plan.

Informer (spy - جاسوس). We must purge our country of all foreign *informers*.

77. **Judicial** (about a court of justice - عدالت کے متعلق). A *judicial* enquiry was ordered about the Independence day Pindi mishap.

Judicious (wise - عقلمند - دور اندیش). By *judicious* investment (نفع کے لئے روپیہ لگانا) he increased his wealth.

78. **Junction** (place of union). I met my friend at the *junction* of Beadon Road and McLeod Road.

Juncture (a critical point of time - عین وقت). The arrival of a seasoned politician alone can save the country at such a *juncture*.

79. **Lightning** (بجلی کا گرنا). Four people were struck by *lightning*.

Lightening (making light or less - بوجھ ھلکا کرنا). With the addition of one more clerk the burden of your work has been *lightened*.

80. **Loth** (unwilling - غیر رضامند). I am very *loth* to go to the cinema house as I am feeling sleepy.

Loathe (to hate - ناپسند کرنا). I *loathe* your evil tactics.

81. **Luxuriant** (rich in growth - بے اندازہ پیدا ھونے والا). You have a *luxuriant* growth of hair on your head.

Luxurious (given to luxury - عیش پرست). His *luxurious* habits have made him a good-for-nothing fellow.

82. **Mead** (field - چراگاہ). I met a lady in the *meads*— Keats.

Meed (reward انعام). The happiness of seeing his pupil becoming successful in life is the *meed* of the teacher.

83. **Memorable** (worth remembering - یاد رکھنے کے قابل). The 14th of August 1947 is a *memorable* day in the history of our country.

Memorial (statue, etc., reminding one of some personality - یادگار). We are shortly going to have a *memorial* in honour of Quaid-i-Azam.

84. **Metal** (دھات). Silver and gold are precious *metals*.

Mettle (courage - دلیری). Show your *mettle* when you are fighting against your enemies.

85. **Minor** (نابالغ). The *minor* child was deprived of his father's property as his uncle very cunningly took away everything.

Miner (who works in a mine - کان کھودنے والا). A *miner's* job is a very tough one.

86. **Momentary** (belonging to the moment - عارضی). It was under a *momentary* impulse that I shot at him.

Momentous (important - اہم). *Momentous* decisions are expected to be arrived at at the Prime Minister's Conference.

87. **Necessaries** (things which are essential for life زندگی کے لوازم -). Poor persons these days cannot easily afford the *necessaries* of life.

Necessities (things one needs - جن چیزوں کی کسی کو ضرورت ھو). The *necessities* of the case demand this step.

88. **Oar** (چپو) I took the *oars* and started rowing the boat when my friend felt tired.

Ore (mineral from which metal can be extracted - کچی دھات). Iron *ore* is found in the northern hills.

89. **Official** (an officer). He is an *official* of the Defence Ministry.

Officious (meddlesome - جھگڑالو - خواہ مخواہ دخل اندازی کرنے والا). As he is *officious* he has become unpopular.

90. **Persecute** (to punish ; to harass - ھراساں کرنا). Poor villagers are *persecuted* by the landlords.

Prosecute (to bring before a Court - مقدمہ چلانا). Bill-stickers (اشتہار لگانے والے) will be *prosecuted*.

91. **Physic** (medicine - علم طب). No *physic* could cure him of his madness.

Physique (bodily health - جسمانی ساخت). I am a young man and have a good *physique*.

92. **Precede** (to go before - آگے چلنا). The boys were *preceded* by their teacher.

Proceed (to go on - جاری رکھنا). Will you please *proceed* further in the matter.

93. **Popular** (liked by people - ھردلعزیز). It is for his good nature that he has become so *popular*.

Populous (having a large population - کثیر آبادی رکھنے والا). Karachi is a *populous* city.

94. **Practicable** (جس پہ عمل کیا جا سکے). The solutions you have offered does not seem to be *practicable*.

Practical (not theoretical - عملی). I have some *practical* suggestions to make.

. **Prescribe** (to lay down - تجویز کرنا). What are the books *prescribed* for Intermediate examination ?

Proscribe (to prohibit - حرام ٹھہرانا - منع کرنا). The recent book written by me has been *proscribed* on the grounds that it preaches immorality.

. **Provident** (showing foresight - دور اندیش). He is leading a successful life as by nature he is *provident.*

Providential (عین موقہ پر خدائی مدد). His arrival at that time was quite *providential* and this saved me.

7. **Respectful** (full of respect - مؤدب). The boys who are *respectful* to their teachers are always in their good books.

Respectable (deserving respect - واجب التعظیم). He is a *respectable* man and is honoured by all.

8. **Route** (way - راستہ). I have not as yet decided which *route* to follow for proceeding to London.

Route (defeat of an army - شکست کے بعد بھگدڑ). The Germans at last were *routed* by the Russians.

9. **Righteous** (just - منصفانہ). The people of Pakistan were filled with *righteous* indignation (غصہ) when the Afghans insulted their national flag.

Rightful (having a just claim - صحیح - جائز وارث). I am the *rightful* owner of this house.

100. **Sanguine** (hopeful - خود اعتماد - قوی - بہت خون رکھنے والا). I am *sanguine* of winning a scholarship.

Sanguinary (bloody - خونی - خونخار). Many *sanguinary* battles were fought in the Great War.

101. **Sensible** (reasonable - ذی ہوش - معاملہ فہم). He is a very *sensible* person and I hope he will agree to the proposal.

Sensitive (easily affected - حساس - زود رنج). *Sensitive* persons are hurt too soon.

102. **Social** (about society - معاشرتی - اجتماعی). Everybody today calls himself a *social* reformer.

Sociable (ready to become friendly - ملنسار). You will not find many *sociable* people in this college.

103. **Stationary** (fixed - ساکن). The sun is *stationary* and the earth revolves round it.

Stationery (writing material - کاغذ ، قلم ، دوات ، وغیرہ). He has opened a *stationery* shop.

104. **Straight** (سیدھا). This line is not *straight.*

Strait (narrow ; difficult - تنگ - مشکل). The road to truth and virtue is very *strait.*

105. **Sensual** (appealing to baser senses - نفسانی - شہوانی). Do not keep his company for he is a *sensual* fellow.

Sensuous (pertaining to the senses - حسی). Keats is a *sensuous* poet and spreads a banquet (دعوت) for all our senses.

106. **Tamper** (meddle with - تحریف کرنا - ناجائز اثر ڈالنا). If you *tamper* with the official record you will be given the sack (نوکری سے برخاست کر دینا).

Temper (nature - مزاج). I love him for his sweet *temper.*

Team (full of - معمور ھونا). The jungle *teems* with wild birds.

107. **Team** (a side or group of players). Your hockey *team* this time seems much better.

108. **Truce** (temporary suspension of hostilities جنگ کا عارضی طور پر بند ھونا -). *Truce* was declared between the Germans and the Allies.

Treaty (معاھدہ). After the ending of war the *treaty* was signed.

109. **Transient** (of short duration - عارضی). The impression produced by his fine speech was only *transient*.

Transitory (speedily vanishing - ناپائیدار). We should not attach too great an importance to our *transitory* existence.

110. **Verbose** (full of words - طوالت پسند). His style is *verbose* and difficult.

Verbal (oral - زبانی). I cannot obey your *verbal* order, give it to me in writing.

111. **Veracity** (truth - راست گوئی). No one can question the *veracity* of his statement.

Voracity (greediness in eating - پیٹو پن). He is known for his *voracity*, so no one invites him to parties.

PREPOSITIONS

1. To have abhorrence *of* نفرت
2. Abstinence *from*. اجتناب - پرهیز
3. Abundance *of*.
4. ✓Access *to*.
5. Accomplice *with* (a person) *in* (a crime).
6. Accordance with.
7. Acquaintance *with*.
8. Adherence *to*. حمایت - وابستگی
9. Affection *for*.
10. Affinity *with*.
11. Allegiance *to* a person. طاعت
12. ✓Alternative *to*.
13. Ambition *for*.
14. Anxiety *for*.
15. ✓Approach *to*.
16. Aptitude *for*. طبعی میلان
17. Assent *to* an opinion. رضامندی
18. Atonement *for* sin *for* a person. کفارہ
19. ✓Attraction *to* a thing.
20. Aversion *to*. نفرت
21. Bargain *with* a person.
22. Betrayal *of*. دغا - غداری

23. Blindness *to* one s faults.
24. Capacity *for*.
25. Comment *on*.
26. Compensation *for* loss.
27. Competition *with* a person *for* a thing.
28. Concession *to*.
29. Conformity *with*. مطابقت - پیروی - تعمیل
30. Contempt *for* a person.
31. Contrast *to* a thing.
32. Control *over* a person or thing.
33. Correspondence *with* a person.
34. Delight *in*.
35. Dependence *on* a person or thing.
36. Digression *from*. انحراف
37. Dissent *from* a proposal. اختلاف رائے
38. Enmity *with* a person.
39. Escape *from*
40. Exception *to* a rule.
41. Exposure *to*. (ھوا - سردی - گرمی یا خطرے کے سامنے کھلا ھؤا رھنا)
42. Familiarity *with* a person.
43. Glance *at*.
44. Guarantee *for*. ذمہ داری - ضمانت
45. Hatred *of* or *for* a person.
46. Heir *of* a person *to* some property.
47. Incentive *to*. محرک
48. Influence *over* or *with*.
49. Inquiry *into*.
50. Interview *with*.
51. Intimacy *with*. بے تکلفی - گہرا تعلق
52. Justification *of* or *for*.
53. Liking *for*.
54. Longing *for* or *after*. کسی چیز کیلئے بیحد آرزو مند ھونا
55. Objection *to*.
56. Opportunity *for*.
57. Opposition *to*.
58. Partnership *in* a thing *with* a person.

59. ✓ Pity *for*.

60. Preference *for* one thing *to* another.

61. Pride *in*.

62. Progress *in*.

63. Qualification *for*.

64. Quarrel *with* a person.

65. ✓ Reference *to* a person or thing.

66. Regard *for*.

67. Reliance *on*. بھروسہ

68. Remedy *for*. تدبیر - چارۂ کار

69. ✓ Repentance *for*. پشیمانی - انفعال

70. Resemblance *to*.

71. ✓ Respect *for*.

72. Responsibility *for* action.

73. Revolt *against*.

74. Sequel *to*. خاتمہ

75. ✓ Search *for* or *after* something.

76. Slur *on*. بدنام - ادغام

77. Spite *against*. بغض - کینہ

78. Submission *to* authority.

79. Suspicions *of*.

80. Sympathy *with* or *for*.

81. Testimony *to*.

82. Victim *to*.

83. Victory *over*.

84. Witness *of*.

85. Zeal *for*.

86. Abounding *in* or *with*. بھرپور ہونا

87. Absorbed *in*. مدغم کر لینا

88. Acceptable *to*.

89. Accomplished *in*.

90. Acquainted *with*.

91. Addicted *to*. خوگر ہونا

92. Adjacent *to*. متصل - ملا ہؤا

93. Agreeable *to*.

94. Akin *to*. ملتا ہؤا - ملتا جلتا

95. Allied *to*.

96. Amazed *at*.

97. Analogous *to*. شابہ - ہم شکل

98. Annoyed *at*. کسی کی جنجھلاہٹ کا باعث ہونا

99. Anxious *for*.

100. Appropriate *to*.
کسی خاص کام کیلئے مخصوص کرنا

101. Ashamed *of*.

102. Associated *with*.

103. Astonished *at*.

104. Averse *to*.

105. Bereft *of*.

106. Blessed *with*.
محروم کرنا - چھین لینا

107. Celebrated *for*.
مشہور ہونا

108. Comparable *to*.

109. Competent *for*.

110. Confident *of*.

111. Consistent *with*.

112. Contrary *to*.

113. Conversant *with*.
واقف - ماہر

114. Defective *in*.

115. Desirous *of*.

116. Detrimental *to*.

117. Different *from* something.

118. Disgusted *with*.

119. Eminent *for*.

120. Enamoured *of* a thing.
گردیدہ ہونا

121. Entitled *to*.
مستحق کرنا -

122. Familiar *with*.

123. Fatigued *with* work.

124. Gifted *with*.

125. Good *at* something.

126. Heedlees *of*.
کسی چیز کی طرف غیر متوجہ ہونا

127. Horrified *at*.

128. Identical *with*.
بالکل ایک - بعینہ

129. Ignorant *of*.

130. Imbued *with*.
شرابور کر دینا

131. Imitative *of*.

132. Incidental *to*. ضمنی

133. Incumbent *on*.
واجب - لازمی آنا

134. Indebted *to*.

135. Indignant *with*.
بجا طور پر غصے میں آنا

136. Indulgent *in*.
مہربان - بامروت

137. Inimical *to* a person.
بد اندیش - ضرر رساں

138. Inspired *with*.
روح پھونکنا

139. Invested *with*.
صفت سے سرفراز کرنا

140. Involved *in*. مبتلا ہونا

141. Irrelevant *to*.
غیر متعلق - بے جوڑ

142. Liable *to*. قانوناً ذمہ دار

143. Mad *with*.

144. Negligent *of*.
غفلت شعار

145. Notorious *for*.

146. Obligatory *on* a person.
قانوناً - واجب - ناگزیر

147. Obliged *to*.

148. Occupied *with*.

149. Offensive *to* a person.
گستاخانہ - درشت

150. Overwhelmed *with*.
چھا جانا - دم بھر میں تباہ کر دینا

151. Partial *to*.
کسی شخص یا چیز کی جانب داری کرنا

152. Popular *for* a quality *with* some person.

153. Possessed *of*.

154. Preferable *to*.

155. Prejudicial *to*.
تعصب ہونا

156. Productive *of*.

157. Proficient *in*.
ماہر ہونا

158. Prone *to*. راغب ہونا

159. Qualified *for*.

160. Regardless *of*.

161. Remote *from*.

162. Satisfied *with*.

163. Shocked *at*.

164. Sick *of*.

165. Similar *to*.

166. Startled *at*.

167. Subordinate *to*.

168. Suited *to*.

169. Synonymous *with*.
ہم معنی ہونا

170. Uneasy *about*.

171. Vexed *with* a person *for* doing something.
پریشان

172. Void *of*.

173. Abide *by*.

174. Abound *in* or *with*.

99. Anxious *for*.

100. Appropriate *to*.
کسی خاص کام کیلئے
مخصوص کرنا

101. Ashamed *of*.

102. Associated *with*.

103. Astonished *at*.

104. Averse *to*.

105. Bereft *of*.

106. Blessed *with*.
محروم کرنا - چھین لینا

107. Celebrated *for*.
مشہور ہونا

108. Comparable *to*.

109. Competent *for*.

110. Confident *of*.

111. Consistent *with*.

112. Contrary *to*.

113. Conversant *with*.
واقف - ماہر

114. Defective *in*.

115. Desirous *of*.

116. Detrimental *to*.

117. Different *from* something.

118. Disgusted *with*.

119. Eminent *for*.

120. Enamoured *of* a thing.
گردیدہ ہونا

121. Entitled *to*.
مستحق کرنا -

122. Familiar *with*.

123. Fatigued *with* work.

124. Gifted *with*.

125. Good *at* something.

126. Heedlees *of*.
کسی چیز کی طرف غیر
متوجہ ہونا

127. Horrified *at*.

128. Identical *with*.
بالکل ایک - بعینہ

129. Ignorant *of*.

130. Imbued *with*.
شرابور کر دینا

131. Imitative *of*.

132. Incidental *to*. ضمنی

133. Incumbent *on*.
واجب - لازمی آنا

134. Indebted *to*.

135. Indignant *with*.
بجا طور پر غصے میں آنا

136. Indulgent *in*.
مہربان - بامروت

137. Inimical *to* a person.
بد اندیش - ضرر رساں

138. Inspired *with*.
روح پھونکنا

139. Invested *with*.
صفت سے سرفراز کرنا

140. Involved *in*. مبتلا ہونا

141. Irrelevant *to*.
غیر متعلق - بے جوڑ

142. Liable *to*. قانوناً ذمہ دار

143. Mad *with*.

144. Negligent *of*.
غفلت شعار

145. Notorious *for*.

146. Obligatory *on* a person.
قانوناً - واجب - ناگزیر

147. Obliged *to*.

148. Occupied *with*.

149. Offensive *to* a person.
گستاخانہ - درشت

150. Overwhelmed *with*.
چھا جانا - دم بھر میں تباہ کر دینا

151. Partial *to*.
کسی شخص یا چیز کی جانب داری کرنا

152. Popular *for* a quality *with* some person.

153. Possessed *of*.

154. Preferable *to*.

155. Prejudicial *to*.
تعصب ہونا

156. Productive *of*.

157. Proficient *in*.
ماہر ہونا

158. Prone *to*. راغب ہونا

159. Qualified *for*.

160. Regardless *of*.

161. Remote *from*.

162. Satisfied *with*.

163. Shocked *at*.

164. Sick *of*.

165. Similar *to*.

166. Startled *at*.

167. Subordinate *to*.

168. Suited *to*.

169. Synonymous *with*.
ہم معنی ہونا

170. Uneasy *about*.

171. Vexed *with* a person *for* doing something.
پریشان

172. Void *of*.

173. Abide *by*.

174. Abound *in* or *with*.

175. Abstain *from*.
پرھیز کرنا

176. Accede *to*.
رضامندی ظاھر کرنا

177. Accord *with*.
رضامندی ظاھر کرنا

178. Account *for*.

179. Accuse a person *of* offence.

180. Accustom oneself *to*.

181. Adhere *to*. جا رھنا

182. Agree to a proposal *with* a person.

183. Aim *at*.

184. Allot *to*.

185. Allude *to*.

186. Alternate *with*.
دو قسم کی چیزوں کا (یکے بعد دیگرے) سلسلہ ھونا

187. Apologise *to* a person *for* a misconduct.

188. Appeal *to* a person *against* a sentence.

189. Arbitrate *between* two parties.

190. Argue *with* a person *for*, *against* or *about* a thing.

191. Atone *for*. کفارہ دینا

192. Back *up*.

193. Bear *out*.

194. Beg *of* a person *for* something.

195. Beware *of*.

196. Boast *of*.

197. Burst *forth*.

198. Canvass *for*.
ووٹ طلب کرنا

199. Call *on*.

200. Cease *from*.

201. Concern *for*.

202. Cling *to*.

203. Coincide *with*.
منطبق ھونا - مطابق ھونا

204. Compete *with*.

205. Comply *with*.
تعمیل کرنا

206. Confer *with* a person *about* or *regarding* a thing.

207. Conform *to*.

208. Consult *with*.

209. Cope *with*.
جد و جہد کرنا

210. Correspond *with* a person *about* a thing.

211. Dash *against*.
ٹکرانا

212. Deal *in*.

213. Deliver *from*.

214. Deprive *of*.

215. Deviate *from*.
منحرف ہونا

✓216. Differ *from*.

217. Dissuade *from*.
کسی کام سے روکنے یا باز رہنے کی التجا کرنا

✓218. Dream *of*.

219. Embark *on*.
کسی مہم میں مشغول ہونا

220. Encroach *on*.
مداخلت کرنا

221. Escape *from*.

222. Feel *for* a person.

223. Flirt *with*.
بظاہر محبت دکھانا

224. Grapple *with*.
گتھم گتھا ہو جانا ۔ اُلجھنا

225. Hang *about*.
ادھر اُدھر پھرنا

226. Hesitate *at*.

227. Hold *back*.
رکنا ۔ جھجھکنا

228. Identify *with*.

229. Indulge *in*.

230. Insist *on*.

231. Interfere *with*.

232. Intrude *on*. مخل ہونا

✓233. Issue *from*.

234. Lament *for*. ماتم کرنا

✓235. Laugh *at*.

236. Lean *against*. سہارا لینا

✓237. Look *after* a person.

238. Lust *after*.
کسی چیز کی آرزو میں تڑپنا

239. Mediate *with*.

240. Merge *into*.
ایک چیز کا کسی چیز میں مدغم ہو جانا

✓241. Officiate *for* someone *in* a post.
قائم مقامی کرنا

242. Partake *of* شرکت کرنا

243. Participate *with* a person *in* his gains.

244. Penetrate *into*.
کسی منصوبے کو توڑ لینا

245. Persist *in*.
ثابت قدم رہنا

246. Pine *for*.
کسی شے کیلئے بے تاب ہونا

247. Plead *with*.

248. Plot *against*. سازش کرنا

249. Plunge *in* or *into*.

✓250. Point *at*.

✓251. Pray *for*.

252. Ponder *on* or *over*. سوچنا

253. Prefer one *to* another.

254. Prejudice *against*. تعصب ہونا

255. Present *with*.

256. Preserve *from*. زیاں و ضرر سے محفوظ رہنا

257. Prevail *on*.

258. Prevent *from*.

259. Proceed *with*.

260. Prohibit *from*.

261. Provoke one *to* anger.

262. Push *off*.

263. Quake *with* fear. ڈر سے کانپنا

264. Quarrel *with* a person *over* or *about* a thing.

265. Rail *at* or *against*. مذاق آڑانا

266. Rank *with*. برابر ہونا

267. Reason *with* a person *about* something.

268. Rebel *against*. بغاوت کرنا

269. Recoil *from*. طبیعت کا گریز کرنا۔ نفرت کرنا

270. Reconcile oneself *to* a loss, *with* an enemy. صلح کر لینا

271. Reflect *on*. سوچنا

✓ 272. Refrain *from*. باز رہنا

273. Rejoice *at*. خوش ہونا

274. Relate *to*.

275. Rely *on*. بھروسہ کرنا

276. Remind *of*.

277. Remonstrate *with* a person *aganist* something. حجت کرنا

278. Repent *of*. پشیمان ہونا

279. Reproach *for*. طعنہ دینا

✓280. Result *from*. نتیجہ ظاہر ہونا

281. Revenge oneself *on* someone *for* some injury. بدلہ لینا

282. Revolt *against*.

283. Reward *with* something *for* some service done.
✓284. Rule *over*.
285. Run *after*.
286. Scoff *at*.
✓ 287. Sick *after* or *for*.
کسی چیز کیلئے بے قرار
288. Sentence *to*.
عدالت کا حکم سزا
289. Set *about*.
290. Shudder *at* something.
کانپنا
291. Smell *of*.
کسی چیز کی خوشبو
292. Smile *at*.
293. Smell *at*.
اظہار نفرت کیلئے سونگنا
294. Stand *against*.
295. Stare *at*.
296. Stoop *to*. جھکنا
297. Strike *at*.
✓298. Struggle *against*.
299. Submit *to*.
300. Sympathise *with* a person *in* his troubles.
301. Tamper *with*.
تحریف کرنا
302. Testify *to*.
کسی کی تصدیق کرنا
303. Tide *over*.
کسی کی مشکل پر قابو پانا
304. Tower *over*.
زیادہ بلندی حاصل کرنا
305. Tremble *at* something *with* fear.
306. Trifle *with*.
کسی شخص یا معاملے کو سنجیدہ نہ سمجھنا
307. Triumph *over*.
308. Vie *with* a person.
مقابلہ کرنا
309. Vote *for*.
310. Wink *at*. آنکھ مارنا
311. Wish *for*.
312. Yearn *for*.
کسی کی خواهش کرنا
313. Yield *to*. جھکنا

COMMON ERRORS

The Articles

There are two kinds of articles in English : (1) Definite, (2) Indefinite.

'The' is regarded as the definite article, while 'a' and 'an' are the indefinite articles.

Rules for the use of Articles :

(1) No article for abstract or general ;

(2) Definite article for particular ;

(3) Indefinite article for individual, but not definite or particular.

Thus we say :—

(1) *Honesty* is the best policy—where the abstract quality is intended.

(2) *The* honesty of Rehman is established—where a particular quality of an individual is named.

(3) An honest man is loved by all—where no particular individual is mentioned.

1. Mr. Masood, the Home Secretary of Punjab is best man for job.

Mr. Masood, the Home Secretary of *the* Punjab, is *the* best man for *the* job.

The province of the Punjab takes 'the' as article before it. Otherwise proper names take no article.

Superlative degree takes 'the' as article before it, therefore it should be 'the best man.'

2. We are reading English language.

The language has been made particular here so it should be :—

We art reading *the* English language.

It is the addition of the word 'language' which makes the use of 'the' necessary. Had 'language' not been there, there would have been no need of 'the' before 'English.'

3. The silver is not heavier than gold.

It should be :—

Silver is not heavier than gold

because a Material Noun does not take 'the' as an article before it.

4. In view of increasing difficulties in daughter's marriage.

It should be :—

In view of the increasing difficulties of *a* daughter's marriage.

5. I saw dog coming towards me.

It should be :—

I saw *a* dog coming towards me.

6. The baskets of fruit were purchased.

It should be :—

Baskets of fruit were purchased.

Here a Common Noun is being used in the plural number, the definite article should not be placed before it.

7. He gave very wise judgment.

It should be :—

He gave a very wise judgment.

Adjective

1. There is not some news.

It should be :—

There is not *any* news.

The students should distinguish between 'any' and 'some.' Each is used to express a part of a whole, and with each the particular part is indefinite ; but while with 'any' the part is always absolutely indefinite, with 'some' the part, though unknown, may be fixed as to its identity. So, when there is no news we should say 'any,' because it is not known and the identity has not been fixed.

(2) Whole Pakistan is glad to hear it.

It should be :—

The whole of Pakistan is glad to hear it.

The adjective 'whole' is not used with proper names—we should say 'the whole of Pakistan', where 'whole' is a Noun.

3. He is worst than I.

It should be :—

He is worse than I am

because it is in the comparation degree.

4. Few coins were collected at the Annual General Meeting of Anjuman Himayat-i-Islam.

It should be :—

A few coins were collected at . . . .

In this sentence 'few' signifies 'not many' ; 'A few' signifies 'some at least'. there is the sense 'of some at least' coins were collected.'

5. He is becoming strong.

It should be :—

He is becoming stronger.

Adverb

An Adverb qualifies a Verb, an Adjective or other Adverbs, but not Noun or Pronoun.

1. He taught very well the boy.

It should be :—

He taught the boy very well

because an Adverb is close to the word it qualifies.

2. He is very much sorry.

It should be :—

He was very sorry.

3. He was pledged to carry the work on a certain basis.

It should be :—

He was pledged to *carry on* the work on a certain basis.

The Verb 'carry' was required to be qualified by 'on,' otherwise it was giving no sense.

4. What for do you go to school ?

It should be :—

What do you go to school for ?

Or

Why do you go to school ?

(5) He lives miserly.

It should be :—

He lives in a miserly way.

Pronoun

1. The work was to be considered as mine, and not of Munir.

It should be :—

The work was to be considered as mine, and not *that* of Munir.

Here demonstrative pronoun *that* was missing. It is being used as absolutely not attributively.

2. The facts are plain : *their* explanation is not easy. It should be :—

The facts are plain : the explanation of them is not easy.

It is an example of the wrong use of Possessive Pronouns.

'Their explanation' should be 'the explanation of them,' because the explanation does not belong to facts but arises out of them.

3. One should not waste his time.

It should be :—

One should not waste one's time.

4. Both did not go.

It should be :—

Neither went.

'Neither' means 'not either.' And 'either' is used for both, so its negative form can be used for the negative expression. In the same way : "None of the two communities is exclusively at fault." We should say : "Neither of the communities is exclusively at fault."

5. Everyone is frightened when they see a tiger.

It should be :—

Everyone is frightened when he sees a tiger.

'Everyone' refers to singular, therefore it should be 'he' not 'they.'

Verb

Mistakes in the use of verb can be classed as mistakes in : (1) Auxiliary Verb ; (2) Transitive Verb misused as intransitive verb or vice versa ; (3) Misuse of different tenses ; (4) Miscellaneous mistakes.

Auxiliary Verb

The most common errors in the use of auxiliary verb are to be found in the wrong use of 'shall' and 'will.'

Rule. 'Shall' is used in the first person singular and plural. It explains the futurity of action, *e.g.*,

I shall write to you

'Shall' may be used to convey a sense of compulsion or insistence. In this case 'shall' is used with second and third person singular and plural, *e.g.*,

He shall work.

Rule. (1) 'Will' is used with second and third person singular and plural. It is used to explain the futurity of action, *e.g.*,

He will go home.

Will you come to the college to-morrow ?

(2) 'Will' with first person singular or plural expresses wish, determination, *e.g.*,

I will go home immediately.

1. We will not be surprised to hear.

It should be :—

We *shall* not be surprised to hear.

2. The only question is whether he shall face it like a man.

It should be :—

The only question is whether he *will* face it like a man.

Misuse of Transitive Verbs as Intransitive

A verb is transitive, if the action does not stop with the subject, but passes from the subject to the object.

A verb is intransitive, when the action stops with the subject.

Below we give some examples where transitive verbs have been used intransitively.

1. I need not *labour on* this point any further.

It should be :—

I need not labour this point any further.

'On' is a Preposition, and there is no need of using any Preposition here.

The question arises: where should we use a Preposition? The function of a Preposition is to establish the relation between the person or thing denoted by its object to something else.

In a Transitive Verb the relation already exists. Therefore, we should be careful about the use of the Preposition there.

2. We do not *remember of* such state ceremonials.

It should be :—

We do not remember such state ceremonials.

3. The industrialists will have nothing to *complain*.

It should be :—

The industrialists will have nothing to complain of.

Here 'complain' is an Intransitive Verb, and it cannot govern the Noun 'nothing.' But the relation must be established with 'of,' the Preposition.

Misuse of Tenses

Sequence of Tenses. While joining the two sentences which contain principal and subordinate clauses the following rules of the sequence of tense should be kept in mind.

Rule (1) If there is a past tense in the principal sentence, it must be followed by a past tense in the dependent sentence, *e.g.*,

(*i*) He was imprisoned, although he was innocent.

(*ii*) I would do this, if I were not allowed.

Rule (2) If there is a present or future tense in the principal sentence, it can be followed by ***any tense whatever*** in the subordinate sentence, *e.g.*,

1. I tell you that he does not go to the school.
2. I tell you that he will not go to the school.

Now we give some erroneous sentences.

1. I was informed that he had been reading a book.

It should be :—

I was informed that he was reading a book.

2. Struggle, struggle, ***was*** my motto for the last ten years.

It should be :—

Struggle, struggle, ***has been*** my motto for the last ten years.

The perfect 'has been' is needed as the motto is retained up to the time of speaking.

3. When I went there I found that the lion disappeared.

It should be :—

When I went there I found that the lion had disappeared.

Errors of Proximity

The verb in a sentence should agree only with its subject and not with the nearest noun, *e.g.*,

(*i*) *Incorrect :* Every one of the students ***were*** fined.
Correct : Every one of the students ***was*** fined.

(*ii*) *Incorrect :* Neither of the men ***were*** here.
Correct : Neither of the men ***was*** here.

(*iii*) *Incorrect :* He had killed the mad dog after asking his wife to go out of the house with an axe.
Correct : He killed the mad dog with an axe after asking his wife to go out of the house.

Errors of Construction

Nouns, adjectives, articles, pronouns and verbs if not properly placed will make the sentences incorrect. The student should revise the elementary rules of grammar and also study carefully the following examples :—

(*i*) *Incorrect.* The more he weighed the less he liked to agree to the proposal of his friend.

Correct : The more he weighed the proposal of his friend the less he liked to agree to it. [The noun 'proposal' has been wrongly placed.]

(*ii*) *Incorrect* : Any of these two men would be able to do the work.

Correct : ***Either*** of these two men would be able to do the work. [When two things are mentioned the word 'either' is used and for more than two things 'any' is used as : Any of these people would be able to do the work.]

(*iii*) *Incorrect* : What is the use and the purpose of starting a new party at this juncture ?

Correct : What is the use and purpose of starting a new party at this juncture ? [The article 'the' has been dropped before 'purpose' because the two nouns 'use' and 'purpose' do not refer to two different things, hence the article 'the' is not to be repeated.]

(*iv*) *Incorrect* : He has the best brain of any man in his line.

Correct : He has the best brain of all men in his line, *or*, He has a better brain than any other man in his line. [When the noun follows a superlative the word 'any' is not to be used.]

(*v*) *Incorrect* : Himself and Hamid both tried but both of them failed.

Correct : He himself and Hamid both tried but both of them failed. [He is the proper pronoun ; 'himself' is a reflex pronoun and cannot be used as the subject of a verb.]

(*vi*) *Incorrect* : The way people treated him on that day cannot at all he called honourable.

Correct: The way ***in which*** people treated him that day cannot at all be called honourable. [The word 'way' or 'manner' must be followed by 'in which'.]

(*vii*) *Incorrect*: Bengal has been invaded by the Marhattas many times.

Correct: Bengal ***was*** invaded by the Marhattas many times. [As the reference is to a past event that has been completed the verb 'has been' is not appropriate.]

(*viii*) *Incorrect*: I was ill for some time when the doctor came to see me.

Correct: I ***had been*** ill for some time when the doctor came to see me. [It is a case of past perfect and the verb should be used accordingly.]

(*ix*) *Incorrect*: You will go there; it is a command.

Correct: You ***shall*** go there; it is a command. [When stressing or ordering, the word 'shall' is used with 'you'.]

(*x*) *Incorrect*: This man promises to help me as long as he shall live.

Correct: This man promises to help me as long as he ***may*** live. [I 'shall' does not convey the sense of 'may'.]

Errors of Order

The words and clauses should be placed in a proper order otherwise the sense will not be properly understood.

(*i*) *Incorrect*: That I have been disappointed in the city, but the fact is, to-day, I am very sorry.

Correct: I am very sorry, but the fact is that I have been disappointed in the city to-day. [In the first sentence the phrases had been jumbled so that the sense was not at all clear.]

(*ii*) *Incorrect*: The king live long!

Correct: Long live the king! [When a verb expresses a wish or prayer the subject should come after it.]

(*iii*) *Incorrect*: He did not interfere, nor I did.

Correct : He did not interfere, nor did I. [The word 'nor' should precede the subject.]

Errors of Prepositions

Different words take different prepositions and if the correct one is not used the sentence will become incorrect. Students should re-read the chapter on prepositions.

(*i*) *Incorrect* : He has been here since three days.

Correct : He has been here *for* three days. ['Since' denotes a point of time and 'for' the period of time.]

(*ii*) *Incorrect* : I have nothing but aversion for meat.

Correct : I have nothing but aversion *to* meat. [Aversion is followed by 'to' and not 'for'.]

(*iii*) *Incorrect* : He has no attraction for flowers.

Correct : He has no attraction *towards* flowers. [We have attraction 'to' or 'towards' a thing and 'for' a person.]

(*iv*) *Incorrect* : There is no alternative for this plan.

Correct : There is no alternative to this plan. ['Alternative' is followed by 'to' and not 'for'.]

Errors in Conjunctions

Incorrect and inappropriate conjunctions will lead to errors in a sentence.

(*i*) *Incorrect* : He came to see me and he did not find me.

Correct : He came to see *but* he did not find me.

(*ii*) *Incorrect* : Both in Lahore as well as in Amritsar there was a good deal of excitement.

Correct : Both in Lahore *and* Amritsar there was a good deal of excitement.

(*iii*) *Incorrect* : Though he is honest but he is not courageous.

Correct : Though he is honest, he is not courageous.

Errors in the use of Nouns

Incorrect	*Correct*
1. In India there are many poors.	1. In India there are many poor.
2. I have lost my furnitures.	2. I have lost my furniture.
3. There is no place in the compartment.	3. There is no room in the compartment.
4. We saw a joker at the circus.	4. We saw a clown at the circus.
5. We had a good play of football.	5. We had a good game of football.
6. I am learning a new poetry.	6. I am learning a new poem.
7. The boy was wearing a new dress.[1]	7. The boy was wearing a new suit.
8. He took insult at this.	8. He took offence at this.
9. I passed the noon[2] in study.	9. I spent the middle of the day working.
10. He got a bad companionship.	10. He got into bad company.

Errors in the use of Conjunctions

1. Though[3] he is fat but he runs fast.	1. Though he is fat, he runs fast.
2. He did not come to school. Because he was ill.	2. He did not come to school, because he was ill.
3. No sooner I had spoken than he left.	3. No sooner had I spoken than he left.
4. Not only he will go, but also he will remain there.	4. Not only will he go, but he will also remain there.

1. Dress is generally used with reference to women's clothes, but we do use evening dress for men.

2. 'Noon' means exactly 12 o'clock in the middle of day.

3. 'Though' does not require a second conjunction, 'but,' 'yet,' sti l.

Incorrect	*Correct*
5. I want to know as to why I have been detained.	5. I want to know why I have been detained.
6. He is the fastest runner and he came last.	6. He is the fastest runner but came last.
7. This is my friend, he was at school with me.	7. This is may friend who was at school with me.
8. This is my house, I live here.	8. This is my house where I live.
9. Supposing if he fails, what will he do ?	9. Supposing he fails what will he do ?
10. This is my servant, I was telling you about him.	10. This is my servant about whom I was telling you.

Errors in the use of Prepositions

Incorrect	*Correct*
1. I am ill since three months.	1. I have been ill for three months.
2. This paper is inferior than that.	2. This paper is inferior to that.
3. This resembles to that.	3. This resembles that.
4. Send this letter on my address.	4. Send this letter to my address.
5. I am obliged of you by this good turn.	5. I am obliged to you for this good turn.
6. There are many advantages from this.	6. The advantages of this are many.
7. He will be cured from his fever.	7. He will be cured of his fever.
8. We waste much time in trifles.	8. We waste much time on trifles.
9. Write with ink.	9. Write in ink.
10. I pitied on him.	10. I pitied him.

FROM UNIVERSITY PAPERS

	Incorrect		*Correct*
1.	I congratulate you for your success.	1.	I congratulate you *on* your success.
2.	I will not go without you go to.	2.	I will not go without you.
3.	I have not written you last night.	3.	I *did* not write to you last night.
4.	He had no sooner gone when his brother arrived.	4.	He had no sooner gone *than* his brother arrived.
5.	He is too miserly to part from his money.	5.	He is too miserly to part *with* his money.
6.	I wrote nothing yesterday but learnt two poetries by heart.	6.	I wrote nothing yesterday but learnt two *poems* by heart.
7.	The two friends help one another in the hour of need.	7.	The two friends help *each* other in the hour of need.
8.	I am too glad to know that you have passed.	8.	I am *very* glad to know that you have passed.
9.	Why he wrote that foolish letter?	9.	Why *did* he write that foolish letter.
10.	His handwriting was such which could not be read.	10.	His handwriting was such *that it* could not be read.
11.	I should like to congratulate you for your success in the examination.	11.	I should like to congratulate you *on* your success in the examination.
12.	He is both intelligent as well as diligent.	12.	He is both intelligent *and* diligent.
13.	I laid in bed till eight in the morning.	13.	I *lay* in bed till eight in the morning.
14.	He told me that he is waiting for me since a long time.	14.	He told me that he *had been* waiting for me *for* a long time.

	Incorrect		*Correct*
15.	He brought the articles to the market which he wanted to sell.	15.	He brought the articles, which he wanted to sell, to the market.
16.	Turn your glance in the direction of the river.	16.	*Look* in the direction of the river.
17.	He comes off a respectable family.	17.	He comes *of* a respectable family.
18.	I shall open a bank with Rs. 5,000.	18.	I shall open a bank *account* with Rs. 5,000.
19.	You must go to the barber shop to have your hairs cut off.	19.	You must go to the barber's shop to have your hair cut.
20.	When you buy something you must bargain the shopkeeper.	20.	When you buy something you must bargain *with* the shopkeeper.
21.	I am one of those who cannot describe what I do not see.	21.	I am one of those who cannot describe what *they* do not see.
22.	After crossing the river, the weather became clearer.	22.	After we had crossed the river, the weather became clearer.
23.	Nothing but novels please him.	23.	Nothing *else* but novels please him.
24.	I do not care for those sort of things.	24.	I do not care for *this* sort of things.
25.	He invited me, but I denied to go to his house.	25.	He invited me to his house but I *refused* to go.
26.	This result I much regretted, and taught me a lesson for the future.	26.	I much regretted this result and it taught me a lesson for the future.
27.	The firm has given a gift to each of their clerks.	27.	The firm has given a gift to each of its clerks.

	Incorrect		*Correct*
28.	I have obtained an employment in the office.	28.	I have obtained a *job* in the office.
29.	The school master and inspector were present.	29.	The school master and *the* inspector were present.
30.	Somebody told me, I forget whom.	30.	Somebody, whom I forgot, told me.
31.	The speech he gave at the function was impressive.	31.	The spech he *made* at the function was impressive.
32.	He cannot pull on with his wife.	32.	He cannot *get on* with his wife.
33.	Cholera is raging in the town for over a month.	33.	Cholera *has been* raging in the town for over a month.
34.	A large majority of students was absent from college yesterday.	34.	A large majority of students *were* absent from the college yesterday.
35.	Never in the history of India there was a greater man.	35.	Never in the history of India *was* there a greater man.
36.	All kinds of good things *are* existed here.	36.	All kinds of good things exist here.
37.	Aeroplanes carry *out* letters and passengers from one place to another.	37.	Aeroplanes *carry* letters and passengers from one place to another.
38.	Every scientific invention has proved *much* harmful to humanity than beneficial.	38.	Every scientific invention has proved more harmful to humanity than beneficial.
39.	He never thought *that whether* there was any possibility of ending war.	39.	He never thought that there was any possibility of ending *the* war.

	Incorrect		*Correct*
40.	Misfortunes when faced bravely and manly become less troublesome.	40.	Misfortunes when faced bravely and *manfully* become less troublesome.
41.	Please address the letter to Dr. John Smith, Esquire.	41.	Please address the letter to Dr. John Smith, or John Smith, Esquire.
42.	I request you not to cut jokes in class.	42.	I request you not to *make* jokes *in the* class.
43.	If I fail in this I will give the next examination.	43.	If I fail in this examination I *shall take* the next.
44.	Neither of the man were here.	44.	Neither of the men *was* were.
45.	You may rely on us doing our utmost.	45.	You may rely on *us* for doing our utmost.
46.	She was obliged to hurriedly call the doctor.	46.	She was obliged to call the doctor hurriedly.
47.	Our parents may be resembled to a tree which gives us cool shade.	47.	Our parents may be *likened to* a tree which gives us cool shade.
48.	We met at the house of a mutual friend to make peace.	48.	We met at the house of a *common* friend to make peace.
49.	He guessed from my face that I want to speak to him.	49.	He guessed from my face that I *wanted* to speak to him.
50.	I do not know where was he at that time.	50.	I do not know where *he was* at that time.
51.	Many a students were absent from the class yesterday.	51.	Many a student *was* absent from the class yesterday.

Incorrect	*Correct*
52. It has been our custom from times immemorial.	52. It has been our custom from *time* immemorial.
53. Give me a ten rupees note.	53. Give me a ten-*rupee* note.
54. I congratulate you for standing first in the College.	54. I congratulate you *on* standing first in the College.
55. The most famous name in the history of Rome is of Marcus Aurelius.	55. The most famous name in the history of Rome is *that* of Marcus Aurelius.
56. Who are you talking about, him or me ?	56. *Whom* are you talking about, him or me ?
57. I know he will not do it, but I should do it, if I were him.	57. I know he will not do it, but I should do it, if I were *he*.
58. I met no other men but those.	58. I met no other men *than* those.
59. I will arrange it suitable to your needs.	59. I will arrange it *suitably* to your needs.
60. Though I am not in agreement, I was much impressed by his proposal.	60. Though I am not in agreement with his proposal, I was much impressed by it.
61. He neither has nor will accept your terms.	61. He neither has *accepted* nor will accept your terms.
62. There was a boy in a school who could not play hockey.	62. In a school there was a boy who could not play hockey.
63. The report was not unfortunately sent in time.	63. Unfortunately the report was not sent in time.

Incorrect	*Correct*
64. He will trace his experiences through the year now passing in a few words.	64. He will try to trace his experience in a few words through the year now passing.
65. I have admired Mr. X's horse he rides very well too.	65. I have admired Mr. X's horse. He rides very well.
66. You have ear-rings in your ears that had been your grand-mother's.	66. The ear-rings that you have in your ears had been your grand-mother's.
67. He went to school but returned *back* immediately.	67. He went to school but returned immediately.
68. Neither Britain nor Germany are prepared to make peace at this stage.	68. Neither Britain nor Germany *is* prepared to make peace at this stage.
69. Distribute these sweets between all the boys of this class.	69. Distribute these sweets *among* all the boys of this class.
70. The servant admitted that the cup is broken by him.	70. The servant admitted that the cup *had been* broken by him.
71. No one *complainted* against him.	71. No one *complained* against him.
72. The downfall of the king is to be attributed to nothing else than pride.	72. The downfall of the king is to be attributed to nothing else *but* pride.
73. Politics are not the kind of activity in which young students should take interest.	73. Politics *is* not the kind of activity in which young students should take interest.

Incorrect	*Correct*
74. The two first columns of the newspaper are badly printed.	74. The first *two* columns of the newspaper are badly printed.
75. He is one of the most unselfish Minister who has served his country.	75. He is one of the most unselfish *Ministers* who *have* served *their* country.
76. He preferred death rather than disgrace.	76. He preferred death *to* disgrace.
77. I got nearly cent per cent marks in this paper.	77. I got cent per cent marks in this paper.
78. Neither of the three accused were guilty.	78. *None* of the three accused *was* guilty.
79. As you sow, so will you reap.	79. As you sow, so will you reap.
80. He put the juice in the man's eyes who wore Athenian clothes.	80. He put the juice in the eyes of the man who wore Athenian clothes.
81. The question in my mind which was growing bigger and bigger was how he obtained his information.	81. In my mind the question which was growing bigger and bigger was how he obtained *the* information.
82. Are your scissors dull?	82. *Is* your scissors dull?
83. These news excited the crowd to great fury.	83. *This* news excited the crowed to great fury.
84. Those phenomenon I witnessed on the Red Sea.	84. *That* phenomenon I witnessed on the Red Sea.
85. Politics are the chief interest of modern India.	85. Politics is the chief interest of modern India.

	Incorrect		*Correct*
86.	Genius are rare.	86.	Genius *is* rare.
87.	Neither women nor children was admitted.	87.	Neither women nor children *were* admitted.
88.	Only one of them who was arrested is guilty.	88.	Only one of the men who *were* arrested is guilty.
89.	Every one that see him love him.	89.	Every one that *sees* him *loves* him.
90.	Day after day slips past and still he does not come.	90.	Day after day slip past and still he does not come.
91.	I replied him in affirmative.	91.	I replied *to* him in *the* affirmative.
92.	Professors teach for an hour or so and gets lot of money.	92.	Professors teach for an hour or so and get plenty of money.
93.	No any man is able to withstand his fate.	93.	No man is able to withstand his fate.
94.	What to speak of shelter we had not any clothes even.	94.	*Not* to speak of shelter we had not even clothes.
95.	We, generally, as a rule do not observe the rule of the health.	95.	We generally do not observe the rule of health.
96.	The hockey is a very good game.	96.	Hockey is a very good game.
97.	He is suffering from fever from Monday last.	97.	He has been suffering from fever from Monday.
98.	Please explain me this question.	98.	Please explain this question to me.
99.	Do you know swimming ?	99.	Do you know how to swim ?

	Incorrect		*Correct*
100.	Heredity and environments both influence the character of a man.	100.	Both heredity and environments influence the character of a man.
101.	I want that you should read these books during the vacation.	101.	I want you to read these books during the vacation.
102.	He was unable to visit us due to an outbreak of plague in his village.	102.	He was unable to visit us due to *the* outbreak of plague in his village.
103.	If you deny to help me I must abandon the task.	103.	If you *refuse* to help me I will have to abandon the task.
104.	He told me that I expect to leave Lahore by 8-30 train in the morning.	104.	He told me that he expected to leave Lahore by the train of 8-30 A. M.
105.	Scarcely had my father left the room than my younger brother began to dance.	105.	Scarcely had my father left the room *when* my younger brother began to dance.
106.	I have no other claim to the property but my past services.	106.	I have no other claim to the property *than* my past services.
107.	He speaks like his teacher does.	107.	He speaks *as* his teacher.
108.	*Indeed* the man was found guilty but he was not convicted.	108.	The man was indeed found guilty but he was not convicted.
109.	He wished to make Salim as his assistant.	109.	He wished to make Salim his assistant.

Incorrect	*Correct*
110. Both in Lahore as well as in the surrounding villages there was good deal of excitement.	110. Both in Lahore and in the surrounding villages there was a good deal of excitement.
111. You should *use a* well-tanned hide to make a suitcase.	111. You should use well-tanned hide to make a suitcase.
112. *The* jealousy is an evil passion.	112. Jealousy is an evil passion.
113. He is Solomon in wisdom.	113. He is *a* Solomon in wisdom.
114. *The* Mount Everest is highest peak in the world.	114. Mount Everest is *the* highest peak in the world.
115. *The* Ceylon is a fertile and beautiful land.	115. Ceylon is a beautiful and fertile land.
116. Punjab is a prosperous province now.	116. The Punjab is a prosperous province now.
117. He always practises *the* justice and cares for the moral principles.	117. He always practises justice and cares for the moral principles.
118. They possessed both *the* civil and criminal jurisdiction.	118. They possessed both civil and criminal jurisdiction.
119. Neither of the sisters were very much displeased.	119. Neither of the two sisters *was* very much displeased.
120. London is larger than any city in the United Kingdom.	120. London is *bigger* than any city in the United Kindom.
121. Though he knows *the* French, he does not know the people of the country.	121. Though he knows French he does not know the people of the country.
122. Safia was fairest of the fair.	122. Safia was *the* fairest of the fair.

Incorrect	*Correct*
123. Those who are desirous of apply for the post, they should fill in the proper forms.	123. Those who are desirous of *applying* for the post should fill in the proper forms.
124. It is distance lends enchantment to the view.	124. It is distance *that* lends enchantment to the view.
125. The passenger was killed and several injured by an accident to the Irish Mail.	125. One passenger was killed and several injured by an accident to the Irish Mail.
126. Karim said his friend to do that if he could.	126. Karim requested his friend to do that if he could.
127. The teacher said that let a boy in the last bench answer a question.	127. The teacher said that a boy in the last bench should answer the question.
128. He asked me are you coming ?	128. He asked me if I was coming.
129. When I will go to Lahore, I shall look you up.	129. When I go to Lahore, I shall look you up.
130. Of all her children the youngest loves her most.	130. Of all her children, the youngest loves her *the* most.
131. All of them were making fool of him.	131. All of them were making a fool of him.
132. *The* greed is cursed vice.	132. Greed is *a* cursed vice.
133. He turned a deaf ear from all I said.	133. He turned a deaf ear *to* all I said.
134. One day he will bring disgrace for the whole of his family.	134. One day he will bring disgrace *to* the whole of his family.

Incorrect	*Correct*
135. If he had abused you, you will feel insulted.	135. If he had abused you, you would have felt insulted.
136. I am coming here regularly since the last eight days.	136. I am coming here regularly for the last eight days.
137. Let us enjoy us.	137. Let us enjoy *ourselves*.
138. I feel rather shy of litigation.	138. I *fight* rather shy of litigation.
139. You are not familiar to all of his tricks.	139. You are not familiar with all his tricks.
140. You have written these books well and they have brought you no name.	140. You have written these books well *but* they have brought you no name.
141. He tore away the paper.	141. He tore *up* the paper.
142. Out of the total number of 300 members as much as 100 did not turn up.	142. Out of the total number of 300 members *as many as* 100 did not turn up.
143. He conquered cities after cities.	143. He conquered city after city.
144. In every village of some importance we find a primary school.	144. In every village of *any* importance we find a primary school.
145. He is ready to take the work into his hand.	145. He is ready to take work in his hand.
146. The science is opposed to the religion.	146. Science is opposed to religion.
147. Mr. Rahim I am afraid does not like this proposal.	147. Mr. Rahim, I am afraid, does not like this proposal.

Incorrect	*Correct*
148. My uncle asked me to remember that virtue was its own reward.	148. My uncle asked me to remember that virtue *is* its own reward.
149. You have played instead of worked.	149. You have played instead of working.
150. Full many a flower are born to blush unseen.	150. Full many a flower *is* born to blush unseen.
151. The sceneries here are not good.	151. The *scenery* here *is* not good.
152. We have received no informations.	152. We have received no *information*.
153. He told these news to his mother.	153. He told his mother *this* news.
154. There are no breads in this shop.	154. There *is* no *bread* in this shop.
155. Scouts wear half pants.	155. Scouts wear *shorts*.
156. Student should wear white pant.	156. Students should wear white *trousers*.
157. Give him some blotting.	157. Give him some blotting *paper*.
158. He hit an over boundary.	158. He hit a *six*.
159. There are two waiting members in our party.	159. There are two *reserves* in our *team*.
160. We saw a theatre.	160. We saw a *play*.
161. Please put your sign here.	161. Please put your *signature* here.
162. He is my cousin brother.	162. He is my *cousin*.
163. He had a great number of money.	163. He had a great *amount* of money.
164. Here is my cup; please fill.	164. Here is my cup; please fill *it*.

Incorrect	Correct
165. He enjoyed during the holidays.	165. He enjoyed *himself* during the holidays.
166. The boy who does best he will get a prize.	166. The boy who does best will get a prize.
167. I with some friends went for a walk.	167. I went for a walk with some friends.
168. The teacher tested the boy if he could read English.	168. The teacher tested if the boy could read English.
169. Every people know this.	169. *Everyone* knows this.
170. He held the book in the both hands.	170. He held the book in both *his* hands.
171. Shakespeare is greater than any other poets.	171. Shakespeare is greater than any other *poet.*
172. He is elder than I.	172. He is *older* than I.
173. In our library the number of books is less.	173. In our library the number of books is *small.*
174. We have never seen a so good boy.	174. We have never seen so good *a* boy.
175. None of the boys had learnt their lessons.	175. None of the boys had learnt *his* lessons.
176. No one cared for him after his wife died.	176. No one *took* care *of* him after his wife *had* died.
177. I did not stop because he went out before I arrived.	177. I did not stop because he *had gone* out before I arrived.
178. I wanted that he should get leave.	178. I wanted *him to* get leave.
179. My foot is paining.	179. I *have a pain* in my foot.

	Incorrec		*Correct*
180.	All day I was putting on a sweater.	180.	All day I was *wearing* a sweater.
181.	People respected him at the station.	181.	People *treated him with respect* at the station.
182.	I went for shooting and enjoyed it.	182.	I went *out* shooting and enjoyed *myself*.
183.	Do not play mischiefs.	183.	Do not *get up to* mischief.
184.	The council is consisted of ten members.	184.	The council *consists* of ten members.
185.	I must revenge my enemy.	185.	I must *take* revenge *on* my enemy.
186.	Yesterday in the night he came to dinner.	186.	Yesterday *evening* he came to dinner.
187.	Just I had gone when he came.	187.	I had just gone when he came.
188.	He behaved cowardly.	188.	He behaved *in a cowardly manner*.
189.	Hardly I have had any rest since one week.	189.	Hardly *have I had* any rest *for* a week.
190.	Because he is clever therefore he gets good marks.	190.	Because he is clever he gets good marks.
191.	Until he does not try, he must be punished.	191.	He must be punished until *he tries*.
192.	Neither he comes nor he writes.	192.	Neither *does* he come nor *does* he write.
193.	I am fond of all games, as for an example hockey.	193.	I am fond of all games, *for example*, hockey.
194.	I was trying to work, at that time he was disturbing me.	194.	*While* I was trying to work, he was disturbing me.

Incorrect	Correct
195. This is my first time to play cricket since a long time.	195. I have not played cricket for a long time.
196. The term begins from July 1st.	196. The term begins *on* July 1st.
197. This is a comfortable house to live.	197. This a comfortable house to live *in*.
198. We should not spend money for luxuries.	198. We should not spend money *on* luxuries.
199. We went to the back side of the house.	199. We went *behind* the house.
200. The post office will compensate the loss.	200. The post office will compensate us *for* the loss.
201. There was a match between Bombay against Madras.	201. There was a match between Bombay *and* Madras.

IDIOMS

1. To take one to task (*to accuse of fault*). You are not doing your work seriously. I will ask your teacher to take you to task.

2. The lion's share (*the major portion*). The eldest son had the lion's share of the father's property.

3. To get into hot water (*to get into difficulties*). If you go on burning the candle at both ends you are sure to get into hot water.

4. At the eleventh hour (*at a later stage*). It is not possible to succeed in the examination by beginning preparations at the eleventh hour.

5. To strike while the iron is hot (*to make use of an opportunity*). Your enemy seems to be on his last legs, you should strike while the iron is hot and win the victory.

6. A storm in a tea a cup (*great excitement over a small matter*). Do not worry about the protests and strikes; they are like a storm in a tea-cup and will soon be over.

7. To take a leap in the dark (*to take a hasty or rash step*). You should thoroughly understand the scheme and then take any decisive step. It is no use taking a leap in the dark.

8. Sum and substance (*summary of the contents*). Put the sum and substance of this paragraph in your own words. Please be brief.

9. Heart and soul (*with all one's energies*). The student who goes on behaving in an irresponsible manner and does not put his heart and soul into his work can never meet with success.

10. Null and void (*cancelled*). The new principal is out to maintain strict discipline. He, therefore, declared many old rules null and void and has substituted them by stricter rules.

11. Spick and span (*smart and clean looking*). Whenever you happen to come across Aslam you will find him quite spick and span.

12. Fits and starts (*to do in an irregular manner*). It is a pity that some of the students do not realise their responsibility even when the examination is close at hand and continue doing their work by fits and starts. You can easily predict their failure.

13. Ways and means (*methods*). Your business has gone to the dogs. Now you had better think calmly over the causes of your failure and devise way and means of its improvement.

14. To let the cat out of the bag (*to disclose the secret*). It was a well hatched plot and we were sure of success but Khalid let the cat cut of the bag and we failed.

15. To have an axe to grind (*to have a private purpose to serve*). You will not find many selfless and self-sacrificing persons these days. Everybody has an axe to grind.

16. To mince matters (*to soften an account unduly*). While giving an explanation one must not mince matters but speak honestly and without reservation.

17. To read between the lines (*to detect a meaning not expressed*). It is a clever and bold speech which he delivered last night but reading between the lines one finds that he is a cowardly person.

18. To break the ice (*to get through the first difficulties ; to initiate talk*). His speech was so forceful and convincing that none had the courage to contradict him and all sat silent but at last I stood up and broke the ice.

19. To harp on the same string (*to talk constantly on one topic*). He has nothing fresh to say, he will simply harp on the same string.

20. A rainy day (*a time of difficulty*). Do not burn the candle at both ends. Lay by something against a rainy day.

21. A cool head (*calm judgment*). Only a person with a cool head can become a good judge and administrator.

22. In the nick of time (*just at the right moment*). I cycled hard and reached the college in the nick of time.

23. The dead of night (*middle of the night*). The alarming sounds of 'thief', 'thief' were heard at the dead of night and everybody was out of his house.

24. A man of spirit (*a courageous man*). Quaid-i-Azam was a man of spirit and even old age could not deter him from taking upon himself the onerous (سخت مشکل) duties.

25. A thankless task (*selfless work done without any reward*). Sincere politicians do many a thankless task for the sake of their country and are not upset if they find little encouragement.

26. An iron hand (*with force*). It is only by an iron hand that the growing lawlessness of the country can be checked.

27. A fair hand (*beautiful handwriting*). He gets good marks in the examination mainly because he writes a fair hand.

28. A square deal (*a fair bargain*). He is a fraud and a cheat (دھوکے باز). How can you expect a square deal from him ?

29. An oily tongue (*to flatter* - خوشامد). A person with a oily tongue can sometimes be more successful than a really capable person.

30. A swan song (*the last effort for something great*). Hindu-Muslim unity was the swan song of Mr. Gandhi.

31. A bed of thorns (*a discomfortable thing*). Ministership is a bed of thorns but only those who have been through it know this.

32. A jack of all trades (*a man who can turn his hand to anything*). Nasim is a clever person ; he is a jack of all trades and in the first meeting he can very well impress others.

33. A drawn battle (*an indecisive battle*). Many a drawn battle was fought between both the contending parties.

34. A queer fish (*an eccentric person*). Hamid is a queer fish ; he certainly is not normal.

35. A red-letter day (*an important day*). The 14th of August is a red-letter day in the history of Pakistan.

36. A bird's-eye view (*a brief picture*). This map will give you a bird's-eye view of the whole city.

37. Fair-weather friend (*selfish friend*). Fair-weather friends can be found in plenty but there are a very few on whom we can rely.

38. Bone of contention (*cause of dispute*). Kashmir is the bone of contention between India and Pakistan.

39. Cat's paw (*a person used as a tool by another*). The politicians to-day use some people as a cat's paw for their own purpose.

40. Keep up appearances (*to maintain show of prosperity*). In these hard times the middle class people find it extremely difficult to keep up appearances.

41. Up to the mark (*up to the required standard*). Your language is not up to the mark and that is why you have obtained so low marks.

42. To pocket an insult (*to submit to an insult*). When he gave me a blow I, having great respect for him, only pocketed the insult and did not pay him back in the same coin.

43. To move heaven and earth (*to do one's best*). I moved heaven and earth to get the job but could not succeed.

44. To play with fire (*to do something dangerous without knowing it*). Rashid did you give a thought to this plan ? Acting on it is like playing with fire.

45. To curry favour (*seek to favour by flattery*). You are a worthless fellow but still want to curry the favour of your officer.

46. To make a virtue of necessity (*to do as if from a sense of duty something one must needs do*). When India's position was weak she made a virtue of necessity by agreeing to the Liaquat-Nehru pact.

47. To keep at arm's length (*to keep away*). A good officer keeps the flatterers at arm's length.

48. To catch red-handed (*to catch while doing something bad*). Rana was copying very tactfully but he unfortunately was caught red-handed.

49. A royal road (*way of succceding without trouble*). He has taken to the royal road of Arts subjects.

50. To be well up in (*to be good in*). He is well up in English and that is why he has scored first division.

51. To be born with a silver spoon in one's mouth (*to be born in a rich family*). Those who are born with a silver spoon in their mouths do not care much for studies and continue to fail for years in one subject.

52. To be sick of (*to be fed up with*). I am sick of this exacting job and now want to shift over to something else.

53. To be worth its weight in gold (*to be extremely valuable*). The words that Quaid-i-Azam uttered are worth their weight in gold.

54. To be ill at ease (*to be disturbed in mind*). The teacher was ill at ease in the class for he had not prepared his lecture and feared questions from all sides.

55. To be caught napping (*to be caught in an unguarded moment*). The soldier was caught napping by the officer and was court martialled.

56. To be Greek or double Dutch to one (*to be absolutely unintelligible*). The lecture of the professor on my first day in the college was all Greek to me and I simply stared blankly at his face.

57. To be at daggers drawn (*to be at open and bitter enmity*). A and B were fast friends but now they are at daggers drawn with each other.

58. To be at sea (*to be confused*). I find myself at sea after the stunning blow of failure and do not know what course to adopt now.

59. To be in one's element (*to be in good and congenial surroundings*). It is amidst rogues and scoundrels that he finds himself in his element.

60. To be in a person's good books (*to be in one's favour*). Rashid is in the good books of his officer and that is why he has received accelerated (تیزی سے) promotion.

61. To be in a pretty pass (*to be in difficulty*). The petrol having leaked from my car I found myself in a pretty pass while still at a distance of ten miles from Murree.

62. To be on the wane (*to be gradually decreasing*). The moment politicians are out of power their glory is on the wane and soon some die a political death.

63. To bring to book (*to call to account*). The culprit was brought to book.

64. To call in question (*to dispute*). The opposition members called in question the authority of the minister to take the step that he contemplated (thought of).

65. To carry weight (*to be influential*). The recommendation of the Inspector-General is sure to carry weight.

66. To cast a spell (*to charm*). His well-worded and fluent speech cast a spell on the audience.

67. To caste into the shade (*to render less attractive*). The young, energetic Principal has cast into the shade the performances of his predecessor.

68. To cast a slur upon (*to impute some blame* - بدنام کرنا) By indulging in bad deeds he has cast a slur upon the fair name of his family.

69. To catch a Tartar (*to meet with a person who is more than a match for one*). Do not think that your adversary (مخالف) is weak ; you may catch a Tartar in him if you grapple with him.

70. To come to a head (*to be mature*). The revolt which was underground seems to be coming to a head.

71. To come down upon a person (*to rebuke* - جھڑکنا). The teacher came down upon the students who had not done the work.

72. To fall short of (*to be less than expected*). The money I have earned in this business falls short of my estimation.

73. To come off with flying colours (*to succeed brilliantly*). He came off with flying colours in the examination.

74. To cry one's heart out (*to cry very bitterly*). Rahim, at his failure in the examination, cried his heart out.

75. To cut one to the quick (*to cause acute pain*). His degrading remarks cut me to the quick and I gave him a blow.

76. To cut off with a shilling (*to disinherit*). The father cut off his eldest son with a shilling when the son married against his father's wishes.

77. To do one credit (*to reflect credit*). Your forgiving nature certainly brings credit to you.

78. To do a room (*to tidy up*). I have repeatedly asked the servant to do the room but he has paid no heed.

79. To do a thing by hook or by crook (*to do by fair or foul means*). He is a clever fellow and can manage his affairs by hook or by crook.

80. To do one a good turn (*to do good to somebody*). He seems to be a nice gentleman for he did me a good turn when I was in difficulty).

81. To draw a blank (*to be unsuccessful in any enterprise*). He has tried his hands on various experiments in business but he drew a blank.

82. To fall a prey to (*to be the victim of*). Simple persons fall a prey to his cunningness and are easily duped by him.

83. To fall foul of (*to quarrel*). He is a peevish sort of fellow and falls foul of his friends.

84. To get the upper hand (*to get the superiority*). If you are intelligent, hardworking and shrewd you are sure to get the upper hand of your rivals in your profession.

85. To get wind of (*to hear rumours about*). It was at Lahore that I got wind of the transfer of the Deputy Commissioner.

86. To get into one's head (*to be convinced*). When the officer gets into his head that his subordinate is a useless fellow, he can never be pleased with him.

87. To get out of bed on the wrong side (*to be in a bad temper*). The teacher must have got out of his bed on the wrong side, that is why he is cursing, scolding and beating his students.

88. To give the boot or sack to a person (*to dismiss one from service*). The lazy, irresponsible, good-for-nothing fellow was given the sack by his boss.

89. To give a person a piece of one's mind (*to scold* - جھڑکنا) The father gave his son a piece of his mind when the latter spent the whole of the day wandering with indecent friends.

90. To give out to the world (*to publish*). He has given out to the world that he is an honest and an incorruptible person.

91. To give oneself airs (*to pretend to be a great person*). The habit of giving oneself airs is not a good one ; one should work hard and in all humility.

92. To give up the ghost (*to die*). The poor man was run over by a car and at midnight gave up the ghost.

93. To give a person the cold shoulder (*to treat him coldly*). It surprised me a good deal when unexpectedly he gave me the cold shoulder although he had been my bosom friend.

94. To give one the slip (*to evade - بچنا - one who is seeking for you*). When the passenger saw the Ticket Examiner approaching he gave him the slip by entering the next compartment.

95. To give a false colouring to (*to misrepresent*). The newspaper gave a false colouring to the case of the dismissed minister for he certainly could not have committed the alleged crime.

96. To give vent to (*to express*). The Principal gave vent to his anger before the students who sat smitten with awe.

97. To give the go-by (*to leave behind*). I have given the go-by to many a student in the class.

98. To go with the tide (*to do as others do*). Only those who go with the tide can lead successful lives.

99. To go the way of all flesh (*to die*). The famished, starving girl went the way of all flesh.

100. To go hot and cold (*to have too much shame*). Explaining the *Last Sonnet* of Keats the girl went hot and cold.

101. To go back upon one's word (*to fail to keep one's promise*). It does not become a gentleman to go back upon his word.

102. To go to the dogs (*to be spoilt or ruined*). Because of bad management his business has gone to the dogs.

103. To go through fire and water (*to undergo any risk or danger*). One should be prepared to go through fire and water to serve one's country and only then something useful can be done.

104. To hold one's head high (*to behave proudly*). After the shameful act of kidnapping a girl he now cannot hold his head high.

105. To hold water (*to be sound*). The arguments of India in the matter of Kashmir cannot hold water as the whole world is sympathising with this point of view of Pakistan.

106. To have a crow to pluck with one (*to have a difference requiring explanation*). There is no clash of interest between me and you and I wonder why you should have a crow to pluck with me.

107. To have too many irons in the fire (*to have so much work in hand that all of it cannot be done well*). Do you know the reason of your failure—it is because you had too many irons in the fire and could not concentrate on any one branch of your business.

108. To keep an open house (*to entertain all comers*). Arabs are very hospitable ; they always keep an open house.

109. To keep the wolf from the door (*to keep away extreme poverty or starvation*). In Pakistan most of the people are trying hard to keep the wolf from the door but not very many succeed.

110. To keep up appearances (*to betray the real state of affairs*). Middle class people have to keep up appearances and live like rich people.

111. To lay heads together (*to confer*). The members of the opposition laid their heads together and then came out with the severest criticism of the new proposal.

112. To look one through and through (*to examine one thoroughly*). The Chairman of the commission while interviewing looked me through and through.

113. To look small (*to be exposed as mean*). He was known to be an honest man but he had to look small when it was disclosed that he had been accepting illegal gratification (رشوت).

114. To make headway (*to make progress*). It was in spite of great problems that Pakistan made headway.

115. To make a hash of (*to spoil*). I know your servant is a fool and he would make a hash of the work entrusted to him.

116. To make short work of (*to dispose of speedily*). Do not give yourself airs ; if you challenge me to a trial I know I can make short work of you.

117. To make amends for (*to compensate for the damage or injury*). I am prepared to offer you one thousand rupees to make amends for the loss that you have suffered.

118. To make a clean breast of (*to disclose*). When the police applied third degree methods (سخت سزا دینا) the criminal made a clean breast of his crime.

119. To make a mountain of a mole-hill (*to give great importance to trifles*). Do not be alarmed by the report that he gives for he is in the habit of making a mountain of a mole-hill.

120. To make neither head nor tail of (*not to understand anything*). He talks in such a confused manner that one can make neither head nor tail of his talk.

121. To ply a good knife and fork (*to eat heartily*). Do you know why he has such a bulging (بڑھا ہوا) belly, it is because he plys a good knife and fork.

122. To play fast and loose (*to be unreliable*). People honoured your father as he was a man of principle and if you continue to play fast and loose you will sully the fair name of your family.

123. To play one false (*to be deceitful*). I never expect my friends to play me false for they all love me so much.

124. To play second fiddle (*to take a subordinate part.* A service in which one has constantly to play second fiddle becomes drudgery (boring).

125. To put one's oar in (*to interfere*). It is a quarrel between you and I, and Akram has no right to put his oar in.

126. To put a spoke in one's wheel (*to obstruct* - روکنا - *one's progress*). I cannot appreciate your habit of putting your spoke in everybody's wheel; it can bring little gain to you.

127. To put one on his mettle (*to rouse one to do his best*). The Principal's encouraging remarks put me on my mettle and I came out of the examination with flying colours.

128. To put the saddle on the right horse (*to impute—give blame to the proper party*). Punjab Disturbances Enquiry Commission put the saddle on the right horse by declaring the Ahrar as the ring-leaders of the disturbances.

129. To put one's shoulder to the wheel (*to do one's work oneself instead of looking to others*). It is no use running after the examiners at the expiry of the examination; you should put your shoulder to the wheel and put in your best efforts before the examination.

130. To run the gauntlet (*to be subjected to criticism*). The Chief Minister ran the gauntlet of severe criticism in the Assembly.

131. To set store by (*to value a thing highly*). You must no set store by his monetary help (مالی امداد), for you know he is a close-fisted person.

132. To set one's face against (*to resist resolutely*). The Interior Minister has set his face against all the disruptionists (تفرقہ ڈالنے والے).

133. To stand on one's bottom (*to be independent*). My brother has supported me for long, now with the getting of service I shall stand on my own bottom.

134. To stand a person in good stead (*to be of great advantage to him*). My presence of mind stood me in good stead when I faced a lion in the forest.

135. To stick to the point (*not digress*). Please do not be irrelevant in your talk, stick to your point.

136. To take to task (*to reprove*). The teacher took the students to task for not doing their home task.

137. To take people by storm (*to charm people suddenly and unexpectedly*). The new fashion in shirts has taken the ladies by storm and they seem to be mad after it.

138. To take to one's heels (*to run away*). As soon as I saw the thief he took to his heels.

139. To take a leap in the dark (*to do a difficult thing without knowing the results*). By entering into business partnership with an unknown person you will be taking a leap in the dark.

140. To take the bull by the horns (*to deal boldly with difficulties*). It is no use intriguing against your enemy, take the bull by the horns and meet his challenge openly.

141. To take a person into one's confidence (*to confide in him* - اعتبار میں لینا). The Principal took the student into his confidence and disclosed the new scheme which he was contemplating (سوچنا).

142. To take the nonsense out of a man (*to cure him of it*). It is my leniency that has spoilt you ; a strict officer will take the nonsense out of you.

143. To talk tall (*to boast*). Now that you have become a responsible officer you should not go on talking tall.

144. To talk shop (*to talk about professional matters to people who have no interest in it*). It does not look decent that even in a club we should talk shop.

145. To talk a person round (*to persuade him*). He is a stubborn (ضدی) sort of fellow and it shall be difficult to talk him round.

146. To talk a horse's hind legs off (*to be very talkative*). He is an enjoyable companion in a journey for he talks a horse's hind legs off.

147. To talk through one's hat (*to exaggerate* - مبالغہ سے کام لینا). Do not believe what he says, he is in the habit of talking through his hat.

148. To talk a person's head off (*to bore him with too much talk*). I am fed up with my next-door neighbour for he talks my head off.

149. To throw light on a matter (*to help to explain*). Your statement is not clear. Will you throw more light on the matter ?

150. To throw dust into a person's eyes (*to deceive*). The son was very clever. He threw dust into his father's eyes and went on getting money from him.

151. To thow cold water upon a project (*to discourage*). The new minister threw cold water on the project started by his predecessor.

152. To throw in one's lot with (*to decide to share the fortunes of a person*). I now regret throwing in my lot with Rahim for I have found him a very unreliable person.

153. To throw off the mask (*to show one's real self after having acted in a deceitful manner*). He behaved in the most hypocritical (منافقانہ) manner but now he has thrown off the mask and is at daggers drawn with me.

154. To throw mud (*to defame*). It is considered very fashionable to throw mud at the great dignitaries and thus become famous.

155. To turn turtle (*to turn upside down*). The car while going to Murree at a tremendous speed turned turtle and two people died.

156. To turn one's back upon (*to abandon*). If you in the hour of need turn your back upon me I cannot call you a good friend.

157. To turn something over in one's mind (*to consider it carefully*). Both the alternatives are before you, turn them over in your mind and then decide.

158. To turn over a new leaf (*to change one's course of action completely*). He had been keeping bad company and when his friends fleeced him he turned over a new leaf and became a good man.

159. To turn up one's nose at (*to treat a thing with contempt*). He has very queer (عجیب) habits and turns up his nose at everything.

160. To turn an honest penny (*to earn an honest living*). You cannot expect him to build bungalows; he is turning an honest penny and cannot save much.

161. To work upon (*to influence*). His writing works powerfully upon the minds of the readers.

162. To clean the Augean stable (*to correct a great abuse*). The new Prime Minister is an energetic gentleman and he is out to cleanse the Augean stable.

163. Backstairs influence (*secret and important influence*). To-day it is only the recommendation or the backstairs influence that can get one a good job.

164. Bad blood (*state of active enmity*). The India Government alleges that the Sikhs are creating bad blood between the people of India.

165. Blue blood (*noble, aristocratic blood*). He is a gentleman to the backbone. Truly he has blue blood in his veins.

166. A blue stocking (*a lady with literary pretensions*). The company of a blue stocking becomes awfully boring for she simply parades her learning.

167. A brown study (*day dreaming*). Many students have their books lying open before them while actually they are in a brown study.

168. A close-fisted man (*a miser*). Earning so much money and having no family, I wonder why he is so close-fisted.

169. A curtain lecture (*a lecture by a wife to the husband while in bed*). He is a henpecked husband and is used to listening to curtain lectures.

170. A dog-eared book (*a book in which the corners of the leaves are turned*). Dobbin, though a big boy, held a dog-eared book in his hand.

171. A fair-weather friend (*not a true friend*). You are depending too much on him but at last you shall realize that he is a fair-weather friend.

172. A fast man (*a spendthrift*). Though he earns much he is a fast man and, therefore, lives from hand to mouth.

173. A going concern (*a prosperous business*). Yours is a going concern, so you should support some of the poor by giving them financial help.

174. A good Samaritan (*a hospitable person*). He is a very generous person and is a good Samaritan. That is why people like him so much.

175. A greenhorn (*inexperienced person*). If you entrust your business to a greenhorn you will suffer huge loss.

176. A hair-breadth escape (*a very narrow escape*). While going in a car we had an accident but I had a hair-breadth escape.

177. Hush money (*bribe paid to a man to secure his silence*). The matter was extremely serious but by paying hush money to the Police he saved his skin.

178. A jaundiced eye (*a prejudiced person*). You cannot get at the truth about religion if you look with a jaundiced eye.

179. A laughing stock (*a butt of ridicule - تمسخر کا نشانہ*). Anwar is a laughing stock of the class for he is such a funny fellow.

180. A left-handed compliment (*a sneering personal remark*). I was cut to the quick by the left-handed compliment which my dear friend paid to me.

181. A light-fingered person (*a petty thief*). You will find that many well-dressed gentlemen are light-fingered persons.

182. A mealy-mouthed fellow (*a timid fellow who is afraid to speak the truth*). How can you expect him to give a bold statement in your defence when he is a mealy-mouthed fellow?

183. A queer fish (*an odd eccentric person*). You cannot expect him to behave in a normal manner for he is such a queer fish.

184. Red tape (*excessive official formality*). You cannot expect your case to be decided soon for the red tape is sure to delay it.

185. A screw loose (*to be something wrong*). His talk is very amusing and funny for he is a screw loose.

186. Single blessedness (*the state of being unmarried*). Do not entangle yourself in the bonds of marriage, enjoy the single blessedness.

187. A sleeping partner (*a partner who invests money but takes no active part in business*). I am looking for a sleeping partner who is rich enough to make me start this concern.

188. A slow coach (*a dull, idle fellow*). He cannot compete with you for he is a slow coach.

189. Small talk (*gossip*). When friends meet together they spend the time in small talk.

190. Stone blind (*completely blind*). Before the operation he could see to some extent but now he has become stone blind.

191. A strait-laced person (*very virtuous*). You cannot make him participate in mischief and vile (بری) things for he is a strait-laced person.

192. Virgin soil (*soil which has never been tilled*). The virgin soil of Thal area has now been brought under the plough.

193. A wild goose chase (*a wild venture which has no clear goal*). You cannot possibly expect petroleum under this soil. It is a wild goose chase to go on boring here.

194. A bird of passage (*a person who reasons and does not stick to any one place*). You cannot stand to gain much from his friendship, he is a bird of passage and may soon leave you.

195. A cock and bull story (*a highly improbable story*). Do not believe what he says for he is in the habit of telling cock and bull stories.

196. Flesh and blood (*human nature*). Flesh and blood cannot stand such an insult.

197. The gift of the gab (*fluency of speech*). He impresses people because he has the gift of the gab.

198. God's acre (*the burial ground*). He who boasted so much of his power and riches was at last taken to God's acre.

199. The ins and outs of (*full details of a thing*). He is an experienced man and knows the ins and outs of business.

200. The long and short of (*the whole of it briefly stated*). The long and short of the matter is that your friend is a dangerous fellow and you must be on your guard.

201. A man of spirit (*a courageous man*). Mr. Ghulam Mohd. is a man of spirit and has saved the country many a time by taking bold steps.

202. A man of straw (*a man who has no will of his own*). Bakshi Ghulam Mohd. is a man of straw and does what the India Government dictates to him.

203. A man of letters (*a man interested in literature*). He is a man of letters and, therefore, his talk is interesting and illuminating.

204. A moot point (*a point or question which is still open to discussion*). It is a moot point whether Indians were justified in taking possession of Kashmir.

205. A rope of sand (*a deceiving security*). Let us not think that the hope of getting back Kashmir seems to be a rope of sand.

206. A snake in the grass (*a hidden enemy*). Beware of your friend for he is a snake in the grass and may one day sting you.

207. A son of Mars (*a military man*). His tall, well-built body shows that he is a son of Mars.

208. A Samson (*a person of great strength*). Do not pick a quarrel with him for he is a Samson and will crush you badly.

209. A Solomon (*a wise person*). You should always seek the advice of your brother; he is really a Solomon.

210. The heel of Achilles (*any weak point*). He may be very honest, noble and virtuous but he must be having the heel of Achilles.

211. Between Scylla and Charybdis (*between two dangers*). On one side there is a danger of losing the job, on the other of annoying my father. I find myself between Scylla and Charybdis and do not know what to do.

212. To meander (*to go winding*). It is a long meandering through valleys and plains.

213. To sandwich (*to insert one thing between two different things*). Do not sandwich me between a rogue and rascal; I cannot be happy in their company.

214. Cheek by jowl (*side by side*). One can find vice cheek by jowl with virtue in this world.

215. Kith and kin (*relative*). One should not depend too much on one's kith and kin.

216. Without rhyme and reason (*without any sound reason*). The servant was dismissed without any rhyme and reason.

217. Toil and moil (*to labour hard*). The poor farmer goes on toiling and moiling but gets a very little reward for his hard work.

218. The schoolmaster is abroad (*education is spreading everywhere*). With the inception of Pakistan the schoolmaster is abroad.

219. Bad debts (*debts which are not likely to be recovered*). Do not include the bad debts in the credit column of your annual income.

220. To keep the ball rolling (*to keep conversation going*). People who do not move about in good society do not know how to keep the ball rolling when they are attending some function.

221. A street Arab (*one of the neglected children of a large city*). What manners and decency can you expect from a street Arab who had nobody to look after him and guide him properly.

222. His bark is worse than his bite (*his language is more terrifying than his actions*). He is not so bad at heart as is supposed to be but his bark is worse than his bite.

323. To beat a retreat (*to retire*). With a very nasty look on his face he entered my room but my polite and courteous manners forced him to beat a retreat instead of picking a fight with me.

224. To beard the lion in his den (*oppose openly a much feared person*). I had told you more than once not to infuriate (غصہ دلانا) him but you were bent upon bearding the lion in his den and now you are sorry for the consequences.

225. Adam's ale (*simple water*). What hospitality! I can only offer you Adam's ale.

226. Blood is thicker than water (*the tie of kindred is real*). Mr. A was deadly opposed to his brother but when his brother was attacked by hostile people, Mr. A rushed to his rescue and did not mind endangering his life even. True it is that blood is thicker than water.

227. To make one's blood creep (*to fill one with terror*). The description of the awful ghost that has been haunting me for the past four nights will make your blood creep.

228. To blow out one's brains (*to shoot oneself*). He was much disgusted with the dog's life that he was leading that at least he blew out his brains.

229. To break a butterfly on a wheel (*to waste powers*). His political career has already been ruined. You are simply breaking a butterfly on the wheel by spending such large sums in trying to bring him low.

230. To hold a brief for (*argue in favour of*). I hold no brief for him ; he is out and out a scoundrel.

231. To bring up the rear (*to come last*). He was boasting of being an excellent swimmer but was put out when he brought up the rear.

232. Under a bushel (*in secrecy*). He did all this under a bushel but still somebody carried the tale to his officer and the secret was out.

233. To know which side one's bread is buttered (*to know wherein one's own interest lies*). You are a fool hankering after jobs. You do not know which side your bread is buttered for you can become a good electrician and lead an independent life.

234. To carry anything too far (*to go to an extreme*). Of course, his language was offensive and he should have been punished, but by excommunicating (مقاطعہ کرنا) him you have carried the thing too far.

235. To come in handy (*to prove useful*). When I felt like lost his words came in handy to me and I had a ray of hope.

236. To put out of countenance (*to upset*). When in the presence of his officer I disclosed the intrigues he was indulging in he was put out of countenance.

237. No room to swing a cat (*limited space*). There are so many guests in my house these days that there is no room to swing a cat and hence I cannot extend an invitation to you.

238. To fight like Killkenny cats (*to fight desperately*). When Abdul found himself in a tight corner and saw no way of escape he fought like a Killkenny cat and at last the thieves ran away.

239. Cheek by jowl (*side by side*). All their life they have worked cheek by jowl and now the question of separation does not seem possible.

240. Under a cloud (*out of favour*). He is under a cloud now and, therefore, cannot expect to have a good word from his officer.

241. To dust a man's coat for him (*to beat a person*). Mr. Rahim you are adopting a very undesirable attitude. If you go on like this I shall have to dust your coat for you.

242. To have had one's day (*to be old and to have passed one's best period*). Gama, the famous wrestler, has had his day and now none cares for him.

243. Dead as a herring (*without life*). It was in a fit of anger that I struck him a blow and I was fearing that he would pay me back in the same coin but I was surprised to find that he lay on the ground dead as a herring.

244. To pay the debt of nature (*to die*). After a life of activity and success he at last paid the debt of nature and was soon away from the pomp and splendour of this world.

245. To say ditto to (*to agree to*). He has no independent opinion of his own ; he believes in saying ditto to his superior.

246 To pull a long face (*to look serious or gloomy*). Now when you have met with the reward of your mischiefs why do you pull a long face and sit dejectedly?

247. The fag end (*useless part when the interest is lessened*). How can you expect me to do something extraordinary at the fag end of the term when I feel so much bored.

248. To play fast and loose (*not to act up to one's promises*). Your habit of playing fast and loose will not stand you in good stead and ultimately you will be sorry for this.

249. To make fish of one and flesh of another (*to be partial*). How can you expect to have willing subordinates when you have the defect of making fish of one and flesh of another ?

250. The flag at half mast (*a sign of mourning*). At the death of a great man the flags fly at half mast to honour the dead.

251. To fish for compliments (*to adopt indirect methods to get praises from others*). He is a clever fellow and knows the knack of becoming popular. But it looks so mean when he fishes for compliments.

252. To put one's foot down (*to take a firm position*). You should not waver in the matter but put your foot down and only then will you be able to achieve anything.

253. To have a fling at (*to pass sarcastic - طنزیہ - remarks*). He has a fling at everybody and, therefore, none respects him inwardly.

254. The gift of the gab (*talent for speaking*). Aslam wins mighty successes wherever he goes for he has the gift of the gab and can charm others with his talk.

255. To look a gift horse in the mouth (*to examine a gift critically*). A present is an emblem of love and it is not nice to look a gift horse in the mouth even if it be a humble one.

256. To get on with any one (*to live harmoniously in any one's company*). I can get on very nicely with him for we have similarity of ideas.

257. To give oneself up for lost (*to give up all hope*). Finding myself friendless and penniless I gave myself up for lost.

258. To go halves (*to divide equally*). I am prepared to work with your new business but will go halves with you in the matter of profit.

259. To go back on (*to fail to keep one's promise*). I forewarn you that if you go back on and leave me in the lurch I will never again be your partner.

260. To hang heavy (*to pass slowly*). The night of riots hung heavy over me.

261. The iron had entered into his soul (*he felt dejected*). The latest blow was so killing that the iron entered into his soul and he forgot all his joviality.

262. To know a hawk from a hand-saw (*to be clever*). If he has not been able to be successful so far he ultimately will achieve something for he is a type of person who knows a hawk from a hand-saw.

263. To lead a woman to the altar (*to marry*). The news took the world by surprise that the old politician had led a very young woman to the altar.

264. Their name is legion (*they are numberless*). The names of those who will go down in history as benefactors of mankind is legion.

265. Without any let or hindrance (*with full freedom*). I give you complete independence in this work. You can go on without any let or hindrance.

266. To lick the dust (*to be defeated*). From the very outset I knew that he was not the person to gain the upper hand in the combat ; I knew he would lick the dust.

267. To look daggers (*to cast angry looks*). I do not feel easy in his presence for he looks daggers at me.

268. One too many (*more than a match*). Do not give yourself airs, I am one too many for you and some day you will get a licking.

269. To make short work of (*to finish off speedily*). You are trying to be clever but perhaps you do not know that I can make short work of you.

270. To hang out the white flag (*to come to terms ; to make peace*). Let us no more go on fussing about it, I hang out the white flag.

271. To put one's foot on the neck of another (*to subdue utterly*). The poor husband is in a helpless condition as the wife has put her foot on his neck.

272. To put the best foot forward (*to do one's utmost*). In spite of putting the best foot forward I could not come across success in the examination.

273. To take French leave (*to go away without permission*). Boys who are in the habit of taking French leave are at last found out and then are heavily punished.

274. To take up the gauntlet (*to accept the challenge*). Having missed first division in the Intermediate Examination it was with determination I took up the gauntlet for the B. A. Examination and did better this time.

275. To go on a fool's errand (*to go in pursuit of a foolish thing*). Sancho Panza started on a fool's errand and did not gain anything from his long travels.

276. To let the grass grow under one's feet (*to be inactive*). He used to be a sluggish (سست الوجود) fellow but military training has changed him altogether. Now he does not let the grass grow under his feet.

277. To give one the go-by (*to neglect*). How can I trust friends any more when Rafique, my bosom friend, gave me the go-by.

278. To lay hands on (*to seize*). The robbers laid their hands on anything that they came across and made away with it.

279. To give the lie to (*to show the falsity of*). My arguments in the Assembly will give the lie to your statement that you made to the press.

280. To make mince meat of (*to destroy completely*). The landlord threatened to make mincemeat of the tenants if they dared to defy (چیلنج) his authority.

281. To pay through the nose (*to pay a very heavy price*). I will make you pay through the nose as you have tried to undermine my reputation (شہرت پہ دھبہ لگانے کی کوشش کی ہے).

282. To pour oil on troubled waters (*to bring about a compromise*). It was a long drawn out fight but at last Mr. A. intervened and poured oil on troubled waters and thus all was settled nicely.

283. Pell-mell (*in disorder*). As his wife had gone away all the things in the house were lying pell-mell.

284. Petticoat government (*predominance of women in the home or politics*). Men can never stand petticoat Government.

285. A hard pill to swallow (*an unpleasant experience*). You are not used to such discourteous treatment so it will be a hard pill for you to swallow.

286. In petticoats (*a small child*). Do not poke your nose in our affairs, you are still in petticoats.

287. To be quits with a person (*neither owe anything nor have any dues against him*). I have paid the last instalment of debt and now I am quits with you.

288. To run amuck (*to rush like a madman*). When the news of his winning the lottery was broken to him he ran amuck to see if it were true.

289. True to one's salt (*be faithful to one's master*). You cannot accuse him of disloyalty for he has always been true to his salt.

290. To shake in one's shoes (*to tremble out of fear*). When the naughty son saw his angry father he started shaking in his shoes.

291. To steal a march upon (*to gain advantage over*). He used to get lesser marks than me but now by hard work he at last has stolen a march upon me and I hope he is sure to win the scholarship.

292. To steer clear of (*to avoid*). The students were asked to steer clear of politics and devote themselves wholeheartedly to their studies.

293. To turn one round one's little finger (*to befool a person*). You admire him rather too much and do not realise that he is turning you round his little finger.

294. To travel incognito (*to travel under a different name*). The politicians feared his arrest in the country for he travelled incognito and at last was out of harm.

295. A wolf in sheep's clothing (*a hypocrite* - منافق). Do not think he is your sympathetic friend, he is a wolf in sheep's clothing and one day will let you down.

296. To a T (*exactly*). His estimates have been found correct to a T.

ONE-WORD SUBSTITUTIONS

1. A person who is out to destroy all government and order—Anarchist.
2. A place where birds are kept—Aviary.
3. Liable to be called to account for—Answerable.
4. Government by one—Autocracy.
5. A representative of a Government possessed with full authority to deal with every situation—Ambassador.
6. The whole mass of air surrounding the earth—Atmosphere.
7. One who does not believe in the existence of God—Atheist.
8. A person who starves the body for the good of the soul—Ascetic.
9. Deviation from the common rule—Anomaly.
10. To renounce the crown—Abdicate.
11. To do away with a rule—Abrogate.
12. To understand completely or absorb food completely—Assimilate.
13. To turn friends into enemies—Alienate.
14. To increase the gravity of an offence or the intensity of disease—Aggravate.
15. To completely destroy or blot out of existence—Annihilate.
16. To make more rapid in speed—Accelerate.
17. Animals which live in water—Aquatic.
18. A thing producing opposite effect—Antidote.
19. A sentence which can be interpreted in more than one way—Ambiguous.

20. Capable of being heard—Audible.
21. Too much desirous of money—Avaricious.
22. A writing bearing no name of the writer—Anonymous.
23. One's biography written by oneself—Autobiography.
24. The act of talking impiously about sacred things—Blasphemy.
25. A man with narrow and prejudiced religious views—Bigot.
26. One who is a great lover of books—Bibliophile.
27. A woman with skin and hair of auburn colour—Blonde.
28. A woman with dark skin and brown hair—Brunette.
29. One who is fond of fighting—Bellicose.
30. Having two wives or husbands at a time—Bigamy.
31. Influence exerted secretly—Back-door.
32. The science of vegetable life—Botany.
33. A Government by officials—Bureaucracy.
34. A man who is not married—Bachelor.
35. One who speaks two languages—Bilingual.
36. List of books and writings about one subject—Bibliography.
37. A middle class man—Bourgeois.
38. A person who easily believes whatever is told him—Credulous.
39. One who is insensible to kind thoughts or sympathetic feeling—Callous.
40. Income sufficient to live on—Competence.
41. Men who work in the same department or office—Colleagues.
42. A man who can make himself at home in all countries—Cosmopolitan.
43. Eater of flesh—Carnivore.
44. The state of being without a wife—Celibacy.
45. A roundabout way of speaking—Circumlocution.
46. To finish by completing what was intended—Consummate (تکمیل کرنا).

47. Countries which join each other at the border—Contiguous.
48. To cast slander on a person—Calumniate.
49. Persons living in the same age—Contemporary.
50. A list of things—Catalogue.
51. Capable of being believed – Credible.
52. Disease caught by touch—Contagious.
53. One who eats human flesh—Cannibal.
54. That which can be understood—Comprehensible.
55. Having to do with marriage—Conjugal.
56. Of the body—Corporal.
57. Government of the people—Democracy.
58. An animal that can be tamed - Domestic.
59. Want of rain—Drought.
60. Extreme old age when a man often behaves like a fool—Dotage.
61. To give one's authority to another—Delegate.
62. To deprive a thing of its sacred character—Desecrate.
63. To carefully think about a matter—Deliberate.
64. To wander from the point of issue – Digress.
65. The art practised by statesmen and ambassadors—Diplomacy.
66. A battle in which neither party wins—Drawn.
67. Self-willed rule by one—Despotism.
68. Lowering the value of a thing—Depreciation.
69. That which no longer exists—Defunct.
70. A ruler who has complete power—Despot.
71. One who is easily controlled or trained—Docile.
72. A man who thinks only of himself—Egoist.
73. A thing that is fit to be eaten—Edible.
74. A speech made without any preparation on the spur of the moment—Extempore.
75. Giving and receiving—Exchange.
76. A person fond of refined sensuous enjoyments—Epicure.
77. The science which deals with the derivation of words—Etymology.
78. Like a woman—Effeminate.
79. To make atonement for one's sins—Expiate.

80. To unearth by digging—Excavate.
81. To clear up something difficult or mysterious—Elucidate.
82. An absolutely clear statement—Explicit.
83. To free a person from all blame—Exonerate.
84. To work out a plan in all details—Elaborate.
85. To lay special stress on—Emphasize.
86. To root out an evil—Eradicate.
87. Words inscribed on the tomb of a man—Epitaph.
88. A man of unusual habits—Eccentric.
89. Goods sent out of a country—Exports.
90. The science of insects—Entomology.
91. A person who leaves his own country to settle in another—Emigrant.
92. A disease affecting many people at the same time Epidemic.
93. Having doubtful or double meaning—Equivocal.
94. A man who thinks of the welfare of women—Feminist.
95. A man filled with excessive and mistaken enthusiasm in matters of religion—Fanatic.
96. One who is not pleased with anything—Fastidious.
97. One who believes implicitly in fate—Fatalist.
98. Murder of one's brother—Fratricide.
99. A child brought up by somebody other than the parents—Foster child.
100. A medicine that kills germs - Germicide.
101. A rule that is true in most cases—General.
102. A person who mends broken window-glass—Glazier.
103. A day of gaiety—Gala-day.
104. A room for storing grain—Granary.
105. A splendid group or assembly—Galaxy.
106. Killing of a race with a view to finish it—Genocide.
107. Without any change—Gratis.
108. Living in flocks or large groups—Gregarious.
109. Capable of being easily deceived—Gullible.
110. An office for which no salary is paid—Honorary.
111. Animal which lives on herbs—Herbivorous.
112. To have enmity—Hostile.
113. The killing of a man—Homicide.

114. One who is careful about his health—Hygienist.
115. To place anybody at a disadvantage—Handicap.
116. Property, etc., passed from parents to child—Hereditary.
117. Half of sphere or globe—Hemisphere.
118. One who is not fit according to rules for something—Ineligible.
119. A thing which can hardly be believed—Incredible.
120. A remedy which never fails—Infallible.
121. A writing that cannot be read—Illegible.
122. A scheme that cannot be put into practice—Impracticable.
123. A trade that is prohibited by law—Illicit.
124. A desire that cannot be suppressed—Irrepressible.
125. A method which cannot be copied—Inimitable.
126. A person who is unable to pay his debts—Insolvent.
127. A remark which does not apply to the subject in hand—Irrelevant.
128. A problem never likely to be solved—Insoluble.
129. One who cannot be tired—Indefatigable.
130. A breaker of images—Iconoclast.
131. A man who does not know how to read or write—Illiterate.
132. A sound that cannot be heard—Inaudible.
133. Liable to catch fire easily—Inflammable.
134. A small part of beard left growing beneath the lower lip—Imperial.
135. One who travels from place to place—Itinerant.
136. The murder of infants—Infanticide.
137. Worship of idols—Idolatry.
138. To urge to commit a crime—Instigate.
139. What is not subject to alteration—Immutable.
140. To insert passages in author's work so as to give a false impression as to its date, etc.—Interpolate.
141. To exclaim against a person—Inveigh.
142. Incapable of being captured—Impregnable.
143. Incapable of being wounded—Invulnerable.
144. Incapable of being moved by entreaty—Inexorable.
145. That which cannot be recalled—Irrevocable.

146. A person given to continued talking—Loquacious.
147. Capable of being read Legible.
148. One who is skilled in the use of many languages—Linguist.
149. The law-making body—Legislature.
150. A bird that comes and goes with the seasons—Migratory.
151. Rule by mob—Mobocracy.
152. The first speech delivered by a man—Maiden.
153. A hater of the institute of marriage—Misogamist.
154. The practice of being married to one at a time—Monogamy.
155. A hater of women—Misogynist.
156. A hater of mankind—Misanthrope.
157. Matter that can be hammered into sheets—Malleable.
158. Plain clothes worn by one who has a right to wear a uniform—Mufti.
159. Worship of one God without denying the existence of others—Monotatry.
160. Belonging to the Middle Ages—Medieval.
161. A society where money or gain is the most important considerations—Materialistic.
162. A cinema show which is held in the afternoon—Matinee.
163. Land belonging to a lord or a nobleman—Manor.
164. Merely for the sake of money—Mercenary.
165. Of several kinds mixed together—Miscellaneous.
166. A man with an evil reputation—Notorious.
167. A medicine that induces sleep—Narcotic.
168. A person suffering from nervous disorder—Neurotic.
169. Undue favour from a high official—Nepotism.
170. A river in which ships can sail—Navigable.
171. Existing in name only—Nominal.
172. One who is all-powerful—Omnipotent.
173. One who is ever present—Omnipresent.
174. A word no longer in use—Obsolete.
175. An eight-sided figure—Octagon.
176. To ban out of society—Ostracize.

177. One who believes all is right with the world—Optimist.
178. Incapable of being seen through—Opaque.
179. A man who is eighty years old—Octogenarian.
180. One who knows everything—Omniscient.
181. Open to objection—Objectionable.
182. One who eats all kinds of food—Omnivorous.
183. Ordinary and commonplace remarks—Platitudes.
184. A man who loves his fellowmen and works for them—Philanthrope.
185. A person who is a lover of women—Philogynist.
186. A remedy of all diseases—Panacea.
187. One who does not care for literature or art—Philistine.
188. A victory gained at too great an expense—Pyrrhic.
189. Practice of marrying more than one wife at a time—Polygamy.
190. Practice of marrying more than one husband at a time—Polyandry.
191. Works of a writer appearing after his death—Posthumous.
192. Medical examination of a body held after death—Postmortem,
193. Property inherited from one's father—Patrimonv.
194. A writer who borrows words and ideas from another—Plagiarist.
195. A person who is particular about the purity of his language—Purist.
196. One who takes a dark view of things—Pessimist.
197. A man who is liked by all—Popular.
198. Dramatic performance with dumb show—Pantomime.
199. Murder of one's father—Parricide.
200. One who lives on another—Parasite.
201. Government in which all rule—Pantisocracy.
202. A person who goes on foot—Pedestrian.
203. People belonging to the working class—Proletariat.
204. The sum paid to a man for a piece of work—Remuneration.

205. People who take up arms against the government—Rebels.
206. Too much official formality—Red-tapism.
207. To be reserved in speech—Reticent.
208. Having reference to what is past—Retrospective.
209. To restore to life from apparent death—Reanimate.
210. Liable to be called to account—Responsible.
211. Murder of one's king--Regicide.
212. Relating to a king—Regal.
213. One who changes his religious belief—Renegade.
214. One who walks in sleep—Somnambulist.
215. One who talks in sleep - Somniloquist.
216. An office with no work but high pay—Sinecure.
217. A person who helps a stranger or helpless person in difficulty—Samaritan.
218. A person who is indifferent to pleasure or pain—Stoic.
219. To do at one and the same time—Simultaneously.
220. To render safe from germs—Sterilize.
221. The act of speaking aloud one's thoughts when alone—Soliloquy.
222. To send large sums of money as military aid—Subsidize.
223. To take place at the same time as another event—Synchronize.
224. One who speaks for others—Spokesman.
225. Persons who witness a thing—Spectators.
226. Murder of one's self—Suicide.
227. Connected with the sun—Solar.
228. Marking the skin with indelible patterns—Tattoo.
229. To wait on events—Temporise.
230. Capable of being seen through—Transparent.
231. Government by the gods—Thearchy.
232. That which is not permanent—Transitory.
233. The rise and fall in waves—Undulation.
234. Incapable of being understood—Unintelligible.
235. A scheme which looks admirable but is incapable of accomplishment—Utopian.
236. Incapable eing tamed—Untamable.

237. Affected by one party only—Unilateral.
238. Word for word—Verbatim.
239. A style full of words—Verbose.
240. To make up one's mind one day and change it the next—Vacillate.
241. To establish the justice of a cause—Vindicate.
242. A fault that may be forgiven—Venial.
243. A person who had a long experience of military service or any occupation—Veteran.
244. Capable of being wounded—Vulnerable.
245. One who lives on vegetables—Vegetarian.
246. Capable of keeping out water—Water-proof.
247. Animal that cannot be tamed—Wild.
248. Place where clothes are kept—Wardrobe.
249. A person with a great enthusiasm for religion—Zealot.
250. The science of animal life—Zoology.

TRANSLATION

In the final examination you always get a piece of translation. You are required to translate a passage of Urdu into English.

Translation inheres (abides in) many problems. Most of these problems arise due to the differences in the spirit of Urdu and English. In Urdu we say (میرا سر چکرا رہا ہے) but in English it will be wrong to say 'My head is eating circles.' We translate this sentence in English in this way: 'I am feeling giddy'. Hence, the student must keep in view the following things :

1. You must thoroughly understand the passage of Urdu. Generally the paragraph expresses one mood : sad, humorous (مزاحیہ), playful or dramatic. In your rendering you are to keep the mood alive.

2. Avoid literal translation, because that will look ridiculous, as has been shown in the example above.

3. You must build up a large vocabulary. The word you add to your vocabulary must be known to yo in its different shades of meaning. For meaning consult a good dictionary such as the *Concise Oxford Dictionary*.

Brush Up Your Grammar

Tenses. The students are advised to brush up their grammar thoroughly before appearing in the examination. Below we give some rules pertaining to the correct use of tenses. Though they are simple, yet it is their great importance which urges us to insert them here.

Tense shows two things :

(*a*) the time of an action, (*b*) its degree of completeness.

1. The action may be done at the present time ; as, 'He reads a book.'

2. The action was done in the past time; as, 'He read a book.'

3. The action will be done in the future time ; as, 'He will read a book.'

Verb is always in the three tenses, present, past, or future. These tenses have four forms :—

(1) Indefinite ; (2) Continuous ; (3) Perfect ; (4) Perfect continuous.

Indefinite Tense

This tense is the simplest of all the tenses. The result of the action in this tense in unknown, nor is it in the process of completion as in the continuous tense.

Present Ind. Tense

He beats a dog. وہ کتے کو مارتا ہے -

Past Ind. Tense

He beat a dog. اس نے کتے کو مارا -

Future Ind. Tense

He will beat a dog. وہ کتے کو مارے گا -

Continuous Tense

This tense shows the continuity of action.

Present Ind. Tense

He is beating a dog. وہ کتے کو مار رہا ہے -

Past Continuous Tense

He was beating a dog. وہ کتے کو مار رہا تھا -

Future Continuous Tense

He will be beating a dog. وہ کتے کو مار رہا ہوگا۔

Perfect Tense

It shows that the event is in a completed or perfect state.

Present Perfect Tense

He has beaten a dog. اس نے کتے کو مارا ہے۔

Past Perfect Tense

He had beaten a dog. اس نے کتے کو مارا تھا۔

Future Perfect Tense

He will have beaten a dog. اس نے کتے کو مارا ہوگا۔

Perfect Continuous Tense

In Perfect Continuous Tense the action is being done or is continuous, but the degree of completion is perfect. For example (وہ پچھلے دو ماہ سے غیر حاضر ہے) "He has been absent for the last two mohths." In this sentence 'He' continues to be absent. On the other hand, the action is perfect or complete, not indefinite. Therefore, this tense is called as combining the meaning of 'Continuous Tense' and 'Perfect Tense.'

This Tense has a further problem : the use of 'Since' and 'For.'

'Since' is used before an expression denoting *point of time*; as, since morning, since Monday, since June. 'For' refers to period of time as, for two hours, for one week, etc.

Present Perfect Continuous Tense

He has been absent for the last two months. وہ دو ماہ سے غیر حاضر ہے۔

Particular Perfect Continuous Tense

He had been absent for the last two months. . وہ دو ماہ سے غیر حاضر تھا۔

Future Perfect Continuous Tense

He will have been absent for the last two months. وہ دو ماہ سے غیر حاضر ہوگا ۔

Dependent Future Clauses

1. If you do not do my work I will punish you. اگر تم میرا کام نہیں کروگے تو میں تمہیں سزا دونگا ۔
2. I shall take him with me if he is at his house. اگر وہ گھر پر ہوا تو میں اسے ساتھ لے جاؤنگا ۔
3. He will work better than you. وہ تم سے زیادہ اچھا کام کریگا ۔

[Please note that future tense has not been used in both the clauses. There is present tense in one clause and future tense in the Principal Clause only.]

Can and Could

'Could' is the past tense of 'can' and is used in sentences which require the use of past tense ; as :

1. He told me that he could not reach the railway station due to rain. اس نے مجھے بتلایا کہ وہ بوجہ بارش اسٹیشن پر نہ پہنچ سکا ۔

Besides when the sentence expresses *condition* or *wish* we use the word *could* instead of *can*, as :

2. I wish I could help you. کاش ! میں آپ کی مدد کر سکتا ۔
3. Could you, please, help me. کیا آپ میری مدد کر سکتے ہیں ؟

May, Can, Might

'Might' is the past tense of 'may.' 'Can' expresses *ability* or *power* while 'may' indicates *permission*.

1. He may go. وہ جا سکتا ھے (اسے جانے کی اجازت ھے) ۔
2. He can go. وہ جا سکتا ھے (وہ جانے کی طاقت رکھتا ھے) ۔

'May' denotes *possibility.*

3. He may come to-day. وہ شاید آج آ جائے۔

'May' expresses *wish* or *prayer.*

4. May he live long ! خدا اُس کی عمر دراز کرے۔

5. May he be ruined. خدا اُسے تباہ کرے۔

'Might' is used to express *doubt.*

6. He might have seen me. ممکن ہے اُس نے مجھے دیکھ لیا ہو۔

7. He might stay here. شاید وہ یہاں ٹھہر جائے۔

Should, Would, Ought

'Should' denotes obligation, duty, or action that ought to have been done in the past, suppositio possibility, as :

1. You should not waste your time. (Obligation, duty). تمہیں وقت ضائع نہیں کرنا چاہئے۔

2. You should have reached in time. تمہیں وقت پر پہنچنا چاہئے تھا۔

3. If it should rain today the wall will fall. (Possibility). اگر آج بارش ہوئی تو دیوار گر جائیگی۔

'Would' expresses *condition, uncertainty, wish, courtesy* or *habit.*

4. Had he worked hard he would have succeeded. (Condition). اگر وہ محنت کرتا تو کامیاب ہو جاتا۔

5. Would that the Qaid-i-Azam had lived a little longer. کاش ! قائداعظم کچھ عرصہ اور زندہ رہتے۔

6. Would you do this for me ? (Courtesy). کیا آپ میرے لئے یہ کام کرینگے ؟

7. The farmer would rise early and go to the field. (Habit). کسان صبح آٹھتا اور کھیتوں میں چلا جاتا ھے -

'Ought' expresses *duty* and *obligation*, as :

8. You ought to obey your parents. تمھیں اپنے ماں باپ کا حکم ماننا چاھئے -

Direct and Indirect Narration

Sometimes the passage is dramatic, and two or more persons are talking with each other. You should translate such passages in Direct form.

Where to translate by taking the sense. It is said 'literal translation is not appreciated.' Keeping this in view, it has been seen that students generally take the sense of every sentence and then translate it. In this way they try to escape several problems which the examiner has put in the paper. For example, under the pretext of avoiding literal translation they change positive sentences to negative sentences, which is not needed.

You are allowed to take the sense only when you find that there is no equivalent in English for the Urdu words. Or, there is some idiom or proverb which cannot be rendered into English properly without taking the sense. For example (ادھر میاں مسافر جن پر سفر کا بھوت سوار ھے گھر سے نکلے)

Now (سفر کا بھوت) is an idiom, and its literal translation will be wrong. So, you can translate it as follows :

Mr. Traveller, who has caught the travel-mania left his house.

Exercise 1

(الف) ۱- اسلم تم سے نفرت نہیں کرتا - ۲- کیا وہ مدرسے نہیں
جاتا ھے ؟ ۳- ھم تم سے نہیں بولتے - ۴- ایک بدمعاش
دوسرے کا دل ضرور دکھاتا ھے - اسے ایسا کرنے میں مزہ
آتا ھے - ۵- وہ کتے کے پیچھے بھاگ رھا ھے - ۶- مالی

پودوں کو پانی دے رہا ہے - ۷- ہم پتنگ اُڑا رہے تھے - ۸- اُستاد حاضری لگا رہا ہوگا - ۹- میں نے اپنا کام ختم کر لیا ہے - ۱۰- کیا تمہارے دوست نے ابھی تک تمہارا روپیہ واپس نہیں کیا ہے ؟ ۱۱- کیا تم نے کتاب واپس نہیں لے لی تھی ؟

(ب) گڈریا[2] بھی بھاگتا ہؤا اس کے پیچھے پیچھے چلا - آخر ایک جگہ کیا دیکھتا ہے کہ لڑکا بیٹھا روٹی کھا رہا ہے - اور کتا اس کے پاس کھڑا دیکھ رہا ہے - گڈریے نے لڑکے کو اُٹھا کر چھاتی سے لگایا[3] اور کتے کو بہت پیار کیا -

(ج) کسان جب کھیتوں میں جاتے ہیں تو بیلوں کو ھانکتے ہوئے گاتے جاتے ہیں - ان کے گانے میں سوز[4] ہوتا ہے جو کہ سننے والے کے دل کو اپنی طرف کھینچ لیتا[5] ہے - صبح کے وقت ان کے گانے خدا کی حمد و ثنا میں ہوتے ہیں اور ان کی روح کے آئینہ دار[6] ہوتے ہیں -

Vocabulary

1. Does grieve. 2. Shepherd. 3. Embrace. 4. Pathos. 5. Attract. 6. Reflect.

Exercise 2

(الف) ۱- کیا تم نے امتحان میں نقل کی ؟ ۲- وہ تین ماہ سے گم ہے - ۳- میں آپ کا انتظار بس سٹینڈ پر کر رہا تھا - ۴- میں جون سے مری میں تھا - ۵- اگر وہ گھر پر ہوتا تو تمہیں ضرور ملتا - ۶- اگر تم امتحان کے لیے مناسب تیاری نہیں کروگے تو فیل ہو جاؤگے - ۷- کیا تم شام تک واپس نہیں آ جاؤگے - ۸- افسوس ! کہ والد صاحب آج زندہ ہوتے -

(ب) یہ زمزمہ ہے - اور یہ سیدھی سڑک مال روڈ ہے - ہم جاتے ہوئے یہاں سے بھٹک گئے تھے اس لیے یہ تکلیف اٹھانی پڑی - اگر ہم دائیں کو نہ مڑتے تو یقیناً اپنی منزل مقصود تک جا پہنچتے - کوئی بات نہیں[1] یہ سمجھ لیں گے کہ آج خوب سیر کر لی -

(ج) نواب صاحب چائے پی چکے تھے اور صوفے پر لیٹے ہوئے تھے - نوکرانی نے میرے آنے کے متعلق اطلاع دی - فرمانے لگے - "بلائیے" - میں کمرے میں داخل ہؤا تو وہاں کی کائنات بدلی[2] ہوئی تھی - جہاں اس سے پیشتر تکیے[3]، غالیچے[4] اور دوسرے عیش کے سامان[5] تھے وہاں اب صرف ایک ٹوٹے ہوئے صوفے کے علاوہ کوئی اور شے نہیں تھی -

Vocabulary

1. Does not matter. 2. Sea change. 3. Pillows. 4. Carpets. 5. Goods of luxury.

EXERCISE 3

بہن بھائی کی باتیں سن کر ماں بولی - بیٹا جس بات میں وہم[1] ہو - اسے کرنے سے کیا حاصل ؟ ابھی دو دن باقی ہیں - خیر سے[2] کل سدھارنا -

جعفر نے کہا یوں تو میں آپ کا حکم بجا لانے سے انکار نہیں کرتا - مگر اماں مجھے یہ جہالت[3] کی باتیں اچھی نہیں معلوم ہوتیں - پرسوں دیوار پر کوا بولا تو آپ نے کہا کہ آج تو کوئی مہمان ضرور آنے کا - بھلا بتائیے - اس دن سے آج تک کوئی مہمان ہمارے ہاں آیا ؟

کل قمیض کے لیے کپڑا لایا کہ امتحان کے موقع پر[4] ایک نیا

قمیض سل جائے ۔ تو اچھا ہے ۔ آپا نے کہا آج تو منگل ہے ۔ ھرگز
قطع نہیں کروں گی ۔

Vocabulary

1. Suspicion. 2. In peace. 3. Ignorance. 4. At the occasion of examination.

Solution. After listening to the talk of the brother and sister, the mother spoke out, "Sonny, what is the use in doing whatever appears to be clouded with suspicion? There are two days to go; you may leave in peace to-morrow."

Jafar replied, "Though I do not disobey you, yet these matters of ignorance do not appear to be good. Day before yesterday, a crow crowed on the wall and you said 'a guest shall come to-day.' You may tell me if any guest came from that day till to-day. Yesterday thinking to have a new shirt at the occasion of examination I brought cloth for my shirt. The sister said that she should not cut it that day because it was Tuesday."

EXERCISE 4

میں گیارہ سال ھی کا تھا کہ میرا باپ مر گیا اور قصبے میں
ھمارے لیے دلچسپی کی کوئی ایسی بات نہ رھی جہاں میرا باپ
ڈاکٹر تھا ۔ میں والدین کا اکلوتا بچہ تھا ماں نے پیرس منتقل[1] ھونے
کا فیصلہ کر لیا جہاں میری تعلیم بہتر طریقے سے ھو سکتی تھی ۔
ھم نے پیرس[2] میں ایک چھوٹا سا فلیٹ[3] کرائے پر لے لیا جہاں
میری ماں کی ایک بیوہ سہیلی[4] بھی آ کر ھمارے ساتھ رھنے لگی ۔ وہ
ماں کی طرح نیک دل اور سادہ عورت تھی ۔ چند ھی دنوں میں وہ
ھمارے گھر کی ایک اھم جزو[5] بن گئی ۔ میں اپنے دیگر رشتہ داروں
کے بارے میں بہت کم جانتا[6] تھا مجھے جس سے زیادہ تعلق رھا تھا
وہ میرے چچا ، ایک ڈاکٹر اور خالہ تھے جو نارمنڈی[7] کے ایک قصبہ
میں رھا کرتے تھے چچا کا ایک لڑکا رابرٹ اور دو لڑکیاں جیولیٹ

اور ایلیا تھیں - جیولیٹ مجھ سے ایک سال چھوٹی اور ایلیا چار سال بڑی تھی - رابرٹ مجھ سے کافی چھوٹا تھا - میں جب بھی ابا کی زندگی میں چچا کے ہاں جایا کرتا تھا تو رابرٹ سے زیادہ مجھے ایلیا سے کھیلنے کا موقع ملتا تھا - رابرٹ خاموش طبع[8] بد مزاج[9] لڑکا تھا -

Vocabulary

1. Move to. 2. Paris. 3. Flat. 4. Widow friend. 5. Important member. 6. A little information. 7. Normandy. 8. Taciturn. 9. Ostentatious.

Solution. I was only eleven years old when my father passed away. There was nothing interesting for us in town where my father was a doctor. I was the only son of my parents. The mother decided to move to Paris, where I could be better educated. We rented a small flat in Paris where a widow friend of my mother arrived and started living with us. Like mother, she had goodness of heart and was simple. After a few days she became an important member of our family. I had a little information about my other relatives, the people with whom we were closer, were my uncle, a doctor and mother's sister, who were living in a village of Normandy. My uncle had a son named Robert, and two daughters, Juliet and Elia. Juliet was younger to me by one year, and Elia was older by four years. Robert was quite younger than me. In the life of my father whenever I used to go to see my uncle, I used to get more opportunity to play with Elia than with Robert. Robert was a taciturn and ostentatious boy.

EXERCISE 5

صبح ہوئی[1]- آرزوؤں اور تمناؤں کا سورج آج بڑی آب[2] سے نکلا- سب لڑکے خوش و خرم[3] اپنے گھروں سے امتحان دینے[4] کے لیے چل پڑے - اظہر بھی اپنے کاغذ اپنی جیب میں رکھ کر خوشی خوشی امتحان دینے جا رہا تھا - پرچہ تقسیم ہؤا - اس میں وھی سوال

تھے جو کہ اظہر نے اپنے کاغذ پر لکھ رکھے تھے - وہ اسے دیکھ کر بس پھولا ھی نہ سمایا[5] اور نہایت احتیاط سے[6] اپنا خفیہ کاغذ نکالا - اور اپنی کاپی کے نیچے رکھ کر جواب لکھنے شروع کر دیئے - ابھی وہ مشکل سے تین سوال ھی کر پایا تھا کہ سپرنٹنڈنٹ صاحب کی نگاہ اس پر پڑی - انہوں نے خود آ کر اظہر سے پرچہ چھین لیا - اور ساتھ ھی خفیہ کاغذ بھی - وہ باھر آ کر خوب رویا اور اچانک ھی اس کے کان میں اس کے ابا جی کی آواز گونجی -

”کیا ھؤا بیٹا رو کیوں رہے ھو؟ جلدی کرو پانچ بج چکے ھیں اور سات بجے پرچہ شروع ھو جائے گا - وہ ھڑ بڑا[7] کر اٹھا - اٹھتے ھی سب سے پہلے میز پر سے وہ کاغذ پھاڑ ڈالے جو کہ اس نے نقل کے لیے تیار کیے تھے -

Vocabulary

1. It dawned. 2. With great splendour. 3. Happily. 4. To take examination. 5. Overjoyed. 6. With great precaution. 7. Perplexed.

Solution. It dawned. The sun of hopes and desires arose with great splendour. All boys left their houses to take examination happily. Azhar placing the written sheets in his pocket was going happily to take the examination. The paper was distributed. It contained the same questions which Azhar had written on his sheets. He was overjoyed to see it, and with great precaution he drew the hidden sheets from his pocket, and placing it under his answer-book started copying the answer. He had hardly copied three answers when the Superintendent saw him, and he snatched the answer-book from him with the hidden sheets. He came out and wept bitterly. All of a sudden his father's voice rang in his ears.

"What has happened, Sonny, why are you weeping? Be quick, the clock has struck five and the paper will

begin at seven." Non-plussed, he got up, and the first thing he did was that he tore up the sheets he had written for copying.

Exercise 6

کس چیز کو دیکھنے کے لیے؟ پچھلے سال موسم گرما میں میں ایک ایسے جنگل کی طرف چلا گیا جس کا کہ نقشہ کوئی نہیں[1] ہے۔ میں ایک دور واقعہ تالاب سے گزر کر ایک ایسی جگہ پہنچا جہاں بطخوں کا ایک کنبہ تھا۔ میں نے کار کھڑی کی[2] بطخ، بطخے اور سات چھوٹے بچوں کو آدھ گھنٹے تک دیکھتا رہا۔ پچھلے سال موسم بہار میں میں نے تھوڑی سی دیکھی بھالی سڑک پر موٹر چلائی وہاں پر بھی میں نے سفید دم والی ہرنی اور اس کے چار بچوں کو دیکھا جو کہ جھاڑیوں میں پتے وغیرہ کھا رہے تھے۔

ایسی تنگ راہیں آوارگی[3] کے لیے، پہاڑوں کی چوٹیوں پر ٹھہرنے کے لیے، جنگلی پھولوں کی خوشبو کا مزہ اٹھانے کے لیے، پرندوں کو دیکھنے کے لیے اور ان تمام چیزوں کے لیے جو کہ ایک عقل مند موٹر چلانے والے کو ایک تنگ سڑک[4] پر نہیں کرنی چاہئیں۔ ان کے لیے ایک بہترین جگہ ہے۔ ہم میں اب تک ایسے موٹر چلانے والے ہیں جو کہ درخت کو دیکھنا چاہتے ہیں لیکن راستے میں جنگل کے نشان تک کو پسند نہیں کرتے۔

Vocabulary

1. Unmapped wood. 2. Pulled up. 3. Dawdling. 4. Arterial motor road.

Solution. To look for what ? One day last summer I took an unmapped wood road past a remote pond and came upon a family of geese. I pulled up and watched the goose, the gander and seven wild goslings for half an hour. Last spring I took a little-known road over a mountain. I saw a white-tailed doe and her two fawn browsing in the bushes.

Such lanes are ideal for dawdling, for stopping on hill-tops, for wild-flower admiring, for bird-watching—for all things the prudant motorist should not do on an arterial motor road. We still have many drivers who want to see a tree, but not a blur of woodland.

EXERCISE 7

تاریخ کے اوراق قوموں کے عروج و زوال کی داستانوں سے
بھرے پڑے ہیں - لیکن اسپین میں اسلامی طاقت کی تاریخ اُن سب
سے زیادہ عجیب اور اثر انگیز ہے - اسپین کے مسلمان جنہیں یورپ کے
لوگ ”مورز“ کے نام سے یاد کرتے ہیں اپنے عروج کے زمانہ[1] میں
متمدن دنیا کے رہنما سمجھے جاتے تھے - قرطبہ اور غرناطہ میں اُن کی
بنائی ہوئی عمارتوں کے کھنڈر آج بھی اُن کی عظمت رفتہ کے گواہ[2]
ہیں - اُن کے دور میں اسپین کو جو خوشحالی اور ترقی میسر تھی
وہ اسے اُس وقت بھی نہ حاصل ہو سکی جب اُس کے خزانے نئی دنیا
کی دولت سے بھر رہے تھے اندلس کا صوبہ[3] جسے مور حکمرانوں کے
زمانہ میں ”مغرب کا باغ“ کہا جاتا تھا مسلمانوں کے ملک سے
نکالے جانے[4] کے بعد ایسا ویران[5] ہو گیا کہ پھر بس نہ سکا -
علوم و فنون میں بھی اُنہوں نے وہ درجہ حاصل کر لیا تھا کہ
جدید فلسفہ اور سائنس کی کوئی تاریخ اُن کارناموں[6] کے ذکر کے
بغیر مکمل نہیں ہو سکتی -

Vocabulary

1. Prime of their reign. 2. Witness. 3. Andalusia. 4. Expulsion or forcing out. 5. Deserted. 6. Achievements.

Solution. The pages of history are blackened with the stories of the rise and fall of nations. But the history of the Islamic Empire in Spain is the most uncommon and effective. The Muslims of Spain who are called 'Moors' by European, were regarded the leaders of the civilized world in

the prime of their reign. The ruins of their edifices in Cordya and Granada witness their past grandeur even to-day. The prosperity which Spain had under their regime could not be revived even at the time when her treasuries were being stuffed with riches from America. Andalusia which was called "the Garden of the West" in the day of the Moor rulers, deserted so much after the expulsion of the Muslims that it could not be populated again. In art and knowledge also they achieved the height that no history of modern philosophy and science can be complete without mentioning their achievements.

Exercise 8

اس بحالیات کے کام کو پوری طرح جانچنے کے لیے ہم نے پہلے کچھ کچے مکانات اور جھونپڑیوں والے قصبات[1] کو دیکھا جو اس کام سے ابھی مستفید نہیں ہوئے - ہم انہیں ابھی بھول نہیں جائیں گے - ایک گاؤں جس کی آبادی بارہ ہزار تھی ہر جھونپڑی میں گلا گھونٹنے والی[2] غربت رہائش پذیر تھی - وہاں کمزور لوگوں پر مکھیوں کے انبار تھے جو خاموشی سے ٹکٹی باندھ کر ہماری طرف دیکھ رہے تھے - حتیٰ کہ کتے اتنے کمزور تھے[3] کہ ہم پر بھونکے تک نہیں - ہمارے گائیڈ نے ہمیں بتایا کہ وہاں پانی کی اتنی کمی تھی کہ اس پر راشن کرنا پڑتا ہے - اور ایک آدمی کو $\frac{1}{8}$ گیلن سے زیادہ نہیں ملتا - اس دکھ بھرے دورے میں ہر جگہ ہم نے دیکھا کہ آٹھ یا اس سے زیادہ کا ایک خاندان ایک اندھیرے ، بد بودار[4] کمرے میں رہائش پذیر تھا اس کے ساتھ اُن کے پاس چند چوزے یا خچر بھی وہاں تھے جو کہ اتنی قیمتی چیزیں تھیں کہ باہر نہیں رکھی جا سکتی تھیں -

Vocabulary

1. Shanty town. 2. Suffocating. 3. Emaciated. 4. Ill-smelling rooms.

Solution. To appreciate fully this rehabilitation programme, we first looked at some of the shanty towns that have not yet benefited from its activities. We shall not soon forget them. In one village of 12,000 inhabitants, a suffocating poverty permeated every shack. Flies swarmed over the undernourished people who stared at us in silence. Even the dogs were too emaciated to bark at us. Our guide told us that water was so scarce that it had to be rationed—not more than a pint per day per inhabitant. Everywhere on that sad trip we found families of eight or more sharing a single dark, ill-smelling room with a few chickens or a mule—too valuable to be kept outside.

Exercise 9

موجودہ نظام تعلیم کا سب سے بڑا نقص[1] طریقہ امتحان ہے۔ بہت سے لوگ کہتے ہیں کہ امتحان میں کامیابی قابلیت کا اندازہ[2] ہے۔ لیکن اگر اس پر ذرا غور کیا جائے۔ تو اس میں بہت سے نقائص نظر آئیں گے۔ اگر ہم ایک امتحان کے پرچے کو اٹھا کر دیکھیں تو ہم کو معلوم ہوگا کہ اس میں کتاب کے بیسیوں صفحوں میں سے صرف دس سوال ملیں گے۔ اگر کسی قسمت کے دھنی[3] نے ان کو دیکھ لیا تو پھر اس کی کامیابی یقینی ہے۔

اس طریقہ میں بہت سے نقائص ہیں۔ آج کل کسی کی قابلیت کا اندازہ کرنے کا یہی مقررہ آلہ ہے۔ لیکن یہ کس طرح ناکارہ ثابت ہؤا۔ اس کا اندازہ مندرجہ ذیل دلچسپ واقع سے کیا جا سکتا ہے :—

ایک یونیورسٹی کے پروفیسر لکھتے ہیں "ایک طالب علم کے امتحان کی تین کاپیاں ایک ہی جیسی تین ممتحنوں[4] کے پاس بھیجی گئیں۔ پہلے ممتحن نے تو اس پر ۷۵ فی صدی نمبر دیے، دوسرے نے ۵۰ فی صدی اور تیسرے نے ۴۰ فی صدی نمبر دیے"۔ اب آپ خود

اندازہ لگا سکتے ہیں۔ کہ یہ واقعہ کیا قابلیت کا صحیح اندازہ
کہلانے کا مستحق[5] ہے؟ اسے لاٹری نہ کہیں تو اور کیا کہیں؟

Vocabulary

1. Defect. 2. Test of ability. 3. Fortunate. 4. Examiners. 5. Deserve.

Solution. The greatest defect in the present educational system is the system of examination. Many people say that success in the examination is a test of ability. But if we think over it a bit we shall find many defects in it. If we see an examination-paper we shall come to know that there are ten questions set from the scores of the pages of the text-book. If a fortunate person has gone through these pages, he is sure to succeed.

This system has many defects. These days this is the criterion to judge the ability of a man. How did it prove defective, can be gauged from the following interesting incident :—

A University professor writes that three copies of the answer-book of an examinee were sent to three examiners. The first examiner gave 75%, the second gave 50%, and the third gave 40% marks. Now you can judge yourself whether this incident deserves to be regarded as the right way of estimating ability. What should we call it, if it is not a lottery ?

EXERCISE 10

اختر کی آنکھوں سے آنسو بہنے شروع ہو گئے وہ فرش پر گر
پڑی اور بے قابو ہو کر سسکیاں بھرنی شروع کر دیں "یہ سچ
نہیں ہو سکتا۔ امی۔ ڈاکٹر ہر چیز کو نہیں جانتے" میری رائے
بھی وہی تھی کہ ڈاکٹر ہر چیز کو نہیں جانتے اور زندگی میں ہر
چیز یقینی نہیں ہوتی۔ چند منٹ بعد ہم پنجوں کے بل چل کر
تمہارے کمرے میں گئے۔ لیکن تم کسی اور جہاں میں تھیں اور
یہ نہیں جانتی تھیں کہ اختر آئی ہے۔

اتوار کی رات کو دیر گئے تمہیں ہوش آئی[1] اور ابھی تک تم

بہت تھکی ہوئی[2] تھیں اور زیادہ بول نہیں سکتی تھیں - لیکن پیر کی صبح کو تم مسکراتی ہوئی جاگیں اور کہا - "مجھے بھوک لگی ھے - مجھے ھو کیا گیا ھے[3]" -

تمہیں کیا ھؤا ھے یه کوئی نہیں جانتا تھا - لیکن اب تم ھفتوں پیشتر سے بہتر محسوس کر رھی تھیں -

Vocabulary

1. Regain consciousness. 2. Worn out. 3. What happened to me anyway.

Solution. With a sudden rush of tears, Akhtar fell on the floor and began to sob uncontrollably. "It could not be true Mummy," she said, "Doctors don't know everything!" I agreed with her that doctors don't know everything, and that nothing in life is completely certain. But you were far off now and did not know that Akhtar had come.

It was late on Sunday night before you regained consciousness, and you were still too worn out to say much. But on Monday morning you woke with a smile and said, "I am hungry. What happend to me anyway ?"

What happened to you ? No one really knew. But now you were feeling better than you had for weeks.

EXERCISE 11

یکے بعد دیگرے آمیدواروں کو ایک ساتھ والے کمرہ[1] میں بلایا گیا - اور وہ چند لمحوں کے بعد باھر آ گئے - واپس آنے والے آمیدوار کی سب غور سے یه جانچ کرتے تھے[2] که آیا وہ خوش قسمت آمیدوار ھے - بہت سے چہروں سے شائد سوائے نا آمیدی کے کچھ ظاھر نہیں ھوتا تھا - صرف عجائب خان جب واپس آیا - تو آس کے چہرہ پر مسکراھٹ جھلک رھی تھی - شیر خان نے سوچا - ھاں یه کوئی حیرانی کی بات نہیں اگر آس نے افسر کے دل پر اثر کیا ھو - وہ بڑا ھے - آسے تجربه ھے - اور وہ خاندانی ھے - اگرچه وہ لڑاکا ،

بزدل اور چاپلوس[3] ہے ۔ تاہم یہ معمولی باتیں ہیں ۔ ایسے ہی آدمی زندگی میں کامیاب ہوتے ہیں ۔ میں کیا ہی خوش ہوں ۔ اگر ایک دفعہ پھر اسے خوب پیٹوں ۔

Vocabulary

1. Adjacent room. 2. Scrutinized. 3. Sneak.

Solution. One after another the candidates were called into an adjacent room, and came out a few moments later. A returning candidate was closely scrutinised by all. Had he been the lucky one ? In most cases the face revealed nothing except, perhaps, loss of hope. Only Ajaib Khan returned with his face wreathed in smiles. Well, thought Sher Khan, it would not be surprising if he impressed the officer. He is big, he has experience, and he is well-connected. He is a bully and a coward and a sneak, but what of that ? It is such men who get on in life. Ah ! how I would like to thrash him once more.

EXERCISE 12

ہمارے دیسی بھائیوں[1] نے حرفت و دستکاری میں کوئی نمایاں ترقی نہیں کی ۔ بزرگوں کی تقلید[2] پر مرے جاتے اور لکیر کے فقیر ہو رہے ہیں[3] ۔ گویا سمجھے ہوئے ہیں کہ جہاں تک ہماری معلومات ہیں وہی اس کام کی آخری حد[4] ہے ۔ حالانکہ یہ خیال غلط ہے ۔ کیونکہ جو کام انسانی طاقت سے بنتا ہے ۔ وہ کبھی نقص سے پاک نہیں[5] ہوتا ۔ بلکہ جو چیزیں اب سے چند سال ہمارے نہایت دل پسند[6] تھیں ۔ ان میں سے بہتیری چیزیں ایسی ہیں جن کو دیکھنے کو اب جی نہیں چاہتا ۔ خاص کر جب ہم دیکھتے ہیں کہ ولایت کی بنی ہوئی چیزیں ہماری ساختہ اشیاء سے صفائی ، پختگی[7] اور خوب صورتی میں بدرجہا بہتر ہیں[8] ۔ (پنجاب یونیورسٹی ۱۹۴۸)

Vocabulary

1. Indigenous craftsmen. 2. Follow. 3. Tread the

beaten track. 4. Extreme limit. 5. Devoid of. 6. Favourite. 7. Durability. 8. Far excel.

Solution. Our indigenous craftsmen have shown no remarkable progress in arts and crafts. They follow the foot-steps of their fore-fathers and tread the beaten track. They think that their information is the extreme limit of that work. It is wrong because man-made things are never devoid of defect. Moreover, the commodities which were our favourite a few years ago, quite a large number among them are such that we do not want to look at now. Particulary when we see that commodities from the foreign countries far excel our commodities in finish, durability and beauty. (P. U. 1948)

EXERCISE 13

ہمارے معاشرے[1] میں بھکاریوں کی کوئی کمی[2] نہیں ہے - ان سے ہزار[3] دامن بچائیے لیکن پھر بھی کہیں نہ کہیں اس گروہ سے ضرور واسطہ پڑتا[4] ہے - ہم لاہور سے راولپنڈی کے لیے بس میں سوار ہوئے - دروازے کے قریب والی نشست پر ایک پنشن یافتہ پولیس افسر بیٹھے ہوئے تھے - جو اپنی باتوں کی وجہ سے مسافروں کے لیے "دلچسپ بات[5]" بن گئے تھے - بس رکی اور ایک بھکاری نے ان سے ایک پیسہ کا سوال کیا - انہوں نے فوراً جیب میں سے ایک پیسہ نکال کر بھکاری کی ہتھیلی پر رکھ دیا - بھکاری نے پیسہ دیکھا اور عرض کی حضور پیسہ سے کیا بنے گا - کم از کم ایک آنہ تو دیں ایک پیسہ دینا تو ویسے بھی آپ کی شان[6] کے خلاف ہے وہ بزرگ افسر مسکرائے اور کہا کہ دیکھو بھئی تم نے ایک ہی پیسے کا مطالبہ کیا تھا ہم نے تمہیں دے دیا - اب بھاگ جاؤ - بھکاری اپنا سا منہ لے کر رہ گیا[7] اور وہ صاحب سواریوں کی طرف منہ کر کے کہنے لگے کہ صاحب ہم بہت بڑے آدمی نہیں لیکن ہم نے ایک انسان کا مطالبہ پورا کیا ہے -

Vocabulary

1. Society. 2. Dearth. 3. A thousand times. 4. Come across. 5. Object of interest. 6. Dignity. 7. Non-plussed.

Solution. There is no dearth of beggars in our country. Try a thousand times to save yourself from them, but you do come across them somewhere or other. From Lahore we boarded a bus for Rawalpindi. On the seat near the gate a pensioned police officer was sitting, who had become an object of interest for the passengers due to his talks. The bus stopped and a beggar begged a pice from him. In no time he placed one pice on the palm of the beggar. The beggar eyed the pice and requested, "Sir, what shall one pice get for me. Give an anna at least. Moreover, the alms of one pice was against your dignity." The old officer smiled and said, "You demanded one pice, I gave you that. Now move off." The beggar was non-plussed and that man addressed the passengers. "Gentleman, I am not a great man, but I have fulfilled the demand of a man."

EXERCISE 14

"تمہاری بہن کہہ رہی تھیں کہ تم نے بھی اس نوکری کے لیے درخواست دی ہے"۔

"جی ہاں۔ تنخواہ اچھی ہے۔ رہنے کو مکان مل جائے گا۔ کچھ سفر خرچ[1] بن جائے گا۔ سنا ہے سبزی بھی مفت مل جاتی ہے۔ کام بھی کچھ نہیں[2]۔ زندگی آرام سے بسر ہوگی"۔

"مگر بھائی یہ تو کافی نہیں۔ آخر خدا نے تمہیں اس لیے تو پیدا نہیں کیا۔ کہ تنخواہ لو، سبزی کھاؤ، کام کچھ نہ کرو اور مر جاؤ"۔

"تو کیا اور تکلیفیں جھیل کر مروں؟"

"حمید، تم زندگی کو نہیں سمجھتے۔ مسلمان کے لیے دکھ یا سکھ زیادہ اہمیت نہیں رکھتے۔ در اصل چیز تو فرض کی ادائیگی[3]

ہے اور فرض ٹھیک ادا ہو جائے ۔ اور زندگی تکلیف میں بھی بسر ہو تو زندگی کامیاب ہے ۔ لیکن اگر فرض ادا نہ ہو تو جینا بےکار ہے ۔ خواہ کتنا ھی آرام میسر ہو'' ۔

''آج کل کی دنیا میں ایسا کوئی نہیں سوچتا'' ۔

''تبھی تو دنیا میں اس قدر ظلم ، تکلیف ، ڈر ، اور بد صورتی ہوتی ہے ۔ انسان اتنا گھٹیا نہیں کہ کھانا پینا اور آرام کرنا ھی جینے کا مقصد بنا لے'' ۔

''پھر آپ کیا مشورہ دیتے ھیں'' ۔

''دیکھو کہ تم سب سے اچھا کس کام کو کر سکتے ہو ۔ پس تندھی سے[4] اس کام کو شروع کر دو اور اسے ایمانداری اور محنت سے ترقی دو ۔ جتنے روپے کی تمہیں ضرورت ہے اس میں سے کھاؤ ۔ اس طرح سے تم ملت کی زیادہ سے زیادہ خدمت کر سکو گے ۔ محض لذت کے لیے اپنے آپ کو دھوکا[5] نہ دو ورنہ یہ چار دن کا جینا اکارت جائے گا'' ۔ (پنجاب یونیورسٹی ۱۹۵۳)

Vocabulary

1. Travelling allowance. 2. The post is a sinecure. 3. Discharge of duty. 4. Right earnest. 5. Delude.

Solution. "Your sister told me that you have also applied for the post ?"

"Yes, the post carries a good salary. I shall have a free house to live in. I shall be able to earn travelling allowance. It is also said that one can have vegetables free of charge. The post is a sinecure. I shall have a very easy time."

"But, brother, this is not enough. God has not created you to do nothing ; get the salary ; eat free vegetables and then die."

"Do you mean that I should spend my life in discomfort ?"

"Hamid, you do not understand what life is. A Muslim does not attach importance to comfort or discomfort. What matters is the discharge of one's duty. If duty is discharged properly then life is successful even if it has been spent in trouble. If duty is not done properly then life is useless, even if one may have any amount of comfort."

"In the world to-day nobody thinks in these terms."

"This is why there is so much of cruelty, fear and ugliness. Man should not be so low as to think that he should make eating, drinking, and resting the only aim of his life."

"Then, what is your opinion ?"

"You should make sure what work you can do best. You should begin that work in right earnest and try to improve it by your honesty and industry. You should earn money for your needs out of your job. In this way you will be doing the greatest service to your nation. Do not delude yourself for the sake of pleasure or comfort, otherwise this temporary life will be quite useless."

EXERCISE 15

آج ہم اپنے یوم آزادی کی گیارھویں سالگرہ[1] منا رہے ہیں۔ گویا ہم نے کتاب آزادی کے گیارہ باب مکمل کر لیے ہیں اور اب بارھویں باب کے سادہ اوراق[2] ہمارے قومی کردار اور عمل کی داستانوں کا انتظار کر رہے ہیں۔ ماضی کی طرف جھانکنا کسی قباحت[3] کا موجب نہیں ہوا کرتا۔ اگر ہم بھی گذشتہ گیارہ ابواب پر نظر ڈالیں اور یہ دیکھیں کہ بحثیت ایک آزاد شہری ہم نے اپنے نئے ملک کے لیے انفرادی اور اجتماعی[4] انداز میں کیا کچھ کیا ہے۔ ہم کس مرحلے[5] پر بھٹکے ہیں۔ یا ہم نے کس شعبہ[6] میں ترقی کی ہے۔ تو یہ ذہنی کوشش[7] قومی زندگی کے مستقبل کو سنوارنے میں ممد و معاون ہو سکتی ہے۔

اس میں کوئی شک نہیں کہ ہماری آزادی کی یہ مختصر سی
تاریخ آن تمام شاندار روایات[8] سے بہت حد تک تہی[9] ہے - جو ایک
آزاد قوم کو شرف امتیاز[10] بخشتی ہیں - ہمارے ہاں کی زندگی ہنوز
بہت سی آلجھنوں[11] میں جکڑی ہوئی[12] ہے -

Vocabulary

1. Anniversary. 2. Unwritten pages or clean pages. 3. Disagreeable. 4. Individually and collectively. 5. Stage. 6. Department. 7. Mental effort. 8. Grand tradition. 9. Empty of. 10. Distinguish. 11. Intricacies. 12. Entangled.

Solution. To-day we are celebrating the eleventh anniversary of our independence day. It means that we have completed eleven chapters of our book of independence, and now the clean pages of the twelfth chapter are waiting for the stories of our national character and actions. It is never disagreeable to peep into the past. If we also have a look at our past eleven chapters, and see what we did for our new country as a free citizen individually and collectively ; at which stage we lost the way ; or in which department we have made progress—this mental effort can be helpful in the betterment of our national life.

No doubt this short history of our independence is empty to a great extent of those grand traditions which distinguish a nation. Life in our country is entangled in many intricacies.

EXERCISE 16

رات کے وقت نگاہ آٹھا کر آسمان کی طرف دیکھو کیسی بہار
دکھائی دیتی ہے[1] - اگرچہ کاریگر[2] نظروں سے غائب ہے مگر
مینا کاری کی چھت[3] جو اس نے بنائی ہے - اس کا پتہ بتاتی[4] ہے -
ہیرے اور جواہر جو اس میں جڑے[5] ہوئے ہیں - وہ بظاہر[6] تو
ذرا ذرا سے نظر آتے ہیں - مگر ان میں اکثر ایسے ہیں - جو ہماری

زمین سے بدرجہا[7] بڑے ھیں - پہلے زمانے کے لوگ سورج کا حال اتنا ھی جانتے تھے کہ اس سے گرمی اور روشنی حاصل ھوتی ھے - چاند اور ستاروں کی نسبت انہیں کچھ بھی معلوم نہ تھا - ان لوگوں کا یہ بھی خیال تھا کہ زمین تو ایک جگہ ٹھہری[8] ھوئی ھے - اور آسمان ، سورج ، چاند اور ستاروں سمیت ھمیشہ اس کے گرد پھرتا رھتا ھے -

Vocabulary

1. How beautiful it looks. 2. The creator. 3. Enamelled roof. 4. Tells of his existence. 5. Studded. 6. Obviously. 7. By far. 8. Stationary.

EXERCISE 17

نعیم نے مایوسی[1] کے لہجے میں کہا - ''اسے دیکھ تو لیجیے[2] بالکل نئی کتاب ھے'' -

دکاندار نے بے پروائی سے کتاب اس کے ھاتھ سے لی اور کہا - '' دیکھ کر کیا کروں کتاب میرے کام کی نہیں ھے'' - پھر اس نے منہ بنا کر چند صفحے الٹے اور کہا - ''یہ ایڈیشن پرانا ھے - لیکن خیر میں تمہیں آٹھ آنے دے دونگا'' -

نعیم متحیر[3] ھو کر بولا - ''یہ کتاب تو میں نے چند دن ھوئے چار روپے میں خریدی ھے اچھا آپ مجھے بارہ آنے دے دیجیے''-

دکان دار نے جمائی[4] لے کر کتاب واپس کر دی - نعیم نے کہا ''اچھا دس آنے دے دیجیے'' -

دکان دار نے کوئی جواب نہ دیا -

بھوک کا غلبہ بڑھتا جا رھا تھا - نعیم گھبرا کر بولا - ''اچھا لائیے آٹھ آنے ھی سہی'' -

دکان دار نے مسکرا کر کہا - ''ھو تو چھوٹے سے مگر دکان داری خوب کرتے ھو'' - اس جملے سے بھوکے نعیم کا دل بڑھ[5]

گیا - جیب میں پیسے ڈالتے ہوئے بولا - ''میں آپ کے لیے تاریخ کی کتاب بھی لے آؤنگا ''-

Vocabulary

1. In despair or disappointment. 2. Have a look at it, please. 3. Astonish. 4. Yawn. 5. Encourage.

EXERCISE 18

'' رائے راجو '' کے قبول[1] اسلام کے بعد ہزاروں کی تعداد میں لوگ آپ کی خدمت میں حاضر ہونے لگے - جن میں امیر بھی تھے اور غریب بھی ، فقیر بھی تھے اور شاہ بھی ، ذلیل بھی تھے اور شریف بھی ، اور بچے بھی تھے اور معمر اشخاص بھی - لوگ دور دور سے چل کر آپ کی خدمت میں حاضر ہوتے - زندگی بھر یہی سلسلہ جاری رہا - لیکن موت نے انہیں اور بھی زیادہ بلندی عطا کر دی[2] اور وہ مر کر حیات جاوداں[3] پا گئے - موت مغلوب[4] ہو گئی - اور وہ آج تک لاکھوں بندگان خدا کے دلوں پر حکمرانی کر رہے ہیں -

لاہور میں آ کر آپ نے سب سے پہلا کام جو کیا وہ خانۂ خدا[5] کی تعمیر تھی جسے آپ نے بذات خود[6] تعمیر کیا - لیکن بعد میں یہ کہہ کر '' اس سے میرے دماغ میں حکومت کی بو آنے[7] لگی ہے - اور طالب علموں پر تحکمانہ اختیار رکھنے[8] کی وجہ سے میرے سر میں شاہانہ غرور[9] سمانے لگا ہے '' - اس سلسلہ کو ختم کر دیا -

Vocabulary

1. To embrace. 2. Elevated. 3. Became Immortal. 4. Conquered. 5. Mosque. 6. With his own hands. 7. Feel like being a ruler. 8. Authority to rule. 9. Regal pride.

EXERCISE 19

بچے آپس میں جسمانی[1] ، جذباتی[2] ، معاشرتی[3] اور ذہنی[4] اعتبار سے بہت مختلف ہوتے ہیں - عام بچوں میں اس قسم کے اختلافات کسی نہ کسی حد تک ضرور موجود ہوتے ہیں - غیر معمولی[5] بچوں میں انفرادی اختلافات[6] اپنی انتہا[7] پر پہنچے ہوتے ہیں - چند خصوصیات میں ایسے بچے عام بچوں سے اس قدر غیر معمولی طور پر مختلف ہوتے ہیں کہ آن کی طرف خصوصی[8] توجہ دینے کی ضرورت پڑ جاتی ہے -

غیر معمولی بچے کی امتیازی خصوصیت خوبی[9] بھی ہو سکتی ہے اور خامی[10] بھی - اس خصوصی خوبی یا خامی کی بنا پر غیر معمولی بچہ افراد ، اشیاء اور ماحول سے کامیاب مطابقت کرنے میں دقت محسوس کرتا ہے - اس اعتبار سے غیر معمولی بچوں کے گروہ میں بے حد لائق[11] اور بے حد نالائق ، ذہین اور احمق غرضیکہ ہر قسم کے بچے جو عام بچوں سے کسی نہ کسی پہلو میں بہت زیادہ مختلف ہوں، شامل ہیں -

Vocabulary

1. Physically. 2. Emotionally. 3. Sociologically. 4. Mentally. 5. Abnormal. 6. Individual Differences. 7. Climax. 8. Special. 9. Good quality. 10. Defect. 11. Genius.

EXERCISE 20

ایک ایسا بھلا[1] زمانہ بھی تھا جب لوگوں نے ہر چیز کی پہچان کے کچھ اصول بنا رکھے تھے - بعض چیزیں اپنی شکل سے پہچانی جاتی تھیں بعض اپنی حقیقی ماہیت[2] سے اور بعض کو ان کی تاثیر[3] سے شناخت کر لیا جاتا تھا - مگر روپ بہروپ[4] کے اس زمانہ

میں پہچان کا مسئلہ " دھوکے " یا نظر فریبی[5] سے آگے نہیں بڑھتا۔ بلکہ انہی کا ایک حصہ معلوم ہوتا ہے۔ انسان کو اس کے لباس سے پہچانا جاتا رہا ہے۔ اس کی گفتار اس کے انسان ہونے کی ضامن بنتی رہی ہے۔ مگر اب یہ معیار[6] اپنے معیار سے بری طرح گر پڑا ہے۔ اس حادثہ نے اس کی صورت کو کچھ اس طرح مسخ[7] کر دیا ہے کہ پہچان کا سوال ہی پیدا نہیں ہوتا۔

اس " پہچانیت[8] " کا صدمہ کسے نہیں۔ یہ زخم ہم بھی رکھتے ہیں۔ اور آپ بھی اس گھاؤ[9] سے خالی نہیں۔ یہ زخم اور یہ گھاؤ روز بروز اس قدر گہرے ہوتے چلے جا رہے ہیں کہ ہمیں خود کو تسلی دینے کے لیے پہچان کا ایک نیا معیار قائم کر لینا چاہیے۔

Vocabulary

1. Good. 2. Real form. 3. Effect. 4. False appearance. 5. Deception or illusion. 6. Criterion. 7. Disfigured. 8. Mode of recognising. 9. Wound.

EXERCISE 21

خوش قسمتی سے ہمارے پاکستان میں بعض معزز خواتین نے اپوا کے نام سے ایک انجمن[1] قائم کر رکھی ہے جو مستورات کی بہبودی کی خواہاں ہے۔ مگر یہ انجمن صرف اعلیٰ طبقہ کی مستورات تک محدود[2] ہے۔ اس انجمن کو چاہیے کہ نہایت وسیع پیمانے[3] پر تبلیغ[4] کرے اور دور افتادہ[5] مقامات اور دیہات کی جاہل اور نا خواندہ عورتوں کی بہبودی کے لیے کوشش کرے۔ اگرچہ آج کل بعض خواتین ڈاکٹر، ٹیچر، وکیل، جج، مجسٹریٹ وغیرہ کا کام کرتی ہیں[6] مگر پھر بھی یہ کام عورتوں کی تعداد کے مقابلے میں بہت کم ہے۔ پاکستان میں ان پڑھ اور جاہل عورتوں کی تعداد بہت زیادہ ہے اور آئے دن ایسے نا گوار واقعات رونما ہوتے رہتے ہیں کہ طبقۂ اناث[7] بے بس ہو کر رہ جاتا ہے۔

دنیاوی آرام و سکون صنف نازک کے قبضے میں ہے کیونکہ وھی تدبیر منزل کی ذمہ دار ھیں اس لیے ان پر یہ لازم آتا ہے[8] کہ وہ اپنے اخلاق بھی سنواریں ، گرد و پیش[9] ، رشتے داروں اور واقف کاروں کے اخلاق درست کرنے میں بھی کوشش کریں ۔ تا کہ گھر جنت کا نمونہ ھو اور ابنائے ملک[10] آرام و سکون کی زندگی بسر کر سکیں ۔

Vocabulary

1. Association. 2. Confined. 3. Large scale. 4. Propagate. 5. Distant areas. 6. Are working as. 7. Female. 8. Incumbent upon them. 9. Surrounding. 10. Sons of the country.

EXERCISE 22

وزیر اعظم نے جب اپنی بات پوری کر لی[1] تو پھر انھوں نے باری باری ھر اخبار نویس سے پوچھنا شروع کیا کہ کوئی سوال ۔ چند سوالات کیے گئے ۔ لیکن اس سے پریس کانفرنس کے ماحول کی بے تکلفی مفقود[2] ھو گئی ۔ اور بیشتر اخبار نویسوں نے کوئی سوال نہ کیا ۔ گرما گرمی[3] پریس کانفرنس کی جان[4] ھوتی ہے پیدا نہ ھو سکی ۔ اور یکایک یہ تقریب ختم ھو گئی ۔ کیونکہ وزیر اعظم کو کسی اور کانفرنس میں شمولیت کرنا تھی ۔

ایک گھنٹے کے بعد جب ھم قصر حکومت[5] سے باھر نکلے تو محسوس کیا کہ ” قصرالموط “[6] سے باھر آئے ھیں ۔ اور اب ھمارے ذھن پر فضا کی رنگینی[7] ، وزیر اعظم کی بلند خیالی[8] اور پاکستان کے بین الاقوامی[9] معاھدوں کے بجائے عوام کے وہ مسائل تھے جن سے وہ دوچار ھیں[10] اور جنھوں نے ان کی زندگیاں اجیرن کر رکھی ھیں[11] ۔ اور جن کی ایک جھلک بھی قصر حکومت کے اندر دکھائی نہیں دے سکتی ۔

Vocabulary

1. Concluded his statement. 2. Vanished. 3. Heated controversy. 4. Soul. 5. Government House. 6. Palace. 7. Pleasant atmosphere. 8. Idealism. 9. International. 10. To face; to encounter. 11. Made them sick of their lives.

SUMMARIES

Introduction. Every year the examiner asks to summarise a passage. The question is: Why is it essential to ask a question on precis-writing every year ? Why can't the examiner overlook this question ? In fact it is in a summary that the examiner judges the ability of the student in expressing himself concisely (مختصر) and precisely (ٹھیک طرح - صحیح و سالم). In summary we attempt to explain our ideas in the minimum possible words. Whatever is surplus is discarded. Hence the core of the problem is expressed in the minimum words.

Definition. At this stage it is natural to ask as to what a summary is. Summary or precis are two words having the same meaning. It may be defined as to express the important ideas of a passage in one's own language. Generally the examiner makes it compulsory to summarize a given passage in one-third or two-thirds of the original.

How to Write a Precis

Precis-writing demands a constant practice. But we must work under some rules. Below, we give some rules which must be studied repeatedly.

Read the given passage twice, thrice or four times keeping in view the following :

(*i*) See the tense of the original passage.

(*ii*) See whether the original passage is dramatic, *i.e.*, in the form of address by a man to others or contains a discussion, or not.

(*iii*) Try to understand the main problem discussed in the summary, and see whether the problem has been discussed logically or not.

This word "logically" demands an explanation. By "logically" we mean that while writing, a good writer explains the most important idea first, and then he goes to explain those ideas which have secondary importance.

After reading the passage as suggested, you should start underlining the important ideas, and omitting those ideas which are either irrelevant (not to the point) or less important.

1st Type.

EXAMPLE 1

Long ago, there lived in Persia a brave warrior named Rustum, who was dearly loved by his fellow countrymen for his bold deeds and generous heart. So wonderful were his deeds, even as a youth, that all men stood in awe of him and believed that his strength and courage were more than human. He spent his days wandering about the world in search of adventure, accompanied by his horse Rukesh, the most faithful friend a man ever had. Wherever the weak were oppressed, or the innocent ill-treated, there Rustum and his horse would appear, and wrongs would soon be righted, and the evil-doer would be punished for his misdeeds.

Let us see this passage according to the way we have suggested :—

(*i*) The writer is using the past tense.
(*ii*) It is narrative not dramatic.
(*iii*) The writer is talking about the character of Rustum, and he has expressed himself logically.

The important ideas in this passage have been underlined. Let us collect them and see their relevant positions.

In Persia a brave warrior named Rustum—bold deeds and generous heart—spent his days wandering about in the world in search of adventure—the weak oppressed and ill-treated—wrongs would soon be righted.

We have got the raw material (خام مال) by which a summary can be made. You may use the raw-material by keeping the following rules in mind.

Importent Rule.

(*i*) A summary is written in the past tense.

(*ii*) In case the passage is dramatic, it must be summarized in the third person. In other words, a summary must be written in the indirect narration.

(*iii*) If the writer has given some examples in the original passage, delete them.

Summary

Following is the summary of the above passage :—

Rustum was a brave Persian warrior of antiquity. His business was to wander about in search of adventure, and to help the oppressed and punish the oppressors.

Summarize the following passages.

1. When he was at the point of death, his surviving friends and the principal citizens gathered about his bed, discoursed together concerning his extraordinary virtue, the great authority he had enjoyed, and enumerated his various exploits and the number of his victories, for, while he was commander-in-chief, he had erected no less than nine memorials to the honour of Athens. These things they talked of, supposing that he attended not to what they said and that his senses were gone.

Hints for solution :—

(*i*) Verb shall be in the past tense.

(*ii*) No use of direct indirect narration.

(*iii*) Following are the important ideas :—

He—death—friends and principal citizens gathered—discoursed together concerning his extraordinary virtue—the great anthority—exploits—number of victories.

Our ill-fated and most lamentable friendship has ended in ruin and public infamy for me, yet the memory of our ancient affection is often with me, and the thought that loathing, bitterness and contempt should for ever take the pace in my heart once held by love is very sad to me: and you yourself will, I think, feel in your heart that to write to me as I lie in the loneliness of prison life *is better* than to publish my letters without any permission or to dedicate poems to me unasked, though the world will know nothing of whatever words of grief or passion, of remorse or indifference you may choose to send as your answer or your appeal.

Hints for solution.

These two paragraphs have been taken from Oscar Wilde's famous letter *Epistola*: *In Carcere et Vinculis.*

(*i*) The present tense will be changed into the past tense.

(*ii*) 'I' will be changed into Oscar Wilde or 'he.' And 'you' will be changed into Bossie or 'he.' (In accordance with the rules of direct indirect narration).

(*iii*) You may underline the important ideas and summarize it.

[Begin it thus: From H. M. Prison, Reading, Oscar Wilde wrote a better to Bossie. In this letter he said that he regarded Bossie . . .].

2. "The constitution under which we live seeks no inspiration from abroad, and so far from being borrowed it has been taken as an example. The possession of franchise by majority instead of minority has earned for it the title of democracy. Before the law, equality is assured to every citizen in his dealings with his neighbour; the recognition of personal distinction in any field and the political advancement which is its reward are determined by merit

and not by social standing; and no stigma attaches to poverty which can be the career of any man capable of serving the state. We lead a life of freedom not only in our politics but in our mutual tolerance of private conduct. We do not resent our neighbour doing what he pleases, nor subject him to those marks of disapproval which poison pleasure though they may inflict no formal injury; and while our private intercourse is thus free from constraint, this does not react to the detriment of law and order, which are preserved by a wholesome respect for the constituted authorities and for the laws of the land, especially those which protect the victims of injustice and those whose moral sanction is so strong that there is no need for them to be written." (*From a speech by Pericles*).

Summary

Pericles in his speech explained the Greek democracy. He said that their constitution was not borrowed, and was ideal. It was democracy because the majority ruled there. Equality in personal relations, recognition of merit in man and no class distinction were the main qualities of their government. There was liberty for an individual; tolerance, the ethics of democracy, was respected. The people had a great respect for the written as well as the unwritten laws.

Dr. Amin Narrating

3. "During my schooldays, eminent people were invited at the end of every term to give us a speech before the school broke up. On one such occasion, a speech was made which has helped me ever since.

A tall, good-natured man mounted our platform. Amid silence, he began to speak.

The Speaker

"In whatever sphere of life you may be," he said, "it is definite that things will happen which will retard your progress.

Example

"Never give up ! Go on persistently, and your disappointment will turn into appointment.

"There was once a God-fearing hawker who sold sugar through the villages. It chanced one day that he was soaked to the skin by rain on his way to a village. His sugar was dissolved by the rain, and his journey made profitless.

"He was greatly perturbed, and thought that fate had been unkind to him. But then he learned that robbers had been lying in wait for him, and would certainly have taken his money and perhaps his life if the rain had not wetted their gunpowder."

D. Anim Narrating

A year after hearing this speech, my education was abruptly discontiuued, I did not know what to do. But then I remembered "disappointments are sometimes appointments." So I did not give up learning, but kept on working hard.

D Amin Narrating

At last, I got a very good job with better pay than some of my colleagues who had been able to complete the school course. It was the speech about the sugar-hawker that had inspired me to the efforts that brought this about.

(D. Anim)

Hints for solution.

(*i*) For 'I' write 'D. Amin' or 'he.' For 'A tall good-natured man' write 'the speaker' or 'he.' We have drawn brackets to show you where D. Anim speaks and where the 'tall good-natured man' speaks.

(*ii*) As regards the example of the sugar-hawker, do not omit it altogether, but just refer to it.

3rd Type.

EXAMPLE

A Saturday afternoon in November was approaching the time of twilight, and the vast tract of unenclosed (open) wild known as Egdon Heath embrowned (became brown in colour) itself moment by moment. Overhead the hollow stretch of whitish cloud shutting out the sky was as a tent which had the whole heath for its floor.

The heaven being spread with this pallid (دھندلا) screen and the earth with the darkest vegetation (سبزہ), their meeting-line at the horizon was clearly marked. In such contrast the heath (waste land covered with shrubs) wore the appearance of an instalment (حصہ) of night which had taken up its place before its astronomical hour was come (before there was night) : darkness had to a great extent arrived her on, while day stood distinct (عیاں) in the sky. Looking upwards, a furze-cutter (the man who cuts the shrubs of furze) would have been inclined to continue work ; looking down he would have decided to finish, the faggot (لکڑیوں کا گٹھا) and go home. The distant rims (کنارے) of the world and of the firmament (آسمان) seemed to be a division in time no less than a division in matter. The face of the heath by its mere complexion added half an hour to evening ; it could in like manner retard (hinder) the dawn, sadden noon, anticipate the frowning of storms scarcely generated (started), and intensify (increase) the opacity (تاریکی) of moonless mid-night to a cause of shaking and dread.

Hints for solution.

This passage is descriptive. The writer is describing the setting of the sun at a heath (waste-land). He has drawn a picture by the artistic use of words. Some examiners have set such passages for summarizing. These passages have always been difficult for the student due to the following reasons :—

(*i*) The nature of such passages is this that every line is connected with the preceding (which has gone before) line as well as tha succeeding (which comes later) line.

(*ii*) In every new line the writer describes some new thing.

(*iii*) In this situation the student cannot omit any description.

You can overcome these difficulties by following these methods :—

(*i*) Delete the examples and similes.

(*iii*) Delete all superfluous adjectives, retaining only those adjectives which are necessary.

The student should underline the superfluous adjectives first. Then they should study the passage a second time. In the paragraph given above they will find quite a large number of words given for the purpose of making a picture. You can easily delete those words. Whatever is left will be factual (which states facts) description which you may summarize as advised in the previous examples.

Summary

Egdon Heath looked like a spot where darkness of evening had spread at the time of twilight, half an hour before evening. It was the day of Saturday in the month of November. At that time Egdon Heath was clouded, which caused the change in the complexion of Egdon Heath.

EXERCISES

We left London at 2 p.m. and rising steadily in the air reached the altitude desirable for the flight. Below us we could see in a wide panorama, fields, woods, rivers, and towns—the last named lying like dark patches on a green carpet. Our pilot kept up a uniform rate of speed, and did not vary height or direction. Turning towards our starting point we could see the haze of London like a smoke upon the ground, before us we could perceive a silvery surface that we knew was the sea. The splendid machine in which we were being transported worked rhythmically and with power. Nearer and nearer came the silvery streak. London smoke was lost to sight. The panorama below changed its character, now it was half

earth, half water; now all water. We were over the sea. The comfort of the modern aeroplane is wonderful. Every appointment that can be contrived for the passenger is there, and seated in my easy chair I envied no more the imaginary people of my childhood's reading, those miserable perched perilously on the magic carpet, or the trembling wretch in the rock's claw. Now Paris, so to speak, hove in sight. A change was felt rather than heard in the vast purr of the engine. The earth came up to meet us. The chair in which I sat tilted forward; a vibration, a trembling, we were at our destination.

Hints for solution.

(*i*) The verb should be in the past tense.

(*ii*) Use indirect narration, *i.e.*, instead of 'we' write 'the writer' or 'he' in your summary.

(*iii*) It is a descriptive passage—avoid all the difficulties which are to be found in a description by following the instructions given above.

4th Type.—*Exception*

There is one very important exception in dealing with the verb. You remember that I told you that the present tense in a summary must be changed into the past tense. But there is one exception to this rule: *do not change the persent tence into the past tense when some universal truth is being expressed in the passage.*

EXAMPLE

The reason that they are still live is that they are real in the world of values. Long though the people for whom they were made are dead, they still appeal to the feelings of people alive to-day. The pictures are still beautiful. The books still move our hearts. The music still says something which we can recognize, and which we can answer. These things last, because they live in the world of values. There are Greek and Latin poems which we can recognize as beautiful to-day. In some ways, the ancient Greeks reached a point in art which nobody has

touched since. And these things are not lost. Although the outer world in which they were born has vanished more than two thousand years, they live in the world of values, which is independent of time.

Summary

Artistic creations such as music, pictures and books have an eternal appeal. It is because these things appeal to our feelings and belong to the world of values. Greek and Latin poems written two thousand years ago have an appeal for us on the same ground.

EXERCISES

1. That man, I think, has had liberal education who has been so trained in youth that his body is the ready servant of his will. and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal stength, and in smooth working order, ready like a stream engine to be turned to any kind of work, whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations, one who is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience, who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself. Such a one and no other, I conceive, has had a liberal education. (P.U. 1954)

2. As a site for the web some species have a distinct preference for a place just above a tootpath where the first passing man or tallish animal will obliterate it. Here we seem to have a good example of stupidity in spiders. But have we? We have been deceived so often by spiders that we have to be careful. Many of the "stupid" things they do have been found recently not to be stupid at all, indeed the boot is on the other foot and the stupidity is ours for not realising the intention. Consider what a spider asks of its web; it asks for food. Some of them

manufacture a web that is only meant to catch one insect, and think the trouble worth it. A path through meadows and between hedges is used by men and cattle and these destroy most webs in the way. But what of the night and early morning and the days when no men or cattle pass by? The same path is used by foxes, rabbits, weasels, stoats, cats, hares, dogs and others. In their progress these animals "flush" large numbers of insects which jump or take to flight before them as they go along. So the spider in its web just above this path is in the position of a sportsman crouching in a butt when beaters are driving the game towards him, and the 'bag' must be a heavy one.

Summary

Some species of spiders prefer to manufacture their web above a footpath. We should not regard it a foolish action of the spiders because the web would be destroyed by a passenger or an animal. A spider wants insects as food, and a path through a garden is a place from where animals like dogs, rabbits, foxes, etc., pass at night and early in the morning making a large number of insects fly before them, and the spider easily catches the prey for its food.

How to Give a Heading to a Summary

Before we jump to the discussion of heading, it is being put down for the guidance of the students that *they must give a heading to every summary*. Sometimes the examiner says, "Summarize the following passage into one-third of the original," and does not ask for a heading. In such cases even, you are expected to give a heading. *In no situation can the heading be omitted.*

Now we will discuss the ways of finding a suitable heading from a given paragraph.

1. Read the paragraph three or four times understanding the problem which is being discussed. The core (مغز) of the problem will be the heading.

2. In case the original paragraphs are spread over a large space, or contains more than two or three paragraphs--study the different problems in the different

paragraphs, and make the common main problem the heading of your summary.

3. *A heading must be in a sentence.* There are students who are apt to give headings in one word. It is a wrong method.

EXAMPLE 1

The definition of music — Music is the expression of qualities of thought and feeling by means of harmonies of sound or tone.

The function of music. — Expressing feelings of joy and sorrow, of hope or disappointment in music gives a satisfaction universally appreciated. Primarily, the appeal of music is to feeling. It is used in expressing feeling too deep or too full for words. We sing or whistle when alone in expressing sheer joy of being alive. At our work, the mere overflow of well-being results in music. We delight in singing together or listening to music as an expression of social friendship or group feeling on all occasions in life which bring us together. Combined with dancing, plays and games, music offers one of the most satisfying forms of enjoyment of concerted rhythmic action. Connected with some purpose for unified action it reinforces thought with the inspiration of aroused emotions, as is seen in patriotic, moral and religious movements. It helps to express and intensify our enjoyments in achievement on festal occasions and celebrations.

In everyday life the purpose of music is to help us to express in sound our feelings of joy or sorrow with a satisfaction not found in other forms of expression. This satisfaction is gotten by our singing or playing or by listening to music produced by others which interprets our feeling. All normal persons have this feeling of satisfaction in music. There is much difference, however, in the degree in which it is possessed, and there is much difference in capacity for its expression. Very much may be done to cultivate and refine the enjoyment in music. (234 words)

(P. U. 1953).

Hints for the Heading

After reading these paragraphs carefully, you must have seen that the first sentence defines music. The rest discusses the function of music. So, the best heading for this summary is : *Music and its Functions.*

Summary

Music expresses feelings through harmonious sounds. It is a source of satisfaction for the individual as well as for the group. It expresses the too deep ideas and emotions which cannot be expressed by means of words. An individual expresses the joys of life music, while group feelings are expressed in chorus songs. The other functions of music are : to arouse the emotions of a group as in the patriotic songs, to impart moral lessons and religious enthusiasm, and provide enjoyment at the festivals.

Exercises

1. That education is desirable is the opinion of all modern civilized states, but is, nevertheless, a proposition which has at all times been disputed by some men whose judgment commands respect. Those who oppose education do so on the ground that it cannot achieve its professed objects. Before we can adequately examine their opinion, we must, therefore, decide what it is that we should wish education to accomplish if possible : on this question there are as many divergent views as there is one temperamental cleavage which goes deeper than any of the other controversies, and that is the cleavage between those who consider education primarily in relation to the individual psyche (فرد کی نفسیات) and those who consider it in relation to the community.

[The heading for this paragraph will be : *An Invitation to Study the Problem of Education from Different Angles*].

Summary

The problem of education is a disputed one. Even if the modern civilized states think it desirable, its goal cannot be determined. Some men regard the development of

individual capabilities as the object of education, others regard the development of the community as the object.

2. When you call at a private home and the door is opened by a maid, ask for the person whom you wish to see. If the home is conducted with style, the maid extends her card tray. You lay the card on the tray. You are asked in (if the person is at home) and are invited to sit in the drawing room. The maid takes the card to her mistress. In a few moments the mistress appears.

If you are told that Mrs. Jenning is not at home, you place your card or cards on the tray and with "Sorry" or "I thank you," you leave.

"Not at home" may mean that Mrs. Jenning does not care to have callers this afternoon, though she is in her home. She may be indisposed. She may be busy with some important work. She may be too tired to carry on the required conversation. You should not go away with a feeling of "I don't believe it." You should not question this statement even silently. You must not feel offended. You should not drive around the house, glancing up at the windows to see if you can catch a glimpse of her. Remember that she has not falsified nor has the maid. This is an expression that means either the physical absence of the person or the impossibility to receive the guest at that time. You may flatter yourself by thinking that, of course, Mrs. Jenning is really out or *you* would have been received.

[The heading for this paragraph will be : *Etiquette Which a Caller Ought to Observe*].

EXERCISES

The student should solve the following exercises independently.

1. "Night is a dead monotonous period under a roof, but in the open world it passes lightly, with its stars, and dew and perfumes, and the hours are marked by changes in the face of nature. What seems a kind of temporal death to people choked between walls and curtains, is only

a light and living slumber to the man who sleeps afield. All night long he can hear Nature breathing deeply and freely, even as she takes rest, she turns and smiles; and there is one stirring hour unknown to those who dwell in houses, when a wakeful influence goes abroad over the sleeping hemisphere and all the outdoor world are on their feet. It is then that the cock first crows, not this time to announce the dawn, but like a cheerful watchman speeding the course of night. Cattle awake on the meadows, sheep break their fast on dewy hill-sides, and change to a new lair among the ferns ; and houseless men, who have lain down with fowls, open their dim eyes and behold the beauty of the night." (P. U. 1954).

2. As Solon observed that the city was filled with persons who assembled from all parts, on account of the great security in which people lived in Attica, and as he saw that the country withal was poor and barren and that the merchants at sea did not usually import their goods where they could have nothing in exchange, he turned the attention of the citizens to manufactures. He made a law that no son should be obliged to maintain his father if the latter had not taught him a trade. As for Lycurgus, whose city was clear of strangers and whose country, according to Euripides, was sufficient for twice the number of inhabitants; where there was, moreover, a multitude of Helots, who were not only to be kept constantly employed but to be humbled and worn out by servitude, it was right for him to set the citizens free from laborious and mechanical arts and to employ them in arms as the only art fit for them to learn and exercise. But Solon, adapting his laws, to the state of his country, rather than his country to his laws and perceiving that the soil of Attica which hardly rewarded the husbandman's labour was far from being capable of maintaining a lazy multitude, ordered that trades should be accounted honourable, and that a council of distinguished men should examine every man's means of subsisting and chastise the idle.

3. One of the greatest blessings to mankind is the public library. How grateful we should all be for the courtesies extended there, it is impossible to express !

Most persons know how to conduct themselves in the library : how to enter it quietly, ask for a book politely, thank for the service and go out in orderly fashion.

The offence against this service consists of the rough handling of the books. The first courtesy that any patron of a library should show is that of handling the property with care.

The books should be handled carefully, the pages turned from the upper right-hand corner ; the fingers should never be moistened in the mouth in turning the pages ; corners of pages should never be turned down. Pencil markings should never be made in any part of the book. The reader should never indulge in eating sticky candy while using the book. Books should never be used as a resting place for glass or cup. Nothing should be laid on a borrowed book. What the owner does to her property is her business, but borrowed books should be treated with care.

Whispering and low talking are disturbing in the reading rooms of libraries. Those who indulge seem to think that because they are not shrieking they disturb no one ; such is not the case.

The care of the toilet of a library is a great problem. Libraries are rarely in such affluent circumstances that they can afford a maid for this purpose. The result is that many unrefined persons use and leave this room in a way that is obnoxious to those who follow. For this reason it has become necessary in many cities to close these rooms to the public.

4. Life had been a struggle since the death of my father, as I had to work at night to pay for my education during the day.

Then I lost my job, and with it ended all my ambitions. I became extremely disheartened.

But about this time I was fortunate enough to attend an address given by a man whose very countenance was the monograph of the countless hardships he had endured and successfully over come.

The key to his success, he said, was the will to succeed. He was no orator, but his words still ring in my ears—"Where there is a will, there is a way."

The words, and the living monument to them in this old gentleman whose hardships were no less than mine, inspired me to create opportunities for myself.

I acquired the will to succeed that I had hitherto lacked. I began a relentless search for a job. At first I met with no succees. But, more and more determined, at last I was rewarded.

Now I not only manage to pay my college fees but also give some money to my mother.

5. An extract from my diary, dated March 27, 1949, shows how a lecture on "The Compassion of Buddha," given by a Buddhist missionary, Francis Storey, helped and inspired me.

Mr. Storey's emphasis on Metta (Love), the greatest common force of Lord Buddha, left a deep impression on my mind. His lucid illustration of the Dhammapada—'Never does hatred cease by hatred in this world ; hatred ceases only by love'—changed my outlook on life.

"At the end of the lecture, a well-known scholar on Buddhism gave Mr. Storey a severe catechism in his stride, and in a cool and humble way he drove home his points very effectively. Here is a man who practised what he preached."

Since hearing that lecture, whenever I have been afflicted by uncalled for criticism, instead of nursing bitter feelings, I have tried to recall the theme of the lecture and to visualize the manner in which the lecturer withstood the severe test. It has proved to be very helpful as a means of restoring my peace of mind.

6. All men agree that two and two always make four and that anyone who says that they make three or six is wrong. We know, therefore, that there is truth and untruth. Truth is opposite of untruth. An untruth is not always a lie : there is such a thing as an honest mistake. For

thousands of years men believed that the earth was flat: they know now that it is round. Two hundred years ago a famous English writer, Samuel Johnson, said: "A man might say that before setting out for Italy, he sat down to make himself wings as he had to cross the Alps. Many people might believe this, but it would be untrue to life." But the Alps are now often crossed by aeroplanes. What was untrue in 1740 is true in 1949. Men thought five hundred years ago that the earth was flat; men thought two hundred years ago that we should never fly. They were wrong, but they were not evil men. They made a mistake but they were not liars. A "liar" is a man who tells am untruth knowingly. It is easy not to tell lies, though it is hard not to make mistakes. It is clear, then, that a man may tell an untruth without knowing that he is doing so. Sometimes, however, a man may be so careless that his mistakes deserve blame. Travellers who write books about places after a very short visit belong to this class. They listen to all sorts of stories, and get them mixed up in their minds. The result is that they mix the true with the untrue in their writings. We can truly say that such writers are liars, and they do a great deal of harm. (307 words) (U.P. 1949).

7. The chief advantage that would result from the establishment of Socialism is, undoubtedly, the fact that Socialism would relieve us from the sordid necessity of living for others which, in the present condition of things, presses so hardly upon almost everybody. In fact, scarcely anyone at all escapes.

Now and then, in the course of the century, a great man of science, like Darwin; a great poet like Keats; a fine critical spirit like M. Renan; a supreme artist like Flaubert, has been able to isolate himself, to keep himself out of reach of the clamorous claims of others to stand 'under the shelter of the wall', as Plato puts it, and perfection of what was in him, to his own incomparable gain, and to the incomparable and lasting gain of the whole world. These, however, are exceptions. The majority of people spoil their lives by an unhealthy and exaggerated altruism—are forced, indeed, so to spoil them.

They find themselves surrounded by hideous poverty, by hideous ugliness, by hideous starvation. It is inevitable that they should be strongly moved by this. The emotions of man are stirred more quickly than man's intelligence ; and as I pointed out some time ago in an article on the function of criticism, it is much more easy to have sympathy with thought. Accordingly, with admirable, though misdirected intention, they very serioulsy and very sentimentally, set themselves to the task of remedying the evils that they see. But their remdies do not cure the disease. They merely prolong it. Indeed, their remedies are part of the disease.

(Oscar Wilde : *The Soul of Man Under Socialism.*)

8. Mariam combined earnestness of spirit with great practical incapacity. The house was never clean nor tidy, but always being frightfully disarranged for cleaning or tidying up, and she cooked because food had to be cooked and with a sound moralist's entire disregard of the quality or the consequences. The food came from her hands done rather than improved, and looking as uncomfortable as savages clothed under duress by a missionary with a stock of outsizes. Such food is too apt to behave resentfully, rebel, and work Obi. She ceased to listen to her husband's talk from the day she married him, and ceased to unwrinkle the kink in her brow at his presence, giving herself up to mental states that had a quality of preoccupation. And she developed an idea, for which perhaps there was legitimate excuse, that he was lazy. He seemed to stand about a great deal, to read—an indolent habit—and presently to seek company for talking. He began to attend the bar parlour of the God's Providence Inn with some frequency, and would have done so regularly in the evening if cards, which bored him to death, had not arrested conversation. But the perpetual foolish variation of permutations and combinations of two and-fifty cards taken five at a time, and the meagre surprises and excitements that ensue, had no charm for Mr Polly's mind which

was at once too vivid in its impressions and too easily fatigued.

9. Up to this point I have used the word science as though it were synonymous with those fields of human activity often described as the natural sciences—physics, chemistry, astronomy, geology, and biology. To the average citizen it is the startling advances in these subjects that come to mind when one speaks of "Pure Science."

One of the most significant discussions now in progress turns on how far the methods by which the astonishing results in pure and applied science have been achieved may be transferred to other human activities. Among the questions on which learned and scicere men now disagree are the following: Is there such a thing as a scientific method of wide applicability in the solution of human problems ? Is there any significant difference between research in basic science (or pure science) and in applied science? Are the soical sciences (psychology, anthropology, sociology, political economy, economics, and history) really sciences ? If not, can they become so ?

10. That you may catch the full flavour of my little story I must tell you to begin with that I am a very pretty woman. If you think there is any impropriety in my saying so, then you can turn over to some of the other stories by people whose notions of womanly modesty are the same as your own. The proof of my prettiness is that men waste a good deal of time and money in making themselves ridiculous about me. And so, though I am only a provincial beauty, I know as much about courtships and flirtations as any woman of my age in the world, and can tell you before-hand, if you are a man of the sort I attract, exactly what you will say to me and how you will say it at our first, second, third, or what interview you please. I have been engaged rather often, and broke it off sometimes because I thought he wanted me to, and sometimes made him break it off by showing him that I wanted him to. In the former case I was sorry : in the latter, he was; though in spite of our feelings, the sense of relief at getting loose was generally equal on both sides.

I suppose you—whoever you are—now quite understand my character, or at least think you do. Well, you are welcome to flatter yourself. But let me tell you that flirtation is the one amusement I never went out of my way to seek, and never took any trouble to learn. I am fond of dress, dancing, and lawn tennis, just as you thought. I am also fond of good music, good books, botany, farming, and teaching children, just as you did not think. And if I am better known about our place as a beauty and a flirt than as a botanist or a teacher, it is because nobody will admit that I have any other business in the world than to make a good marriage. The men, even the nicest of them, seek my society to gloat over my face and figure and not to exercise their minds.

POETRY PASSAGES

Give the substance of the following poems :—

Exercise 1

With fingers weary and worn,
With eyelids heavy and red,
A woman sits, in unwomanly rags—
Plying her needle and thread—
Stitch——stitch——stitch !
In poverty, hunger and dirt,
And still with a voice of dolorous pitch
She sang the "Song of the Shirt."
Work——work— —work—— !
My labour never flags
And what are its wages ? A bed of straw,
A crust of bread——and rags.
That shattered roof ——and this naked floor.
A table——a broken chair——
And a wall so blank, my shadow I thank,
For sometimes falling there. (P. U. 1950)

Substance. Dressed in torn clothes, with fingers weary and eyes tired, the poor tailoress stitches the clothes throughout the day and while stitching sings the 'Song of the Shirt.' This strenuous labour has little reward. She lives in a shady house with a straw bed,

broken furniture and discoloured walls. A few crumbs of bread are what she gets to feed herself.

EXERCISE 2

Life ! I know not what thou art,
But know that you and I must part ;
And when, or how, or where we met
I owe to me 's a secret yet.
Life ! we've been long together
Through pleasant and through cloudy weather ;
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear ;
Then steal away, give little warning,
Choose thine own time ;
Say not Good Night, but in some brighter clime
Bid me Good Morning.

Substance. The poet does not remember how and where he met life but is sorry that after a long companionship with life he will have to part ; the parting will be a touching scene. He, therefore, requests life to slink away quietly and welcome him to a happier world.

EXERCISE 3

We must not hope to be mowers,
And to gather the ripe gold ears,
Until we have first been sowers
And watered the furrows with tears.
It is not just as we take it—
This mythical world of ours ;
Life's field will yield, as we make it,
A harvest of thorns or flowers.

Substance. We should not expect a reward without labour and whatever we sow so shall we reap.

EXERCISE 4

When we two parted
In silence and tears,
Half-broken-hearted,
To sever for years,
Pale grew thy cheek and cold,
Colder thy kiss ;

Truly that hour foretold
Sorrow to this !
The dew of the morning
Sunk chill on thy brow ;
It fell like the warning
Of what I feel now.
Thy vows are all broken,
And light is thy fame ;
I hear thy name spoken
And share in its shame.

Substance. The poet describes the touching and sad scene of sep iration with his beloved. There were tears, cold cheeks and sorrow foretelling an unhappy future and giving a warning of a sad life. People talk about his beloved but she has forgotten him.

EXERCISE 5

One day I wrote her name upon the sand,
But came the waves and washed it away :
Again I wrote it with a second hand,
But came the tide, and made my pain his play.
Vain man, said she, that dost in vain assay,
A mortal thing so to immortalize,
For I myself shall like to this decay,
And eck my name be wiped out likewise
Not so, (quoth I) let baser things devise
To die in dust, but you shall live by fame
My verse your virtues rare shall eternalize.

—*Spenser*

Substance. When the poet twice made fruitless efforts to write his beloved's name on the sand and it was washed away by the waves, she said that a mortal could not thus he immortaiized. The poet paying her a compliment said that her virtues would be immortalized by his poetry.

Unsolved—EXERCISE 1

He that is down, needs fear no fall,
He that is low, no pride ;
He that is humble, ever shall
Have God to be his guide

I am content with what I have,
Little be, or much :
And, Lord, contentment still I crave,
Because thou savest such.
Fullness to such a burden is
That go on pilgrimage :
Here little, and thereafter bliss
Is best from age to age.

Exercise 2

Within the garden's peaceful scene,
Appeared two lovely foes,
Aspiring to the rank of Queen,
The Lily and the Rose.
The Rose soon redenned in rage,
And swelling with disdain,
Appealed to many a poet's page
To prove her right to reign.
The Lily's height bespoke command
A fair imperial flower :
She seemed designed for Flora's hand,
The sceptre of her power:
This civil bickering and debate
The goddess chanced to hear,
And flew to save ere was too late
The pride of the parterre.
Yours is, said she, the noblest hue,
And yours the statelier mein.
And till a third surpass you
Let each be deemed a queen.

Note.—'Flora' is the goddess of flowers, and 'parterre' may be taken to mean flower-beds or a garden.

Exercise 3

Follow a shadow, it still flys you,
Seem to fly it, it will pursue ;
So, court a mistress, she denies you ;
Let her alone, she will court you.
Say are not women truly, then,
Styled but the shadows of us men ?

At morn and even shades are longest
At noon they are short or none :
So men at weakest they are strongest,
But grant us perfect, they're not known
Say are not women truly, then,
Styled but the shadows of us men ?

—*Ben Jonson*

Exercise 4

Busy, curious, thirsty fly !
Drink with me and drink as I
Freely welcome to my cup,
Couldst thou sip and sip it up :
Make the most of life you may,
Life is short and wears away,
Both alike are mine and thine
Hastening quick to their decline ;
Thine's summer mine's no more,
Though repeated to threescore,
Threescore summers, when they're gone
Will appear as short as one.

Exercise 5

Fair Daffodils, we weep to see
You haste away so soon ;
As yet the early-rising sun
Has not attained his noon.
Stay, stay
Until the hasting day
Has run
But to the evensong ;
And, having pray'd together, we
Will go with you along.
We have short time to stay, as you,
We have as short a spring ;
As quick a growth to meet decay,
As you, or anything.
We die.
As your hours do, and dry
Away

Like to the summer's rain ;
Or as the pearls of morning's dew,
Ne'er to be found again.

Exercise 6

Go, lovely Rose—
Tell her that wastes her time and me,
That now she knows
When I resemble her to thee,
How sweet and fair she seems to be.

Tell her that's young,
And shuns to have her graces speed,
That hadst thou sprung
In deserts where no men abide,
Thou must have uncommended died.

Small is the worth
Of beauty from the light retired ;
Bid her come forth,
Suffer herself to be desired,
And not blush so to be admired.

Then die—that she
The common fate of all things rare
May read in thee ;
How small a part of time they share
That are so wondrous sweet and fair.

Exercise 7

O Mistress mine, where are you roaming ?
O, stay and hear ! your true love's coming,
That can sing both high and low ;
Trip no further, pretty sweeting ;
Journeys end in lovers' meeting,
Every wise man's son doth know.

What is love ? 'tis not hereafter ;
Present mirth hath present laughter ;
What's to come is still unsure :
In delay there lies no plenty ;
Then come kiss me, sweet-and-twenty,
Youth's stuff will not endure.

EXPANSION

Expansion is the opposite of summarizing. It means expanding and explaining instead of making it brief. Expansion also does not mean paraphrasing, *i.e.*, the student should put the lines of poetry simply in prose order or paraphrase in simple English, but he should explain it fully, trying to make the sense of those lines as clear as he possibly can do. A few examples are given below :—

EXERCISE 1

My thoughts are with the dead ; with them
I live in long past years.
Their virtues love, their faults condemn,
Partake their hopes and fears
And from their lessons seek and find,
Instruction with an humble mind.

(P. U. 1946)

Expans. The poet recollects his dead friends and relatives and when he remembers them the memories of the past are revived and the lovely scenes stored up in his mind are once again recreated. The memory of those dear ones serves a good purpose—it acts like a guide to him. He loves and imitates their good actions and tries to avoid the mistakes that they committed and shuns the faults that were found in them. Thus the lives of those persons give him useful instruction and makes him learn lessons which have great utility and usefulness. So he can take a leaf out of others' books and bring about a happy change in his own life.

EXERCISE 2

Out of the day and night
A joy has taken flight ;
Fresh spring and summer and winter hoar
Move my faint heart with grief, but with delight
No more—oh, never more !

—Shelley

Expans. Shelley mourns the sad change that has come in his life. The golden days are over, the joy has flown away and happiness no more shines upon him. Even the objects of nature which used to charm him have lost their fascination. The winter, the summer and spring only intensify his grief. The glory has vanished, the joy has disappeared and a sad gloom has settled over him.

EXERCISE 3

Sceptre and crown,
Must tumble down,
And in the dust be equal made,
With the poor crooked scythe and spade.

(P. U. 1944)

Expans. Death spares none. It lays its icy hand on kings and beggars alike and then reduces them to the same level. A rich man will find no air-conditioned grave to lie in ; he will be as humble as that of a poor labourer. Might and power, rank and authority avail nothing. Death treats all equally, proves the futility of human life and the transitory (عارضی) nature of human pomp and power. Then there is no reason why the rich should be proud of their position for they are to be humbled by death, and equalled with the poor. Death, the mighty leveller, knows no distinction between the rich and the poor.

EXERCISE 4

Some murmur, when their sky is clear
And wholly bright to view,
If one small speak of dark appear
In their great heaven of blue.

Expans. There are people who cannot tolerate ups and downs in their lives. They want it to be even, powerful and smooth. They are the grudging and grumbling type and lack perseverance. The slightest difficulty depresses them and they start complaining. They want life to be uneventful which it cannot be. They want to have all

pleasures and no sorrows, they constantly want to live in sunshine of happiness but they do not realize that it is only the contrast which makes the sunshine look bright. Such people cannot be successful in the world.

EXERCISE 5

Death, be not proud, though some have called thee
Mighty and dreadful, for thou are not so :
For those whom thou think'st thou dost over-throw
Die not, poor Death ; nor yet canst thou kill me.

Expans. The poet, addressing Death, asks her not to feel flattered of her might and power. Some people wrongly come to form the opinion that death is a frightening, dreadful and powerful thing but the poet cannot see eye to eye with such persons. The poet is of the opinion that those who are attacked by death are not completely vanquished. Death, in fact, can do little harm to people. According to the poet she is a helpless and a powerless thing and, therefore, should not be dreaded. The poet very boldly throws out a challenge to Death to try to conquer him and it implies that Death will be powerless to defeat him. He, therefore, is not in the least scared (ڈرنا) at the idea of approaching death ; he will meet her with a grim, daring face in dauntless manner.

EXERCISE 6

So comes to us at times, from the unknown
And inaccessible solitudes of being,
The rushing of the sea-tides of the soul ;
And inspirations, that we deem our own,
Are some divine foreshadowing and foreseeing
Of things beyond our reason or control.

[Here the poet describes the cursents rising in the sea of human soul. Such flashes help us to foresee the future.]

Inaccessible solitudes— روح کی وہ تنہائیاں جہاں تک رسائی ممکن نہیں

Inspiration—(الہام - القا)

Deem—consider.

Foreshadow—(پہلے سے عکس ڈالنا - پیشنگوئی کرنا)

EXERCISE 7

What is love ? 'tis not hereafter ;
Present mirth hath present laughter ;
What's to come is still unsure ;
In delay there lies no plenty ;
Then come kiss me, sweet-and-twenty ;
Youth's stuff will not endure.

EXERCISE 8

Then die—that she
The common fate of all things rare
May read in thee :
How small a part of time they share
That are so wondrous sweet and fair ?

[The lines are addressed to a rose which is asked to convey a message of the short-livedness of beauty to his beloved ?]

EXERCISE 9

How many times do I love again ?
Till me how many beads there are
In a silver chain
Of evening rain,
Unravelled from the tumbling main,
And threading the eye of a yellow star ;
So many times do I love again.

[Here the poet simply expresses the intensity of his love.

The fifth line means the raindrops which are dropping out of the sky that seem to be falling or is very low.]

EXERCISE 10

Beyond this place of wrath and tears
Looms but the Horror of the Shade.
And yet the menace of the years
Finds and shall find me unafraid.

[The poet hopes to face death boldly and is not frightened of approaching old age.

Place of wrath and tears—miserable and unhappy world.

Horror of the Shade—Dreadful darkness of death and of the other world.

Menace—threat.]

STORIES DEVELOPED FROM THE GIVEN OUTLINES

Complete the story from the sentences given below :—

The girl pressed close to the wall as he passed, but a moment later she saw a form going silently after him.

A cry of warning broke from her, and she ran forward, but it was too late. He was down, senseless, swiftly the other form stooped over him and then ran away into the shadows.

The Rivals

The tall, well-built, handsome young Farooq who always was particular about the crease of his trousers and the shine of his shoe, was called by his class-fellows Prince Farooq. He lived like a lord and spent like a duke. He was fond of his friends and his friends were fond of his money. He now was spending the summer vacations in a small, dull village with his family. But he had found a pastime (مشغلہ). He had started courting (loving) Sabiha, the daughter of a poor tenant (مزارعہ) of his father. And this simple youthful village maiden had taken him at his word and was mad after him. She scorned and snubbed (دھتکارنا) Ahmad who sighed and yearned (longed) for her but she was attracted by princely Farooq. Their rendezvous (ملاقات) was near a far-off dilapidated (خستہ حال) house in the wilderness. Here they met every night and Sabiha's enraptured (happy) ears listened to many a sweet word from the lips of Farooq.

To-night, as before, she was impatiently waiting for Farooq whose arrival had very much been delayed. And when at last she listened to the approaching steps she wanted to have a bit of fun by hiding herself in the shadow of the wall of the house. Farooq came and passed by the wall without noticing her. His searching eyes glanced left and right and he seemed to be getting disappointed. It was a good punishment for him, thought Sabiha, and intended to tease him a bit more when to her horror she found a shadow pursuing Farooq. She recognised the form of Ahmad who stealthily but quickly went after him and soon was on him. She knew that some mischief was afoot. She ran forward and a cry of warning broke from her but it was too late. A shining sword flashed over Farooq and he was down, senseless. Ahmad stooped over him to make sure that Farooq would stand in his way no more and then leaped into the blackness of the night.

He was Married at Last

Munir was a good friend, a simple, plain-spoken person who was liked by all his friends but he had a weakness. He was a Romeo in search of a Juliet, whom he did not come across anywhere. He was a dandy (showy), and believed in putting on the nicest and, as he thought, the most attractive dress but the pity is that for no maiden was it an alluring and captivating (دلکش) dress. He ogled (محبت بھری نگاھوں سے دیکھنا) at the passing maidens, tried to put on the broadest smile, straightened his tie, brushed his coat, but to no effect. Then he coughed in order to attract their attention and when he was alone without his friends to make fun of him he would go even to the extent of passing a remark or attempt at beginning a conversation with the girl coming from school. And they say, though he will never admit it, that on such occasions invariably (ھمیشہ ھی) a sandal or shoe of the angry maiden landed on his well-combed head and he laughing sheepishly and cursing inwardly made good his escape. Daily new stories of his romantic encounters came

pouring into the circle of his jolly friends. They laughed at him and pitied his state. And one day he admitted his defeat and, very unusually, talking in a sad tone, said that perhaps none would marry him. The friends sympathised with him and promised to arrange his marriage and and in a few days' time they conveyed to him the happy tidings of his proposed marriage. His joy knew no bounds and he cheerfully and zealously started preparing for his marriage. At last the marriage day arrived. Dressed in silken *shirwani* and a costly turban, with smiles bursting out of him he started for the bride's house. He was warmly welcomed by his friends and a bearded gentleman, the father of his bride. He was sorry to know that his dearest friend Fahim was not present. But his friends told him that Fahim had an urgent business in hand and so he could not come. He took the bride to his home after a very simple ceremony. The only thing that surprised him a bit was the absence of females on such an occasion, but he was too overjoyed to think about it. He gave a grand dinner to his friends at his home and then beaming with joy after looking at his face in a mirror he went to the room where his bride dressed in costly silken dress shyly sat. He presentad her a precious gold ring and tried to look at her fair face hid behind her *saree* border. The girl, instead of resisting such an effort on his part, exhibited her face to the full, and lo ! there stood his friend Fahim dressed up in *saree.* He with a sudden leap ran away to the other room where he was received by the hilarious (joyous) laughter of his friends. And Munir who had spent a lot on his marriage ran after him but Fahim and all his friends were out in the street making faces at the outraged (آپے سے باہر) Munir who helplessly looked on and did not want to publish his folly.

Make Hay While the Sun Shines

All through his life Jamil had been a failure. He could not think of the reason for it. He was an educated, intelligent and a fairly hard-working person but the goddess of fate had all along been displeased with him—he did not know why. "But now," he mused (سوچا) "he will soon be

rolling in wealth." He had been enlisted as an army contractor and what most encouraged him was the fact that his bosom friend Akram had been elevated to the exalted office of Minister. He was sure to get a big contract and end the state of misery in which he had lived for such a long time. But he was a very sluggish (کاهل) fellow. Day in and day out he kept thinking about going to his friend Akram but his indolence (کاهلی) did not let him stir out of his city. He kept dreaming of the riches that would flow in and exulted (خوش ہونا) inwardly at the prospect (idea) of an ideally happy future. But he took no steps to put his plan into action. There was a turmoil (هیجان) in the country. A political upheaval was expected and the ministries had started tumbling (falling) but Jamil was not in the least effected. He would not like to come down from cloudland. His friends urged him to hurry up and see Akram for the chair under him too seemed slipping and at long last Jamil started. He could not contact Akram for a couple of days as he seemed extremely busy meeting the Governor and Chief Minister and on the third day at last the two friends met. When Jamil told him the purpose of his visit. Akram smiled a bit and said, "My friend it is too late. I have resigned my post only to-day and now none would care for my recommendation." Jamil came back to his place a sadder and wiser man and his friends said to him, "Didn't we say that one should make hay while the sun shines. Now lament your foolishness and your indolence."

Union is Strength

It was a fine cloudy morning. A cool breeze was blowing. The tall trees waved their branches and the flowers nodded (سر ہلانا) their heads. The green grass looked so lovely. It was a day to enjoy. The birds, therefore, had slipped out of their nests and were circling and riding the airy waves. They chirped, sang and beat the gladsome (happy) air. On a beautiful green lawn they found to their joy something nice to eat. They eyed it, circled

and were soon pecking (چونچ مارنا) at it. The cloudy sky overhead, the green grass underneath, the cool air and so much to eat—it was a lovely picnic and they had their fill. They now wanted to go up and sing a song of joy and thanksgiving. But they failed in their attempts. The crow fluttered and fell down, the dove made fruitless attempts and the pigeon struggled hard but they were in the hunter's net. They tried one after the other. They bounced (اچھلنا), they bumped (کودنا), they fluttered, they flapped (پھڑ پھڑانا) their wings but it was all in vain. Soon disappointment and gloom was settling down on them. But they went on making attempts. It was simply useless.

A young dove, who was fluttering hard, sat down panting (ہانپتی ہوئی) and said, "How unfortunate to be induced (attracted) by this handful of grain and to be caught in the snare (پھندا) when I was going to enjoy this fine day in the company of my lover." The crow began philosophically, "Man, the innocent-looking rascal, has ever been a cheat (دھوکا باز) and a deceiver. It is by his wickedness that he takes us in." A young communist-minded pigeon broke out, "The poor are not allowed to enjoy even the beauties of Nature. The man-made social system . . . . . ." And an old serious-looking wise crow interrupting the pigeon, said, "My friend it is no use sitting here cursing and condemning man or lamenting (افسوس کرنا) our lot. Let us together exert ourselves and I am sure we will be successful." All agreed to this sound proposal. They together flew up with a great force and their united efforts had given them strength enough to carry away the net along with them. The hunter, who was happy at having ensnared (جال میں پھنسانا) so many birds, found to his utter disappointment even his net missing.

Dishonesty

[*Note.*—Here is an outline of another short story based on the theme of dishonesty. It is an example of a story given in an outline which is to be completed in a full length story.]

Outline. A king wants to test the honesty of his people. He orders a tank to be filled with milk. The tank is to be filled at night. Each person pours a pitcher full of water thinking that a pitcher of water in a tank of milk won't matter much. In the morning the tank is found full of water instead of milk.

Story. Once there was a king. He was proud of the loyalty of his subjects. He considered his subjects to be absolutely honest. However, once he put his subjects to a test.

The king ordered each and every person under his rule to bring a pitcher of milk to pour in a tank so as to fill it with milk within a night. The king in this way wanted to test the honesty of his subjects.

One of the men thought that if he poured a pitcher of water in a tank full of milk nobody else could detect it. So he filled the pitcher with water and poured it into the tank stealthily (چپکے سے) in the darkness of the night.

Another person thought likewise and he too poured a pitcher full of water into the tank being sure that nobody else would be able to discern it.

So did all the rest of the people and the tank was filled with water instead of milk.

When the king came to the tank in the morning he was much disappointed to see his hopes dashed to the ground.

Thus all his subjects were proved dishonest.

A Fairy Tale

[*Note.*—Sometimes an absolutely fictitious story like a fairy tale is required to be written by the students. Here again the student is to show his intelligence by making use of his imagination. In case a fairy possesses a strange power, its interesting uses are to be shown. If a thing given by a fairy has some strange and miraculous properties (معجزانہ خصوصیات) it is to be put to interesting uses. It can be done quite easily by a little serious thinking. Here is a story of this type.]

Outline. A traveller takes rest beside a well. He has three loaves (روٹیاں) for his lunch. He says aloud whether he should eat one, two or all of the three at a time. There live three fairies in the well. They think that the traveller means to eat all of them at a time. They are frightened and beg the traveller not to eat them. They give the traveller a rope, a staff (ڈنڈا) and a kettle (کیتلی) by way of presents in return for his mercy. All of these three fairies possess miraculous properties. The rope can bind, the staff can beat and the kettle can cook anything automatically.

Instruction Here the students are to put these three things to interesting uses. The story with the help of the aforesaid (اوپر بیان شدہ) outline can, therefere, be developed thus.

Story Once a traveller felt tired after travelling a long distance on foot under the scorching heat (تیز دھوپ) of the sun. He sat beside a well beneath the shade of a tree in order to take rest. It was lunch time. So he thought of taking his mid-day meal which he possessed with himself. It comprised three loaves. So he said aloud, "Should I eat one, two or all of the three," because he had to think of his night meal too.

Unfortunately, there lived three fairies in the well. They heard the traveller talking aloud. They thought that the traveller probably (perhaps) meant to eat all of them, because they too were three in number. They immediately approached the traveller and requested him to have mercy on them and not to eat them. The traveller kept quiet. The fairies then made an offer of three important gifts in return for his mercy. They gave him a rope. It could bind anything automatically. The other gift was a staff. Just signal (اشارہ کرنا) and the staff would start beating a man violently without the use of hands. The third gift was that of a kettle. It could cook any kind of delicious food automatically. The traveller was very pleased to have these gifts and resumed his journey.

The night fell. The traveller stayed in an inn and spoke to the innkeeper of the miraculous properties

possessed by his kettle. The innkeeper stole the kettle at night. Next morning when the traveller failed to get any clue (hint) of his missing kettle, he directed his rope and staff to do their work. The rope bound the innkeeper and the staff started beating him violently and automatically. He immediately confessed his crime and returned the kettle to the traveller.

Tit for Tat

Outline. The wife of an old bearded fellow falls ill. She plays a joke upon her husband and gets him clean-shaven through a trick in the name of a saint's advice. The bearded fellow takes revenge and gets the hair of his mother-in-law removed in the name of a false illness of his wife. Develop a full length story.

Story. An old bearded husband was violently in love with his wife. He had a great regard for her feelings. He always tried his best to please her by every possible means. At times he was prepared to sacrifice his life even for her.

Once she was taken ill. Her health deteriorated (خراب ہونا - گرنا) day by day. Finally she was at the verge of death. She was fortunately humorous in nature. So even on her death-bed she didn't fail to play jokes upon her husband. One morning she told her husband that a saint had advised her to get her husband clean-shaved for her immediate recovery to perfect health. The husband got himself clean-shaved at once. By chance the wife recovered her health. But the husband soon learnt that he was tricked by his humorous wife.

So the husband rushed to the home of his mother-in-law. He informed her that her daughter, *i.e.*, his own wife was precariously (seriously) ill. He further added that she was advised by a saint to get her (mother's) hair cut so as to make her head look clean like a melon surface. Her daughter would then be cured. She got her hair cut after the same style as advised by the saint. The daughter who was already in perfect health was surprised at the funny figure of her mother with a hairless head.

However, she soon came to know of the fact. Thus her husband was properly avenged for her trickery.

A Foolish King

Outline. The ass of a potter dies. A policeman learns of its death. Mistaking if for the death of an important person he informs the Prime Minister who in turn conveys the news to the king. Under the king's order the mourning was to be done on state-level. (Proceed further with the story).

Story. Once there was a potter. He was very poor. He had an ass named 'Khardas.' Unfortunately the ass died. The potter wept bitterly on the death of his ass who was a very precious and useful animal to him. Incidentally a policeman passed by the side of the potter's house. He heard the potter weeping. He asked him the reason for his grief. The potter informed the policeman that 'Khardas' had died. The policeman went straight to the Prime Minister and informed him of the tragedy. The Prime Minister thought that some important dignitary (great man) had expired (died). He rushed to the king and informed him of the tragedy. The king felt sorry and ordered for a countrywide mourning. The flags were flown at half-mast. All of the people had to wear black dresses to observe the occasion. All arrangments were ready for mourning on state-level. The queen, by chance, asked as to who had actually died. The king unfortunately didn't know anything about the dead person. He asked the Prime Minister to let him know the fact. The Prime Minister expressed his ignorance about the fact. He called the policeman who had brought the news of the tragic death of 'Khardas.' When questioned the policeman too expressed his ignorance. He, however, rushed to the potter and enquired into the matter. The potter informed him that his darling ass named 'Khardas' had died. The policeman felt ashamed of his mistake. Soon the news of this misunderstanding spread throughout the country like wildfire. Thus from the king down to the policeman were befooled and became objects of ridicule (fun) owing to their own folly.

Develop a full length short story with the help of the fellowing outline. Bring the story perferably to a humorous ends (مزاحیہ اختتام).

Outline. (A village purchases a timepiece—knows nothing about its working—feels delighted when it indicates time. Time-piece stops working—the villager opens it—finds a dead fly—mistakes it for the driver (operator) of the mechanism—feels sorry at its death—supposes to have understood the cause of the defect of the timepiece).

Story. Once there was a villager. He belonged to a remote part of the country. He visited a big city. For the first time in his life he saw a time-piece in a show-case at a shop. He felt delighted at its sight. When he heard its alarm producing a ringing sound he was all the more pleased. He immediately purchased it and went home happily.

The timepiece functioned properly for about a couple of months. But one morning he found that it had ceased working. The villager who was a simpleton stood puzzled. He wished to know its defect. He pondered over (thought) the probable cause of the defect for a very long period of time, but failed to understand anything. He gave it repeated jerks and jolts and placed it against his ears to hear its ticks, but all in vain. However, he opened it and peeped into its complicated mechanism, yet failed to decipher (understand) the main cause of its failure. Incidentally he turned it upside down and out came the body of a dead fly.

The poor simple fellow felt thoroughly satisfied with his own finding (result). He was led to believe that the operator (چلانے والا) of the machinery had died. Therefore, the timepiece stopped working. He was really very sorry for the untimely death of the operator. Soon an idea flashed across his mind. He caught a fresh fly and enclosed it in the timepiece, believing that it would operate the machine and the timepiece would start functioning properly. But unfortunately it remained as ever.

The address 'Examination Hall,' does not look very nice and hence it should be avoided.

Date is another important thing. The correct form of writing the date is :

August 3, 1956,
or
The 3rd of August, 1956,
or
3rd August, '56.

(*ii*) *Salutation*. After writing the address in the right hand corner begin the letter from the left-hand corner writing the proper salutation. At the end of the letter, in the right hand corner, write the suitable subscription.

While writing to relatives older in age the salutation will be, 'My dear Father' or 'My dear Brother' and the subscription will be, 'Yours affectionately,' 'Very affectionately yours' or 'Your most affectionate son,' etc., etc.

When writing to friends or relations younger to yourself, the salutation is 'My dear Nasir,' 'Dear Afzal,' etc., and the subscription in the case of friends is 'Yours sincerely,' 'Very sincerely yours, 'Yours ever.'

When writing to acquaintances the salutation is 'Dear Mr. Nazir' or 'My dear Butt' and the subscription is 'Yours truly,' 'Very truly yours.'

When writing to strangers the salutation and subscription are the same as in business letters.

(*iii*) *Introductory and closing paragraphs*. The beginning should not be abrupt (sudden) in a letter and the topic to be discussed should not be touched in the very first sentence. There should be an introduction which should be interesting and the discussion of the topic should be started in a natural mannèr. In the opening lines some general things like receipt, non-receipt of your friend's letter, or some other thing should be written.

Similarly when the main body of the letter has been finished, write a few general sentences to make your letter look natural as, 'I hope you will pay me a visit in

the holidays.' The closing sentences may be, 'With kind regards, I am, ...' 'With best wishes' or 'With love, I am, ... The main body of the letter should be written in a simple, natural, familiar and interesting manner. In a friendly letter there is no need of condensation.

(*b*) Official and Business Letters

These letters should be clear, brief and to the point. They should be written in a courteous and respectful manner.

When sending an application or writing to an officer we begin the letter with 'Sir' and end it with.

'I have the honour to be,
Sir,
Your obedent servant,'
or
'Yours obediently,'

Official letters generally begin with 'I respectfully beg to state' or 'I have the honour to say.'

In business letters the salutation is 'Dear Sir' or 'Dear Sirs' and the subscription 'Yours faithfully' or 'Yours truly.'

Business letters should be as brief as possible and conversational style should be avoided.

(*c*) Invitations

There are two kinds of invitations—the formal and the informal one. In the latter case we have only to write a friendly letter in the usual manner and the reply, too, will be in the same form.

A formal invitation is written in the third tense. It has no address at the top, and no salutation. The form generally adopted is as given below.

(*i*) Mr. and Mrs. Anwar request the pleasure of Mr. and Mrs. Nasir's company to dinner at their residence at 8 p. m. on Thursday, the 6th of December, 1958.

R. S. V. P.

Frugality

Outline. A princess lives a very satisfactory life within a very limited amount of money. She is very frugal and spends her money very carefully. The people around her are surprised at her intelligence. She is put to the test. She is granted a maintenance allowance of annas three and is kept aloof. The king and his followers want to know how she manages within such a meagre allowance.

Note. Here the student is required to make use of his power of imagination so as to bring the story to a satisfactory end.

Story. Long, long ago, there was a king. He had a very intelligent daughter. She could manage within a very limited maintenance allowance. The king and the people around him were very much surprised at the princess's way of spending money. They didn't believe in her honesty. They thought that the princess must be committing theft. However, it was decided that the princess should be tested.

The king, with the consent of his friends, decided to grant the princess a maintenance allowance of three annas a day. The princess was kept aloof in a separate room under the supervision of a guard, so that she might not get money through some hidden means.

The princess spent her daily allowance in such a way as to increase it day by day. She purchased corn for one anna to feed peacocks on her roof and bought bread for another anna and the remainder was kept in reserve. It was her daily routine to feed peacocks, weave fans out of their fallen feathers and to sell them in the market. In this way she went on multiplying the meagre amount of money that she got by way of allowance. Soon she grew rich and invited the king with his followers to a grand feast. All wondered. Then the princess told the whole truth.

LETTER-WRITING

Almost all people feel the necessity of communicating with their friends, relatives, acquaintances and even strangers. But before scribbling a letter we must know certain rules which are to be followed, some practices that are to be observed. To make the letters interesting depends not so much on rules as on individuals. However, we give below some hints which must be kept in mind for writing 'correct' letters.

Classification of letters : Letters generally are of four types :

(*a*) Friendly or private letters.
(*b*) Official letters.
(*c*) Business letters.
(*d*) Invitations.

(*a*) **Private Letters**

(*i*) *Address and date.* Students must be very particular in writing the address and date in the correct manner, for this item carries between 1 to 2 marks. The full address should be written in the right hand corner and date put under it. It is very important to put the commas and full-stops correctly. The address should be written like this :

5, Warris Road,
Lahore.

As in the examination the identity of a candidate is not to be revealed and *the candidate is not expected to disclose the place he or she is appearing from*, it is better to put the address like this :

Thames Street,
London.
or
University Mansions
New Town.
or
A.B. Street,
C.D. Town,

My dear Father,

After a few days' stay at home I, in spite of all the fun and activity of hostel life, am feeling very lonely. Your letter of yesterday meant much to me. It dispelled (دور کرنا) the gloomy and depressing mood in which I was. I thank you heartily for the same.

Dear father, many a time during my stay with you I thought of discussing a particular thing but I hesitated to talk about this delicate topic. To-day, however, I like expressing my ideas through this letter.

After devaluation of the Pakistan rupee the prices of foreign goods are soaring very high. I understand perfectly well that we should patronise Pakistan products and I, as far as possible, buy country-made goods but there are some foreign goods which one cannot do without, *e.g.*, books, some toilet goods and clothes. Black-marketeers are out to fleece (لوٹنا) the people with limited resources and make the most of this opportunity. The poor fumble (ٹٹولنا) in their pockets, look longingly (مشتاقانہ نظر سے) at the things they require and hearing the formidable prices turn away shocked and disappointed. God knows how long will this state of affairs persist. It has added to our worries and problems and I find myself at my wits' end how to confine my wants within the limited allowance of Rs. 50 per month. Every month I go on postponing my purchases but I feel this state of affairs cannot continue for long, for there are books which I cannot do without. Similarly mother has been persistently asking me to supplement my diet with butter, milk and fruit but I am afraid I cannot afford these 'luxuries.'

Father, you know I am no spendthrift. I never visit hotels and restaurants, seldom go to the pictures and do not spend on my friends. But in spite of all these I find it hard to pull on with Rs. 50 only. Hence I humbly request you to increase my monthly allowances to Rs. 70.

I feel I am a drain on your pocket but education and the other necessities of life these days are so costly that

one knows not what to do. So, I hope you will accede (منظور کرنا) to this request of mine.

Hoping to see you and dear mother in the coming holidays. How in Minni ? I have bought a nice present for her.

With regards,

Yours affectonately,
Ayyub Gul.

(*iii*) **Write a letter to your friend asking him to spend the summer vacation at Murree with you.**

15, Chamberlain Road,
Lahore.
June 20, 1958.

Dearest Aziz,

It is long since I last heard from you. I know these days you are chalking out your programme for the vacation. You are extremely diligent and too fond of books. I know it is a sort of penance (سزا - کفارہ) you are proposing for yourself for the less interestedness that you could show in this hot weather. But I have something up my sleeve and I will tolerate no dilly-dallying but would like you to give unconditional acceptance to it.

I and my friend Akram are proposing to have a small cottage on the green alluring hills of Murree and I am sure you are not so dull as not to heed the sweet call of the hills when the sweeping heat of the plains is literally roasting everybody. Imagine, my friend, a small green cottage on the slope of a hill over which towering stand the pine-trees like energetic and smart sentinels, the green grass, herbs and creepers trailing and growing all over, the sweet soothing sounds of a water-fall nearby and the solitude, deep solitude, which will be all-pervading, enhancing the charm of the place. The clouds hovering (منڈلانا) overhead and thus cringing (زمین بوسی کرنا), creeping and crawling (رینگنا) on the

5, Brandreth Road,
Lahore.

(R. S. V. P. is abbreviation of *Repondez s'il vous plait* which means 'Reply, if you please.']

(*ii*) *Reply accepting.*

Mr. and Mrs. Nasir feel pleasure in accepting the invitation of Mr. and Mrs. Anwar to dinner at 8 p. m. on Thursday, the 6th of December, 1958, at their residence.

4, Birdwood Road,
Lahore.

(*iii*) *Reply declining.*

Mr. and Mrs. Nasir regret that owing to a previous engagement (or indisposition) they are unable to accept the invitation of Mr. and Mrs. Anwar to dinner on Thursday, the 6th of December, 1958, at 8 p. m.

4, Birdwood Road,
Lahore.

(*a*) FRIENDLY AND PRIVATE LETTERS

(*i*) **Write a letter to your father giving reasons why he should not press you to marry soon.**

5, Birdwood Road,
August 4, 1958

My Dear ather,

Your letter of the 2nd instant touched a serious topic. The proposal for my marriage was so abrupt (اچانک) and unexpected that I was taken by surprise. I hope you will excuse me if I say that I beg to differ with you. May I explain the reasons ?

I am yet an Intermediate student gathering shells on the seashore of knowledge. The vast ocean of knowledge lies extending before me. Allow me to have a dip in it before I am called upon to shoulder other responsibilities. It will be too much to expect from me to shoulder both the responsibilities of a student and a husband. I think I am too green for the latter. To have a partner so soon will mean the distracting (توجہ ھٹ جانا) of my attention.

And if I am inclined towards my wife too much, as one is apt to be at first, it will mean that instead of winning laurels in the examination I will only earn a failure. I shudder (کانپنا) to think of it.

Moreover, I am planning to go abroad after completing my studies here. A wife surely will stand in my way. Going abroad will mean giving her worrying thoughts, unhappy hours, endless and tiring waiting and also restlesness to myself when I would be wanting calmness and concentration. And if her solicitations (درخواست یا التجا) or innuendos (اشارے) make me stay here that will mean unfulfilled ambitions and frustrated hopes. A wife will put me in a fix.

Besides, I feel I must give a thought to the question of marriage and I so far had not the time to do so. I must get better acquainted with sex and the problems of married life and then I should enter into wedlock.

And above all I want to be self-supporting. I do not want to tax you for my wife as well. I have already burdened you too much and hesitate to put the additional burden of my wife.

So, my dear father, defer (ملتوی کرنا) your proposal till such time as I have completed my studies and have got employment. Then surely I will need a partner and will have no objection to your proposal.

How is Khurshid? I have bought an embroidery (کشیدہ کاری) book for her.

Yours affectionately,
A. B. C.

(*ii*) **Write a letter to your father, asking for an increase in vour monthy allowance on account of the high cost of living.**

Government College Hostel,
. . . . . .
December 2, 1958.

discernment will be of immense help to you. Select your future course after calm thinking and thus greater success will be stirring to come out from the dim womb of the future.

Offering you may heartiest congratulations once again.

Yours sincerely,
A. B. C.

(*b*) OFFICIAL AND BUSINESS LETTERS

(*i*) **Write a letter to your principal, giving an explanation for your misbehaviour and offering a satisfactory apology.**

To
The Principal,
. . . . . . .College,
. . . .

Sir,

Allow me to explain the incident which happened in the Arabic period yesterday.

The Professor of Arabic asked me to read out the lesson and when I enquired the page from him he got enraged (angry) and gave me a bit of his mind (جھڑکنا). I felt very much humiliated (ذلیل) but kept quiet. I started reading and when I failed to explain a line he came out with another volley of taunting (طعنے) and pinching (چبھنے والے) words. My patience being exhausted I could stand it no more. I was so much degraded before my class-mates simply because I did not know the meaning of one word, that I felt I was being unjustly treated. It is bad but it is like human beings to revolt in such a condition. So I, in the heat of the moment, uttered some insolent (گستاخ) words. Though there was provocation (اشتعال) from the other side but still I do not want to justify my conduct.

I feel that in no case I should have been insolent. The fault is mine and I confess it. I humbly apologize for

it and I assure you that in future I will be respectful to my teachers and shall not violate the rules (قانون کی خلاف ورزی) of the college. May I hope that this assurance of mine will be accepted by you and you would be good enough to pardon me for this first breach of discipline.

Once again assuring you of good conduct,

I remain,
Sir,
Your obedient pupil,
X. Y. Z.

(ii) Write a letter to the Editor *The World Outlook* Lahore, criticizing the extravagant fashions in dress of the Punjabi students (male and female).

To

The Editor,
"The World Outlook,"
Lahore.

Sir,

I crave the hospitality of your esteemed daily to express my views about the extravagant fashions in the dress of the Punjabi students.

The craze for fashions among the Punjabi students is noticed to-day more than before. The young collegians grow long hair, even in the hottest month, and always manage to escape the clipping (کاٹنے والی) scisssors of the barber. They are proud of the curled hair clustering at the back of their heads. They put artificial curls and waves in them. They are fond of creams, powders, scents and use them profusely. Their dress in rather funny. A curiously-designed bush-shirt in summer and a tie with funny patterns in winter are the favourite parts of their dress. New styles in hats and showy designs in shoes attract them very much.

The women students, too, do not lag behind. They imitate the actresses in dress and are fond of talking about their favourite actors. Semi-nude dresses can now be seen entering the colleges. The girls care more for

ground, stealthily entering your room to ask you to enjoy the lovely scenes outside. Will it not be real pleasure roaming over the hills and then descending into the green valleys to have a bit of rest near a spring of water and there sing songs to the reverberating (گونجنے والی) hills. I hope this romantic aspect of the programme will certainly tickle your heart and by now you must have been half-persuaded to join us.

Yet there is another aspect. Do you think you will be able to work hard in this sweltering head, wiping the beads of perspiration from your forehead after every minute, enjoying no sleep in the afternoon and having disturbed sleep at night? Hills will give an incentive to your studies. You will be able to pursue your studies without being tortured by heat, troubled by the flies and tormented by the sultry weather. I assure you, you will be able to do three times the work that you can do on the plains. So come and join us. It will be such fun and then I and my friends so much covet (desire) your company that we would not like to go without you. Please, therefore, come on to Lahore on the 29th of June and the trio will be off to the hills, the romantic abodes of the fairies and goddesses.

Hoping to hear from you soon,

Your sincerely,
Nasim.

(*iv*) **Write a letter to your friend congratulating him on his success in the matriculation and suggesting him the subjects he should take up in the First Year.**

Pine Cottage,
Murree,
May 31, 1925.

My dear . . . . ,

I had been waiting for the dawn of the 31st, which I thought will usher in an auspicious (مبارک) day. I impatiently ran this morning to a nearby shop and anxiously started glancing at the

pages of the result Gazette and when I discerned (دیکھا) your roll number, I almost screamed (چیخنا) with joy. Well done, my friend ! 690 marks ! It is remarkable ! It is wonderful ! ! You have done really very well. I offer you and your parents my heartiest congratulations on your well-deserved and glorious success. I fail to find words to convey the intensity (شدت) of my joy and the depth of my feelings. Your marvellous success has intoxicated me with happiness and I pray for greater and more enviable successes in future.

My friend, now you have to enter a new phase of life by stepping into college and by flinging wide the portals (دروازہ کھولنا) of higher knowledge. But before stepping into the bigger institution you should pause (رکنا) and think as to what subject can be most useful for you. You are an intelligent and hard-working student, so I think you will not take to the royal road of arts subject. I believe you have aptitude (رجحان) for science and so in my opinion you should take up medical science in the First Year class. This will satisfy your taste and interestedness in science and by becoming a doctor you can become a great philanthropist (انسانوں سے بھلائی کرنے والا) and a great humanitarian. This is the noblest profession and you will be doing great service to the country by adopting this profession.

However, I do not want to impose anything on you. If science is not very much to your taste and you like to pursue the study of Urdu, Arabic or any other subject then take up arts subjects and you can shine there, too. Then you will be able to appear in the Central Superior Service Examination and may one day be occupying some high office in the Civil Service of Pakistan.

So my advice to you is reflect, think, find out your tastes and inclinations, plan your future life and then pick up the subject you like and which you believe will ultimately be helpful to you. Seek guidance from your dear father also and I hope his mature judgment and deep

I hope you will be good enough to give this letter due consideration.

Yours obediently,
A student.

(*iv*) **Wishing to dispose of a bicycle, you have inserted an advertisement in the paper and have received a letter of inquiry. Write in reply a business letter in which you describe the article, giving your reason for disposing off it and stating the price you demand.**

To

M. I. Uppal, Esqr.
Prop. Light and Waves,
The Mall,
Lahore.

Dear Sir,

With reference to your enquiry about the cycle that I wish to dispose of, I write below a few details.

It is a brand new Raleigh Cycle and it has been well-looked after. It was bought only three months back and is in excellent condition. It has a beautiful gear-box, a tool-box, a pump, a carrier, a stand has been fitted with a Lucas bell and Lucas dynamo having the rear light as well. I do not think you will now be able to buy a Raleigh from the market due to import restrictions. Therefore, it is a good opportunity to have this rare commodity.

I have recently bought a motor-cycle, therefore I do not need the bicycle. Hence, I inserted the advertisement to dispose of it.

In spite of the fact that Raleigh cycles are not available in the market I would not like to charge a high price. I have already received an offer of Rs. 160, but I would like it to be increased to Rs. 180 only and this, I think, is a moderate price. You may contact me between 4 to 6 p.m. on any working day. As I am receiving offers it will be better if you meet me at the earliest.

Yours faithfully,
Rahim Jan.

(*v*) **Write an application to the Chairman, District Board, for the post of a teacher.**

To

The Chairman,

District Board,

....

Sir,

In response to your advertisement in the Press I beg to offer myself for the post of English teacher in the District Board Middle School.

As regards my qualifications I am a graduate of the University of the Panjab having obtained First Division with honours in English. After graduation in 1954 I have been working as Instructor in a private coaching institution, teaching English to the 9th and 10th classes. Thus I have one year's teaching experience to my credit. I have made a special study of English grammar and phonetics and have always been very much interested in English. I have studied a good deal of English literature as well.

I am a young man of 20 years of age having a good physique. I played hockey in my College days and have won excellent testimonials (سرٹیفکیٹ) in the sphere of sports.

I have an ardent (strong) desire to be a teacher and to serve the nation by participating in nation-building activities. I like this profession immensely and would be greatly indebted if I am given an opportunity to help in making the destinies of the young ones of the nation.

Hoping that my request will receive favourable consideration.

I beg to remain,

Sir,

Your obedient servant,

X. Y. Z.

make-up than for study. A woman from Piccadilly is not so profusely scented as a college girl strolling on the Mall in the evening. With thick layers of powder on their faces, bloodly lines of lipstick on their lips and tempting dresses they gracefully move about attracting young men, who madly pursue the 'butterflies.'

Fashions divert the attention of students, make them spendthrifts and have a corrupting influence on their morals. These mean wastage of the students' precious time and the loss of the hard-earned money of their fathers. Students, therefore, should dress themselves in extremely simple clothes and pursue their studies whole-heartedly rather than be led astray by the fashions.

Yours etc., etc.,
Pro Bono Publico.

(*iii*) **Write a letter to the Vice-Chancellor, University of the Panjab, containing proposals for an improved proctorial system in colleges.**

To

The Vice-Chancellor,
University of the Punjab,
Lahore.

Sir,

The increasing indiscipline and growing lawlessness among the college students is a recent development. The wrong sense of democracy hammered into the minds of the students has resulted in sounding the death-knell of discipline. Education, which should mean the harmonious development of the young, is not serving its purpose. It is only producing lop-sided, ill-balanced and indisciplined individuals. It is high time to call a halt to the wrong trend which is being followed.

Of course, the greatest responsibility for maintaining discipline depends upon the grown-up and responsible individuals but it will prove very helpful if there is some check on the students. For this purpose the proctorial system should be more vigorously introduced. Steps should be taken to make it really successful.

Honest, impartial cultured and impressive students should be selected for proctorship. They should be instructed not to misuse their position and the slightest partiality on their part should disqualify them. The proctors should be smart, efficient and vigilant. The office should not puff them up and if they become negligent they, at once, should be removed from the list of proctors. And the most important of all is that when they have honestly reported some case their recommendations for punishment must be honoured, otherwise they are liable to lose their prestige and authority.

All the college students should wear uniforms. It would be much better to have residential colleges but as long as it is not possible the students should be asked to wear uniforms even after college hours and they should always have their identity cards with them. Any student loitering without uniform, if detected, should be heavily fined.

Brothels (چکلہ), cheap hotels and restaurants with bad reputations should be declared out of bounds for students. The students chasing girls and passing indecent remarks should be strictly dealt with.

Each proctor should be in charge of some fifty students. He should have personal contacts with them, know their address and call on them occasionally. He should watch their movements, advise them if they are prepared to listen or else report their cases to the college authorities.

The guardians and parents, too, must co-operate with the college authorities. Parents' days should be observed in the colleges to establish contact between the parents and teachers.

But all this can avail nothing if the students are bent on uneducating themselves. The teachers, therefore, should try to make them better citizens and infuse real education in them.

(*vi*) **Write a letter to a bookseller ordering some books that you require.**

Palm View,
Iqbal Road,
Lahore.

To

Messrs Ilmi Kitab Khana,
Urdu Bazar,
Lahore.

Dear Sir,

I immediately require the following books and will very much appreciate it if you send them per V.P.P. at the earliest :—

1. Concise Oxford Dictionary ... (1 copy)
2. Dictionary of Phonetics by Daniel Jones (1 copy)
3. Ripon College Composition by G. I. Asghar ... (1 copy)
4. A Short History of the World by H. G. Wells ... (1 copy)
5. A Tale of Two Cities by C. Dickens ... (1 copy)

Thanking you in anticipation.

Yours faithfully,
Ahmad Afzal.

(*vii*) **Write a letter to the Station Master Lahore, requesting him for the reservation of a berth in the train.**

3, Fleming Road,
Lahore.

To

The Station Master,
Lahore Railway Station,
Lahore.

Dear Sir,

I intend to leave for Karachi on Monday the 8th instant by Pakistan Express. I will feel much obliged if you are good enough to reserve one second class berth in the said train. My ticket No. is 011437.

I am sending herewith the reservation fee.

Yours faithfully,
A. S. Syyed.

(*viii*) **Write a letter to the Editor of a newspaper on the subject of motor horns, complaining of the ear-splitting and terrifying noise of some of them.**

16, Abbot Road,
Lahore.

To

The Editor,
Civil & Military Gazette,
Lahore.

Sir,

I crave the hospitality of your esteemed columns to invite the attention of the readers to a growing nuisance created by the ear-splitting and terrifying sounds of the motorists' horns.

The motorists sitting in *de lux* cars perhaps want to parade (نمائش کرنا) their riches or else to scoff (تحقیر کرنا) at the poor pedestrians (پیدل چلنے والے) and to invite their attention to their shining cars, go on hooting. They insist on blowing their gruff, harsh, screaming and nauseating (تکلیف دہ) horns rather too often. This creates hellish noise and the villagers and others who are not accustomed to such noises are startled and sometimes butt (ٹکرا جانا) into these cars instead of getting on to the footpath.

This hooting is destroying the quiet atmosphere in the roads and in congested bazaars like Anarkali, Mochi and Shahalmi. This constant shrill sound pesters (تنگ کرنا) the pedestrians and the shopkeepers alike. Even near the hospitals in spite of the boards put up for this purpose the motorists do not desist (رکنا) from blowing their horns. This creates mental agonies (pain) for the sensitive and suffering patients groaning (کراھنا) in the hospitals and

yearning for a wink of undisturbed sleep. The motorists are doing a great harm to them.

The horns are meant only to warn the people crossing or walking on the road and not to frighten or to terrify them. The police should check the horns and those which produce shrill and ear-splitting sounds should be removed by them. The horns can be musical as well. I wonder why our people have lost all sense of harmony and why the musical instinct has died out. The roads can become quieter and the horns can become pleasanter if the rich people moving about in cars show any regard for the common man and develop some sense of music in them.

I hope those concerned will think over my suggestions.

Yours etc., etc.,
A Pedestrian.

(*c*) INVITATION

(*i*) **Write an informal invitation to dinner to a friend.**

7, Saadi Park,
Mozang,
Lahore.
August 10, 1958.

My dear . . . .

You will be glad to know that my elder brother has passed M. A. (English) examination. I wish you to join with me in celebrating his creditable success in the examination by dining with me on the 4th instant at 8 p. m. I could not contact Arshad. If you happen to meet him, please bring him along with you.

Yours sincerely,
Anjum.

(*ii*) **Reply to the above.**

4, Temple Road,
Lahore.
August 11, 1958.

My dear Anjum,

I was much delighted to know the success of your brother in M. A. (English) examination. I consider it a

great achievement. I offer you, your brother and your parents my heartiest congratulations on this happy occasion.

I certainly will join you in celebrating this occasion and shall be at your place to-morrow at 8 p.m. I hope to bring Arshad along with me.

Yours sincerely,
A. B. C.

MISCELLANEOUS LETTERS

(*i*) **Write a letter to an old classfellow of yours inviting him to spend a few days with you.**

Gulberg Colony,
Lahore.
March 3, 1958.

Dearest Inam,

At long last I have hunted you out, my dearest chum. Time and circumstances flung us apart but it was just by chance that I came to know of your present address yesterday and here am I writing to you, my intimate and old friend, after years of weal and woe.

These intervening years must have changed you a lot but to me you are the same little Inam who used to sit next to me in the class-room. I still see your lovely radiant (چمکتا ہوا) face, with a mischievous twinkle in the eye, I have not forgotten how we used to tease our Mathematics teacher ; how you hurled a piece of chalk at him when he was busy writing on the blackboard ; how his face reddened at this insult to him and what an impotent rage (helpless anger) he exhibited when he could not detect the mischief-monger and what a sigh of relief you heaved when this storm was over and your skin was sound. And still your mewing and cat-calls are reverberating (گونجنا) in my ears. I can see the Islamyyat teacher, the long bearded, pious-looking gentleman who was always greeted by you by funny and queer sounds and who never could catch you red-handed. I hear the uproar of the class

when the poor teacher baffled (تنگ ہونا - پریشان) by your continuous mewings left the class in anger giving a threat of punishing the offender the next day. And how after all can I forget the superb dramatic performance you gave on the school stage, the applause you received and the ovation (قدر دانی کا اظہار) that was given to you. There are many and many such incidents which stand out clearly in my mind. I have lived over them many a time but since I have found you I will like to recall those pleasant scenes in your company.

Please do come to me for a week or so for I long to meet you and talk about the sweet memories which so sacredly I have treasured in my mind. Having found you out I feel a burning desire to be with you at once and then to lose ourselves completely in the delightful memories of the happy past, to roam about in the pleasant surroundings of the days of yore and to be little children again forgetful of the painful sorrows and the heavy burdens which have fallen on our slender shoulders.

So, come for a few days ; let us re-live the past and laugh away the present worries that are oppressing us.

Expecting you every moment.

Yours very sincerely,

....

(*ii*) **Write a letter to your elder brother reminding him of his promise to send you money for the purchase of a cycle.**

Iqbal Road,
Lahore.
June 7, 1956.

My dear Brother,

Thank you for your letter congratulating me on my success in the Matriculation examination. I am grateful to you for your encouraging remarks and for the kind sentiments expressed in your letter.

I was anxiously awaiting your letter and when had it I read it hurriedly but if you let me be a bit frank, I was rather disappointed after finishing it, in spite of the praises you had showered on me at my success. I was looking for something which was not there. Perhaps, it slipped out of your mind that you promised to buy me a cycle if I got good marks in the Matriculation examination, and now, when by the grace of God, I have secured really good marks I am looking forward to the fulfilment of your promise. I am sure you will buy me a bicycle, brother dear, and now when I am joining college it has become a necessity for, you know, the new college is at a distance of three miles from my house and how can I go on foot in summer ? So, please, do send me a nice cycle, the need of which I strongly feel. I will gratefully accept such a good gift from my dear brother and shall ever feel indebted to you.

When do you intend to come here ? Nasrin is always waiting for you.

Yours affectionately,
A. B.

(*iii*) **Write a letter to the Editor of a newspaper giving your views about polygamy :**

To
The Eidtor,
The Pakistan Times,
Lahore.

Sir,

It is with very keen interest that I have been following the controversy about polygamy that has been started in the columns of your paper and I would like to say a few words about it.

It is an important question and must be thrashed out properly. Being sentimental, rash or stubborn (ضدی) will help little in understanding it. We must look at it impartially and dispassionately (بغیر تعصب کے).

We find that in European countries where polygamy is not allowed there are many cases of elopement (اغوا), illicit relations (ناجائز تعلقات), raping (زنا کاری) and sexual perversion. It is mostly because a man dissatisfied with his wife for some reason or the other but unable to extricate (free) himself from this bondage makes someone else the centre of his interest, but being forbidden to marry a second wife, indulges in the immoral act. Moreover human nature feels a sinister (برے قسم کا) pleasure in going against the taboos (ممانعت) and in breaking the laws and hence due to such a restriction curbing (روکنا) the natural polygamist tendency of man immorality is rampant (کثرت سے پھیلی ہوئی). It is my considered opinion that if Westerners are allowed to practice polygamy there will be lesser cases of sexual immorality, for then man will be legally within his rights to bring another woman home if there exists an unbridgeable gulf (خلیج) between him and his wife.

And then there are cases when a man loves his wife but she does not bear him any children. It is a natural desire to have children who can continue the ancestral line. What is a man to do in such circumstances? He cannot divorce his wife for he loves her and he cannot have children, though he so much yearns for them. Will it not be the best solution if he is allowed to have a second wife? Certainly this can be the only solution.

Of course, it is incumbent (فرض) on man to treat both his wives justly. He must have as much regard for his second wife as for his first. Thus the first wife will have no cause to grumble and when both are satisfied the institution of polygamy ceases to be devillish or cruel as it has been presented.

These and many other considerations justify the introduction of polygamy. That is why Islam, the

most rational of religions, has made such a provision. I hope the other correspondents will think over these few lines before penning down an article rashly.

Yours etc., etc.
A Polygamist

(*iv*) **Write a letter to your father describing your first impression of college life.**

New Hostel,
Govt. College,
....

My dear Father,

I tahnk you for your kind letter that I received a few days back and am extremely sorry that I could not reply to it earlier as I was trying to settle down and now I have got a nice cubicle and am feeling quite comfortable.

You have asked me my opinion about college life. My opinion naturally will be based on the first impressions and it may not present very profound and comprehensive views of college life but it will be my personal opinion which I have formed after studying this new place for a fortnight or so.

I was struck with the majesty and grandeur of the imposing building but the spirit of reverence (عزت) with which I entered this place could not subsist for long. The mischief played on the First Year students, the humiliation they were subjected to and the poor account the college students gave of themselves made me form a not very high opinion about the institution of which they were the products. I considered some of their actions unbecoming a gentleman and therefore was surprised how this educational institution meant to disseminate (spread) knowledge and inculcate (پیدا کرنا) noble qualities, was to serve its proper purpose. Great boast, little roast, I said to myself. However, a little later, thinking more dispassionately, I found that my first impression was not a very correct one.

Students on the whole are not bad ; some of them are mischievous and do certain things just for the sake of fun. There is a world of difference in college life and school life. School life is associated with repressions (دباؤ - پابندی) restrictions, compulsion and punishments. The teachers are disposed to be harsh and use the cane rather too frequently. Students live in an atmosphere which is very uncongenial (ناموافق) to their mental and even physical growth. College life, on the other hand, is a life of freedom, has an atmosphere of jollity and is absolutely carefree. The college student lives like a prince and spends like a duke. There is none to meddle with him and he enjoys unhampered (unchecked) freedom. This is both his bane (بربادی) and blessing. He may gain or he may lose due to it, the responsibility is all his.

There is a lot of fun and happiness in college life. There are so many amusements, entertainments and diversions. I hear there are many societies which aim at developing the qualities of public speaking and bring out other latent qualities. I hope to be benefited from them.

I admire the method of teaching here. The professors deliver their lectures mostly in English and they speak so charmingly that I would love to hear them for hours together. There is always a smile on their faces and, therefore, the students instead of being scared, as in schools, enjoy and hence benefit from these lectures.

College life, on the whole, as it seems to me, is a life of freedom, having ample pleasures and ample opportunities for harmonious development of all our faculties and I am happy to be here.

Pay my respects to mother dear.

Yours affectionately,

X. Y. Z.

(*vi*) **A letter of reconciliation to a friend.**

5, Nisbet Road,
Lahore,
March 3, 1958

My dear Nazir,

For the last two days I have been thinking of paying you a visit but feel lacking in courage to face you after the unfortunate incident of the 1st of March. I am so ashamed of my despicable (قابل نفرت) conduct on that date when I exchanged hot words with you, that I know not how to appear before you.

It was in a fit of rage that I thoughtlessly and rashly hurled abuses on you, used taunting (طنزآ) and humiliating words and insulted you beyond measure and what was the cause—simply that inadvertently (نادانستہ طور پر) an improper word slipped out of your mouth. It was rashness to have taken offence so soon and to have lost my temper so quickly and to have picked up a quarrel with my dear friend so foolishly.

Believe me, I have not been able to sleep for the past two nights ; my conscience has been pricking and abusing me. I have been on fire and have been goaded (اُکسایا جانا) from within to tender my humblest apologies but could not muster (gather) up courage to face you. If I am rash I am sensitive too and soon after your going away I realized what folly I had committed and wanted to undo it but did not know how. I have been tossing in my bed, and had no peace of mind for the past two days. I apologise from the core of my heart for my shameless conduct and hope to be pardoned by you. Only then will I feel easy.

Sometimes trifles create a gulf between dear and intimate friends. Please do not let that happen. I am prepared to make amends (تلافی کرنا) in whatever way you like. Regretting my folly I approach you like a repenting sinner sanguinely hoping that you will hug me

to your heart and the unfortunate incident will be forgiven and forgotten and we will be as good friends as we previously were.

Hoping to be pardoned.

Yours sincerely,
Fazal.

(*vii*) **Write a letter to your guardian explaining why you failed in the last house examination.**

Rivaz Hostel,
Lahore.
Jan. 6, 1952.

My dear Uncle,

Received your letter admonishing me for my poor result in the December examination. I fully deserve your reproach.

You have asked me the reason for my failure. Well I am not going to present any lame excuse or concoct (گھڑنا) any cock and bull story (فرضی قصہ) to shield my follies and shortcomings. Perhaps I would have done such a thing had this result not opened my eyes and made me realize that I am drifting far off from my goal. My poor result will serve as an eye-opener to me and I hope it shall help in setting me right.

Let me be very frank about the cause of my failure. I admit that I got into bad company and was led astray and neglected my duty. Some gentlemen who professed to be my dear friends induced me to have a good time by going to the pictures, visiting play-houses, strolling aimlessly on the Mall and McLeod Road and sitting for hours in restaurants. The daily programmes they chalked out seemed so jolly that I felt fascinated and completely forgot what I had come here for. I lived in a romantic and beautiful world where there were no cares and no worries. These foolish diversions wafted (carried) me away from the right path and my books lay unopened in the shelf covered with a thick layer of dust. It was at the close of the examination that I realized my folly but it was too late. The miserably poor result has

brought me to my senses and I promise, uncle dear, that I will devote all my time to the study of books and in doing what is my duty.

It is a candid (frank) confession I have made for I no longer wanted to keep you in the dark about myself and I hope that instead of getting more angry with me you will be good enough to pardon my foolish past and accept my promise of showing a good result next time.

Hoping to be favoured with an encouraging reply.

Yours affectionately,
Saleem.

(*viii*) **Write a letter to a newspaper on the evils of street-begging.**

To

The Editor,
The Civil & Military Gazette,
Lahore.

Sir,

I crave the hospitality of your esteemed daily to allow me some space in the columns of your paper to say a few words about the evils of street-begging.

Begging in the streets is not a new thing but after partition it received greater impetus. Some of the refugees who crossed the border having been deprived of the last penny took to begging, for they were compelled to keep their body and soul together somehow or the other. Having once been stranded in this quagmire (دلدل میں پھنسنا) they found it hard to extricate themselves or perhaps they could not shake off the slothfulness (کاہل) that beggary engenders. Considering it an easy and lucrative (paying) 'business' they adopted it as a profession, with the result that the number of beggars in the streets has swelled enormously (greatly).

Now we find streams of beggars pouring into the streets. Most of them are strong, stout, enjoying robust health and they go about shouting at the top of their

voices. They are able-bodied and capable of doing hard labour but they shirk work and enjoy roaming in the streets, begging their daily bread. This thus is a great national wastage. The healthy people who are capable of doing useful service to the country are lounging about contaminating (خراب ناپاک کرنا) the society. This, therefore, must be stopped.

Again, indiscriminate charity encourages idleness and hypocrisy. It is difficult to differentiate between a really deserving person and the professional beggar who makes sentimental appeals in the most touching tones. And when we give money to a professional beggar we, in other words, are encouraging him to continue his most ignoble 'trade.' Thus this indiscriminate charity only furthers the evils and produces more sluggards (کاهل) and idlers. Moreover if there are really poor people in the country we cannot mitigate (کم کرنا) their sufferings by giving a few annas in charity. Beggars' homes for this purpose is the best remedy.

Street-begging is a great nuisance. It engenders vice and lethargy. It is a great national wastage and is a sad sore on the face of society and hence measures to check it must be adopted.

Yours, etc., etc.
An Observer.

(*ix*) **A letter from Macaulay to his Father**

Sheford,
Feb. 22, 1813.

My dear Papa,

As this is a whole holiday I cannot find a better time for answering your letter. With respect to my health I am very well and tolerably cheerful as Bludell, the best and most clever of all the scholars, is very kind and talks to me and takes my part. He is quite a friend of Mr Preston's. The other boys, especially Lyon, a Scotch boy and Wilberforce are very good natured.

In my learning I do Xenophon every day and twice a week the Odyssey in which I am classed with Wilberforce, whom all the boys allow to be very clever, very droll and very impudent. We do Latin verses twice a week, and I have not yet been laughed at, as Wilberforce is the only one who hears them, being in my class, We are also exercised once a week in English composition and once in Latin composition and letters of persons renowned in history. We get by heart Greek grammar or Virgil every evening. As for sermon-writing, I have hitherto got off with credit and I hope I shall keep up my reputation. We had the first meeting of our debating society the other day when a vote of censure was moved for upon Wilberforce but he, getting up, said : ' Mr. President, I beg to second the motion.' By this means he escaped.

The kindness which Mr. Preston shows me is very great. He always assists me in what I cannot do, and takes me to walk out with him every now and then.

My room is a delightful little snug chamber, which nobody can enter, as there is a trick about opening the door. I sit like a king with my writing desk before me ; for there is a writing desk in my chest of drawers. My books on one side, my box of papers on the other, with my arm-chair and my candle ; for every boy has a candlestick, snuffers, and an extinguisher of his own.

Being pressed for room, I will conclude what I have to say tomorrow and ever remain,

Your affectionate son,
Thomas B. Macaulay,

(x) **Write a letter to a friend describing some exciting incident you have seen.**

Durand Road,
Lahore.
April 4, 1958.

My dear Arshad,

I am extremely sorry for having delayed the reply to your letter of the 25th of March. I had gone to Lyallpur

for a few days and in fact received your letter when I was back from there.

I cannot help telling you the incident which I saw at the Lahore railway station while proceeding to Lyallpur.

A well-dressed gentleman was strolling up and down on the platform waiting for the departure of the train. His one hand was thrust in his pocket and the other was holding a lighted cigarette and he occasionally looked in the direction of the ladies' compartment as he sauntered (passed) by it. It is nothing unusual for a young man to do so. Nearly every young man with searching and wistful eyes looks in this direction. I noticed that whenever that gentleman passed by the compartment his cheeks began to glow and redden. Perhaps this amorous (عاشق مزاج) young Romeo had found Juliet who was responsible for the sudden colouring of his cheeks. But no he did not look pleased. He rather seemed excited and was getting angry. And when he passed by that compartment for the fourth time he dashed into it and within the twinkling of an eye was dragging out a woman clad in *burqa*. This sudden snoop (جھپٹنا) and very rough handling of her caused perturbation (پریشانی) on her fair and young face but it only enhanced (زیادہ کرنا) her beauty. The infuriated (غصے سے بھرا ہوا) young man did not stop at bodily hurling (پھینکنا) her out of the compartment but did something more funny to provide dramatic thrills to the people who by now had collected in front of the compartment in a large number. He removed her *burqa*, took a match-box from his pocket, and before scores of people watching this strange drama, set it aflame and with a throat, choked with anger, blurted out, "There goes your veil of hypocrisy. You, who were so eager to show your fair face to every young man and only hide it from your husband when he passed by, now can do so gladly having been relieved of this useless encumbrance (روک). Now stand unveiled before all these people and let them enjoy the beauties of your face." And she, the victim of this wrath

and fury, stood motionless with downcast looks and sinking into a sea of shame. The unexpected behaviour of her husband and the mortifying humiliation she had to undergo had stunned her. Shocked, confused and ashamed she stood still like a statue of shame. And the husband with angry, bloodshot eyes was devouring her. Excited, amused, baffled (پریشان) and vexed people stood around in great number. It was the intervention of the police that saved the poor girl from this most terrible punishment. I cannot forget her standing with downcast eyes, looking the image of innocence and shame. It was such an incident that I could not help writing to you about it.

I hope you will pay me a visit after your examination is over.

Yours sincerely,
Afzal.

(*xi*) **Write a letter to a newspaper making proposals how unemployment among the educated class in Pakistan can be reduced.**

To

The Editor,
The Civil and Military Gazette,
Lahore.

Sir,

I crave the hospitality of the columns of your paper to put forth a few suggestions for checking the growing unemployment in our country.

When a young man bids good-bye to the University the blissful sleep that he was enjoying is disturbed and he feels his hopes frustrated and ideals crumbling down. He makes frantic efforts to be fixed up somewhere but failure stares him in the face. The disgust and disappointment at time leads him to suicide. So it is an important question which must be pondered over.

The government can help people by increasing the number of armed forces. This will strengthen the

country's position, make it easier to defend the long frontiers of Pakistan and provide an opening for so many healthy young men who have a desire to be of some good to the conntry.

Ordnance factories and industrialization of the country can also ease the situation. The sole responsibility for this falls on the shoulders of the Government, but the wealthy businessmen, too, should lend a helping hand. Instead of hoarding wealth they should come forward and set up factories which will pay them in the long run and also help many unemployed. To make our country strong, well-established and self-sufficient, we need a network of factories and it is only possible if the rich are a bit enterprising and follow in the footsteps of those who have given the lead.

As a corollary to it we need training centres where technical training is given to the young men. Simply to become a graduate is nothing. The prize job that such a young man will acquire can be that of a clerk and then not too many clerks are wanted. So, the students should give a thought to it before selecting the courses of study for themselves They should choose the line for which they have aptitude and in which there is some scope.

The prospects can look brighter if educated persons give up the notion that manual work is degrading. They should not mind working in a carpenter's or a blacksmith's shop even if they get no job. Education will help them even here and they may do some really useful work in this sphere.

More schools should be opened. This will remove illiteracy and at the same time provide jobs for the educated.

Employment exchanges are not working as properly as they should. They should guide all those registered with them and no post should be filled except through the exchange. This may not reduce unemployment but, at least, will facilitate the unemployed, who have to en-

counter failure after failure for want of proper guidance.

These are some of the suggestions which can help in reducing unemployment in our country.

I have etc., etc.,
Bekar

ESSAY

The word 'essay' has been derived from the French word *essai* and means an attempt.

Generally there are four kinds of essays.

(*i*) Descriptive essays, which give the description of a person, place or incident as 'A funny person,' 'A historical building,' and 'A street-quarrel.'

(*ii*) Narrative essays, which narrate facts, give the biographical sketches, etc., as 'An autobiography of a rupee' and 'Adventures of a Pickpocket.'

(*iii*) Expository or informative essays which are written about economic, political or scientific problems and contain discussions on controversial and other topics as 'Science in the Service of Man,' 'Cinema,' 'Technical Education,' etc.

(*iv*) Reflective essays which discuss abstract ideas or contain the thoughts and reflections of the essayist, as 'The Reflections of a Traffic Policeman,' 'My idea of a Happy Life,' etc.

How to write an Essay

Select that topic for your essay to which you will be able to do full justice. Neither select a too difficult topic nor a too easy one. If you can write a humorous essay only then touch a topic, otherwise select some other which is to your taste. For an average student it is better if he chooses a not too easy topic, for the easiest topic is not likely to fetch many marks. So, select a good topic which is to your taste and on which you can write something.

(*i*) **Thinking and collection of material.**—Having selected a topic lay aside your answer-book and think on it for a few minutes. Explore the depth of your mind and bring out all relevant material. Do not think that this time is being wasted. It is, on the other hand, the best use that the time reserved for the essay can be put to. Jot down on a piece of paper all the ideas or points that come to your mind.

(*ii*) **Selection.**—If you have too many ideas the need for selection of the important and more necessary will arise. For example, if the topic is ' War ' you may be confused as to which aspect of it should be described whether to give a description of war, the horrors of wars, the history of wars, the desire to wage a war or the measures to put an end to it. In such a case select the points which seem significant and can serve your purpose.

(*iii*) **Arrangement.**—Thoughts may rush into your mind but it will be a disorderly rabble (بے ترتیب هجوم) entering the portals (دروازے) of your mind. It will not be a disciplined army, the sight of which will impress the spectator. So, your disordered thoughts need to be properly arranged. See which should be given the first place, which the second and so on. Pruning and planning will invest the same material with greater charm ; order and arrangement will make it look a chiselled product with proper finish.

(*iv*) **Beginning.**—It is said that well begun is half done and this is very true in the case of essays. To create a good impression on the reader or the examiner make your first paragraph, nay, the very first sentence, arresting. The first paragraph should be a general one. The essay can be begun with a quotation, with a story, with a humorous or profound remark or even in an abrupt manner.

Here are a few beginnings by great essayists :—

(*a*) Ralph Waldo Emerson begins his essay on 'Gifts' thus :

Gifts of one who loved me,—
'Twas high time they came :
When he ceased to love me,
Time they stopped for shame.

[An appropriate quotation has been given.]

(*b*) Charles Lamb then begins his essay on *Poor Relations* :

" A poor relation is the most irrelevant thing in nature—a piece of impertinent correspondency—an odious approximation, a haunting conscience—a preposterous shadow, lengthening in the noontide of prosperity—a perpetually recurring mortification "—and he goes on.

(He plunges straight into the topic. A learned but rather cumbersome beginning.)

(*c*) Leigh Hunt begins his essay on 'Windows' thus :

" The other day a butterfly came into our room and he began beating himself against the upper panes of a window half open, thinking to get back."

(A very simple and natural beginning, describing an incident in a naive manner, and arousing the interest of the reader.)

(*d*) Hazlitt, writing on 'On Going a Journey,' says :

"One of the pleasantest things in the world is going a journey ; but I like to go myself."

(He at once starts describing the main theme without any circumlocution).

(*e*) Bacon writing on 'Of Great Place,' begins :

"Men in great place are thrice servants ; servants of the sovereign ; servants of fame ; and servants of business."

(A scholarly sentence.)

Therefore, when beginning an essay write an incident, give a quotation, make a general statement, or begin abruptly. The introduction, however, should not be long and irrelevant.

(*v*) **Middle.**—Divide the essay into a number of paragraphs. Do not mix up differing ideas in one paragraph. Let it contain just one idea or similar ideas.

The body of the essay should have certain qualities. There should be unity, *i.e.*, only one subject should be discussed. The irrelevant matter should be excluded. Do not begin an essay till you have thoroughly understood its scope, *e.g.*, on the essay. 'A Cinema Depicting a Literary Subject,' you are not to discuss the advantages and disadvantages of the Cinema or its general effect upon man for it is beyond the scope of the topic.

There should be coherence in the essay and the ideas should have a logical connection. Arrange your thoughts properly and then present them in a logical manner. The ideas should not be disjointed or jumbled up.

Proper proportion should be observed between the various parts of the essay, *i.e.*, present the different ideas in a balanced manner. The introduction, conclusion or one paragraph describing one idea should not be disproportionately long. Do not waste too many words on the introduction so that when you are going to begin the discussion of the topic the time for the essay has finished.

(*vi*) **Conclusion.**—Just as an introductory paragraph is needed, similarly a concluding paragraph is very essential. It will give finish to the essay and will not let it look incomplete.

The conclusion should be short and natural ; the ending should not be abrupt. It may contain some striking sentences, or sum up the ideas given in the body of the essay and give the writers point of the view about the topic under discussion. The conclusion should leave a good lasting impression upon the examiner.

Some General Hints

(*i*) Understand the topic fully.

(*ii*) Think over it and collect as much material as possible.

(*iii*) Write down all the points.

(*iv*) Select the points that you would like to incorporate in the essay.

(*v*) Arrange your points in a proper order.

(*vi*) Give a brief but good introduction. Let the first sentence be striking.

(*vii*) Different ideas should be developed in different paragraphs.

(*viii*) The body of the essay should have unity and coherence. The ideas should follow a logical plan.

(*ix*) Add a concluding paragraph in which you give some quotation, or sum up the ideas or give your personal opinion.

(*x*) Revise your essay.

(*xi*) Let it not be lengthy or too brief.

Note. All the topical essays will be found in these pages, students must prepare at least the following types of essays :—

1. Science and Man.
2. Cinema.
3. Broadcasting.
4. Newspapers' Propaganda.
5. Female Education.
6. Technical Education.
7. Medium of Instruction.
8. Industrialization, Economic Development and Defence of Pakistan.

DESCRIPTIVE ESSAYS

I. A Rainy Day in Summer

[**Hints.** *Describe the scorching heat and prayers for rains. The clouds appear and at last the rain begins. Everybody enjoys and feels happy. When the rain finishes people go out far a walk and some slip on mud providing amusement to others. The day ends with a rainbow adorning the blue sky.*]

What a terrible heat ! It seems that the hot sun above, the burning earth below, and the hot air in between have all decided to make man's life hell here. Oh, what a painful heat ! What sweltering (پسینہ لانے والا) and choking weather ? It seems to burn the people alive.

So, cursing and complaining, people go about. The burning weather is under heavy fire and people, if they do not faint with the painful heat, curse and complain against it. This is the only topic that is uppermost in their minds and in fact they can think of nothing else. The religious people are gathering in mosques, praying to the Almighty for the most needed rain, standing barefooted on the burning bricks. The farmer looks sorrowfully to the dying crops and the dry soil, and with a hopeful eye to the clear shining blue sky which seems cruel. The cattle too wish for rain.

The roads are lonely but there is some noise in the streets. The children are crying and laughing loudly. The circling children have surrounded an old man with grey hair and bent back and have just poured a pitcher of water on his head. They are in a hilarious (joyous) mood and hope this noble act of their's will invite rain.

A lonely cloud floating in the bright sky attracts every eye. Heads turn upwards and all eyes with pleasure watch this sign of rain. It attracts more clouds and soon there is a gathering of clouds in the bright sky. The children's noise becomes more loud, the devotees pray more keenly and the farmers' eyes are shining with pleasure and, at last, it rains.

Every heart is glad, every eye is filled with pleasure, and every face is smiling, watching the silvery chain of rain. Children, having removed their clothes, are rushing into the streets. They are really happy and the deafening shouts echo in the atmosphere. The grown ups are also delighted. They too start playing like children. Now it rains heavily. The pleasant raindrops falling on the roofs produce a delightful sound. The sound of the rushing water of the gutters is lovely to hear. The streets have taken the look of streams and the fields look like vast lakes. The cool breeze, the pleasant sounds, and the happy sensations (feelings) have all made the people forget the scorching heat. They are happy. They are satisfied.

The pattering sound subsides, the noise of the running water is less loud and at last the dark grey clouds move off washing the sky and trees of all their dirt and leaving smiles on the angry faces. Every heart is gay, filled with a rare pleasure. And now the people start streaming out of their houses; out to enjoy the beautiful sights and scenes. The mud-covered roads give pleasure for some at the cost of others. One cannot help laughing when the person walking in the front slips and falls down in the oddest (عجیب) posture, with the mud making beautiful patterns on his clothes and face. It looks so funny and amusing that the onlookers break out in laughter. But it is such a season that even the one who falls also enjoys it. Indeed it is a day which makes even the old faces smile and look fresh.

And then the clear blue sky is beautified by the rainbow—a garland of beauty and majesty. Hearts leap up with joy and the eyes are delighted to see this masterpiece of nature's beauty. It is a fitting close to a lovely day.

2. A Historical Place

A Visit to Jehangir's Tomb

[**Hints.** *We plan to enjoy the holiday. Start for Jehangir's tomb. Impressed by the main gate, grassy plots,*

rivulets, waterfalls, tanks, towers and the main building. The mausoleum aroused sad and painful thoughts.]

As I half opened my eyes the very first thought that flashed across my brain was that of the approaching examination and I felt sad, but the very next moment I realized that it was Sunday and I could remove from my mind the fear of the examination at least for a day. I looked up at the cloudy sky and felt delighted at the possibility of enjoying the holiday.

Soon I was knocking at Hamid's house and having called Rashid and Naseem also we all started for Jehangir's Tomb. With dark overhanging clouds and the cool breeze, it was a pleasure to cycle towards the Ravi and then on to Jehangir's Tomb.

We came down from our cycles in front of the big grand gate of this old historical building. Shopkeepers and hawkers were shouting loudly, selling their goods. As we entered the gate we saw spacious lawns on both sides of the road with pebbles. There was green, soft grass presenting a pleasant sensation to the eyes. The vast lawns stretching out for furlongs with trees here and there looked very lovely.

We marched on and turned towards the right and saw another high gate. We went up a few steps and entered this gate. As we crossed it we saw a beautiful scene. In the middle of the road was a canal, with water flowing quietly, and on both sides of the road there were lawns, green and beautiful lawns with tall, towering trees standing like open umbrellas all over these.

When we advanced a bit we saw a small tank of water from which four streams were flowing out. The tiny waterfalls presented a lovely sight. The sparkling drops of water went rolling down the steep slopes, made of very beautiful stone. Going forward we came in front of the main building. It is a beautiful building with four towers jutting out of it. The towers are beautifully decorated. We went up on one of the towers and from there could see the lofty minarets of the Badshahi Mosque. The beauty

was that only three minarets could be seen and they say that if you go up on one of the Minarets of the Badshahi Mosque, from there too you can see only three towers of Jehangir's Tomb. This is an exhibition (مظاهرہ) of the skill of the architects of the past.

Having enjoyed the scene of the Ravi which looked no more than a silver line and also of the green surroundings we came down and entered the main building. It is a beautiful building having very thick walls, decorated ceilings and designed floor. The lattice-work and excellently beautiful mosaic presented a charming sight. As we advanced and entered the inner portion a hush fell on us. Respectfully, thoughtfully and sadly we slowly walked to the inner room where rests eternally the great king. The renowned monarch, the great lover, the redoubtable (بہادر) warrior, the skilful administrator and the mighty emperor who ruled over a vast Empire for a number of years, whose frowns could mortify people and whose looks could kill, he now lies here in dust covered by a canopy (چھتر) which is decaying, attended by none of his courtiers and separated even from his beloved queen. So poor is the end of the glorious, active, and the grand life of man ! How helpless indeed is man ! What an inglorious end !

Sadly, slowly and thoughtfully, recollecting the glorious past of the king and contrasting it with the poor present we marched out. While cycling back home we cast a look on the deserted, despoiled and disfigured mausoleum of Nur Jehan, the beloved queen of Jehangir, who now lies far off from her beloved husband in such surroundings as seems to mourn and lament. One cannot help heaving a sigh of sorrow after looking at these destructions of time.

3. A Picnic

[**Hints.** *On a fine morning we start for the Ravi, bathe, swim in the river and then cook our meals. Cooking is quite funny as all have no experience of cooking. The few mangoes which every one tries to get create a good deal of fun. A*

sleep in the afternoon and a pleasant ride home rounds off the picnic.]

Big black clouds moving majestically started overcasting the sky. A pleasant breeze began to blow and it was such a relief from the scorching (جھلس دینے والی) heat. Every soul looked with pleasure to the sky and enjoyed the cool breeze. It really was a day to enjoy. So, we, a few friends, chalked out a programme and thought of spending the day on the bank of the Ravi. We intended to do the cooking ourselves so we took no servant. Loading the necessary utensils and eatables in a tonga we started on cycles in two parties. The first party was to accompany the tonga and the second to buy mangoes and join the other party.

Under a cool shady tree we established our headquarters. First of all we had a dip in the river and then we started rowing. The rapid and rising waves carried our boats far away from the bank. Then some one broke out into singing. The leaping waves, the rising (چھوتی ھوئی) wind and the lulling song had a magical effect on all. The strokes of the oar produced a delightful sound. It was real magic. But the shrill cries of one of our companions broke this magic spell all too sudden. Somebody out of mischief had thrown him into the river. He did not know how to swim and was now madly making efforts to get back to the boat. Another jumped into the river and brought him to the boat and we landed.

Now our cooking started. Nobody was to be the cook but every one was to have a hand in cooking. It was great fun to see these fellows busy preparing their midday meals. One of us, or rather two of us, started mixing the flour with water. They did not seem to knead but rather seemed boxing with a very strong opponent (مخالف). They were gasping (ھانپنا) and perspiring and white-washing an area of three feet around them. At last they had defeated (شکست دینا) the enemy and so they lay down panting heavily. Then

cooking started. There everybody was to help. Even peeling (چھیلنا) potatoes was not an easy job. With sharp knives the potatoes were mercilessly butchered and finally cut into pieces. One fellow went to the river to wash the meat and washed it rather over neatly for he came back with little less than half, the rest having been carried away by the mighty current, as he explained. Salt too was not with us. We, therefore, had no other alternative but to cook without salt. Condiments (گرم مصالحہ) were liberally used and because of the many cooks double or perhaps treble the quantity had been put, for when one went away, the other to show his mastery of cooking added a large quantity of condiments and so, when the meat was served, it was worth tasting. The truth of the saying 'too many cooks spoil the broth' was driven home to me. *Chapaties* were octagons (eight-sided) and hexagons in shape, thick at one place and thin at another. Fairly disappointed with our work we searched for the mangoes but found only a handful lying in one corner of the big basket which had brought them. Somebody had taken away the lion's share and left a few to start a quarrel. And in fact everybody was pouncing (جھپٹنا) upon these ripe, tempting but handful of mangoes. It was great fun running after one another and snatching mangoes even out of the mouths of the others. I never enjoyed mangoes more than the one which I was successful in snatching.

Then we sat down and amused ourselves with songs and anecdotes (واقعات) till we fell asleep. It was very nearly evening when we got up and started back. It was a pleasant ride home.

Slowly cycling in the silvery light of the moon on a shining road and the sweet voice of our singer companion pouring honey into our ears gave a lovely finishing touch to our picnic. It was a memorable picnic and I cannot easily forget it.

4. College Convocation

[**Hints**. *Preparations for the Convocaation starts. Cleaning and decoration goes on. Professors are dressed in gowns and hoods. Guests arrive. Guest of honour arrives and the Convocation procession starts. Principal confers degrees on graduates. Convocation address and tea*]

There was brisk activity in the College a couple of days before the College Convocation. Preparations on a big scale were going on. ' It must be a very special day and some really nice function,' thought the firsties noticing all these preparations. And on the day of the Convocation the College wore a new look.

Everything was clean and tidy. The approach road was decorated with buntings (جھنڈیاں) and flower-pots were lined up on both sides of the road making it look really pretty. The buntings waved in the air. The flags on the top of the College building flew merrily. The clean surroundings, well-cut grass, the gaily smiling flowers and the white-bordered road, decorated with buntings—all these told of an important coming event.

The hall, the venue (جگہ) of this function, wore a festive look. The rows of chairs and benches with red cloth in between, the big nosegays (گلدستے) of flowers and the paper buntings adorning the hall made it look very impressive. On the dais chairs for the members of the staff had been placed in the form of a semi-circle and in front of them was a majestic Presidential chair with a foot-cushion in front. The flowers peeping out of the big flower-vases (گلدان), the multi-coloured buntings flapping merrily overhead and the long lines of chairs made the hall look very beautiful.

At last the guests started arriving. Cars, tongas and cycles made a long line which seemed almost unending. There were some persons deputed at the gate to receive the guests and conducting them to the proper places. The hall began to hum when the students were allowed to enter.

The firsties, especially, were surprised to see their professors dressed in long black gowns and red hoods. It was a sight to see these gentlemen, dressed in their best dresses, walking swiftly hither and thither in their long academic gowns and different coloured hoods. There was a red gown also to be noticed. And the person looked, if not impressive, at least different with the strange or perhaps funny academic cap. All looked busy and were anxiously awaiting the guest of honour.

At last all the professors lined up outside. The guest of honour arrived, was introduced to the members of the staff and now the Convocation procession entered the hall where a silence prevailed over the audience. All out of respect stood up and watched this impressive procession of the scholars go by them towards the dais.

The proceedings started with a recitation from the Holy Quran and then after the Convocation had been declared open, the Principal conferred degrees on the new graduates. Half a dozen graduates dressed in black academic gowns, of which they seemed so proud, lined up near the dais while the vice-Principal distributed the degrees. Then another batch came and was followed by still another. With pride and pleasure shining in their eyes these young graduates after receiving their well-won degrees returned to their seats. Then the President stood up to deliver his Convocation address in which, speaking learnedly, he gave a word of advice to the young graduates who were to enter practical life and thus this colourful, impressive and solemn function came to a close. The guests were entertained to tea and when the shadows began to lengthen they one by one drove off in their cars.

Happy were the young men who this day were the centre of attraction, and who, by their efforts, hard work and intelligence had won the desired prize. It was with a sense of real satisfaction and genuine pleasure that they walked about watched by all eyes. But their pleasure was not unmixed with sad feelings for they were bidding good-bye to their mother institution with which the sweetest

and dearest associations were attached and were about to enter a new field of life, having doubts and fears about their future.

5. A Sleepless Summer Night

(*P. U. Inter. 1939*)

In the plains of the Punjab it is intensely hot. No one can form an exact idea of the trouble caused by heat. Cold drinks and the fan fail to disped the heat. Sweat (پسینہ) flows, and atmosphere is always oppressive. At times it is like hell.

Once while I was in Lahore the temperature rose to 116°F. Till night it remained intensely hot. Despite the spraying of water (پانی کا چھڑکاؤ) no change was felt. I lay in my bed with the fan switched to the full. But the heat constantly pricked my body. The fan threw hot gusts of wind. It was intolerable. I had often to switch it off so as to allow my perspiration (پسینہ) to settle on my body. Then I switched the fan on for a moment. The wet body became at once dry. The sweat evaporated. I repeated this process several times and tried my best to go to sleep but could not. At last the clock struck twelve. My body ached. I felt tired owing to loss of sleep. I felt headache. I immediately got up and took a bath. A little relief was felt but soon the same pricking heat. I rolled the bedding away and lay on a bedless cot, thinking that I would thus be able to sleep. Soon the clock struck one. Far away in the distance I heard a dog bark. The sky was clear. Stars twinkled. I started making diagrams among the stars. I saw which of the stars formed squares, which parallelograms. Thus I whiled away some time.

The clock struck two. I was physically spent. Again I closed my eyes tight and tried to sleep. I tossed about on my cot. But alas no sleep! I immediately got up and started strolling around my cot. The mosquitoes dive-bombed me when I was away from the fan. Soon I realised that dawn was breaking ; I couldn't sleep. However, I sat up on my cot, then lay down again. I heard the cock crow.

On the eastern horizon I observed twilight. I gave up the idea of trying to sleep, washed my face and went into the garden. There was tolerable. I lay on the green grass. Soon I fell fast asleep. When I got up it was near 7 o'clock. I turned back for home.

6. A Collision between a Motor Lorry and a Tonga

Now-a-days the number of collisions are increasing daily. Some of them take place due to the ignorance of drivers who obtain licences without possessing driving skill enough to drive the vehicles in the busy roads of the cities. But the main cause of their occurrence lies in the fact that traffic has increased and the means of travelling are increasing with the new inventions of science. Common people do not observe the rules of the road. The Government should enforce the rules of the road very strictly to lessen the number of accidents.

I have heard and seen many collisions in my life. One is still fresh in my memory because I was a passenger in a tonga which collided with a military truck.

It so happened that I travelled from Karachi by train. In the train I met three people who were residents of my native village. All of us left the train at 7 o'clock and decided to go to the village by tonga because they had some urgent work in the city in connection with a court case. After meeting the Vakil we took a tonga for our village. The tongawala was a jolly fellow. He began to sing street songs and sang all the way. We had hardly covered a distance of four miles from the main city when we saw a military truck coming towards us. The truck driver was driving the vehicle at full speed. When the truck came to a turn, the driver blew the horn but he did not lessen speed. The tongawala was engrossed (همہ تن مصروف) in the singing. We asked him to stop the tonga on the turn but in vain. The tonga was in front of the truck. The horse ran faster on the sound of the horn. We despaired of our lives. The tongawala could not control the horse with all his efforts.

efforts. Seeing death dancing before me I jumped off the tonga and was badly injured as I fell on the stones piled up along the road-side.

In a moment the military truck dashed against the tonga and turned it over. The horse died on the spot and the tonga was smashed to pieces. The tongawala received serious injuries. His head was badly wounded. He broke one of his legs and lay senseless under the truck. His other leg was also badly injured. My companions got injuries all over their bodies. One of them was a famous wrestler. He broke one of his hand and lay on the road in a pool of blood. The other two men were moaning with pain under the tonga.

The truck had turned turtle and lay in a pit. It too was damaged. The front and mudguards were broken. The truck driver received a cut on his head from the gloss of the broken windscreen and the steering wheel had crushed his chest. He was unconscious in the truck. At that time I was in a fix and could not come to a decision as to what to do.

The passers-by saw the collision. They ran to the spot to help those lying unconscious on the road. The traffic came to a stand-still. All the passengers from the lorries and private cars got down. The injured bodies required immediate medical help. One of the owners of the private cars could not bear the sight. Being a kind-hearted man he took all the injured bodies in his car and drove back to the Civil Hospital, where the doctor dressed their wounds. He could not give immediate relief to the wrestler. The blood was gushing out from his hand. When the doctor's attempts proved useless the owner of the car took the wrestler in with him and asked me to accompany them. He got the wrestler admitted in another hospital and gave me a hundred-rupee note for the wrestler.

Being a passenger of the tonga I had a narrow escape from death. I thanked God Who saved me from death in such a horrible accident.

7. An Evening at the Cinema

Common people suffer from want of recreation: villagers have nothing in the way of amenities, while in cities the cinema is the most important of all. It refreshes our mind after the day's tedious work. Foreign countries have made great progress in this industry but in our country it is in its infancy, though the future is promising and bright.

One summer evening Khalid, my intimate friend, came to me and pressed me to accompany him to the pictures. I did not want to go due to bad weather but as he insisted I reluctantly agreed to accompany him.

After a few minutes we reached the picture palace. Cars, tongas and rickshaws presented a humorously diverting scene. The vehicles blocked the way to the cinema. The park was too small to accommodate such a large number of vehicles. Some of the rickshaws and tongas were standing on the road and blocking the traffic. The policeman asked the drivers to clear the way and some of the vehicles had to leave the place.

We moved forward and crossed the boundary wall through the main gate with great difficulty. The courtyard of the cinema building was packed. People of all types were standing elbow to elbow. Benches were occupied by ladies. Some people were moving hither and thither pushing others. The ignorant villagers standing in groups at the end of the courtyard were looking at the posters. Some were so shy and reserved that they would hardly answer when spoken to.

When we reached the booking-window we gave up the hope of buying tickets. The scene in front of the window was very amusing. The people were packed there. They were waiting with feverish anxiety for their turn to buy tickets. Every one of them seemed to be attacked by ticket fever. They were all afraid lest they should not be able to see the picture. They did not consider that they could come again on some other day in

the next week when the rush had abated. They ran impatiently towards the booking-window as the people came out of the hall after the first show was over. There was a great tussle between the people who wanted to get outside and the people who wanted to get into the picture-house. Women were huddled in a corner. There was great hustle and bustle all round. Some were buying eatables, cigarettes, etc. There was a rumbling noise everywhere. Hawkers were selling their wares at the top of their voices.

My friend tried hard to buy the tickets. He elbowed his way to the window. Hasdly had he put his hand inside the bars of the window to purchase the tickets when he was thrown back by a wrestler. Some people were helping their own men. Some climbed on to the shoulders of other people. My friend returned disappointed. We determined to see the picture next day. But before leaving the cinema house we looked inside the hall. It was crowded to suffocation. People of all communities were huddled together in the third class. Rude people were shouting and abusing the operator. The hawkers were hawking tea and foodstuffs. Tongawalas and rickshaw drivers were constantly whistling. It would have been very uncomfortable to spend nearly three hours in such a house.

We returned home after half an hour. My friend felt very sorry for missing the picture at the cost of his shirt and trousers.

8. The Pleasures of College Life

(*P.U. 1955*)

College life is strange and delightful. It opens up new fields of learning with vast scope for intellectual enlightenment. One is curious to learn of things which were yet a mystery. Text-books are there, but there are other things to learn. The school atmosphere is missing. The fear of the school teacher is a thing of the past and the threat of the rod no longer exists.

There is a library, reading room, laboratories and literary societies. In college life one is at liberty to

take an active part in games and sports. Through libraries we are introduced to the learned people of the past. In the laboratories we do interesting experiments. In the reading room, newspapers, journals and magazines of all variety are always on display, We can read and can enjoy them without let or hindrance. In literary societies we have an opportunity to show our intellectual worth.

There is excellent discipline in the College. The behaviour of the professors is quite strange and novel. They are very courteous, refined and cultured. They have a great regard for the feelings of the students. They never injure their prestige, but rather inculcate in them a sense of dignity.

In college, one feels mentally elevated, at least above the schooldays. All types of students from the various strata of society are found there. In debates the students show their oratorical abilities.

There is a Union in the college managed by the students themselves. It is a kind of miniature (small) democracy. We learn the working of a Government.

In college we have ample opportunities of whetting (sharpening) our intelligence. If college life is lived well one can certainly develop the characteristics of a leader. In short, college life is a heaven from the intellectual, moral and spiritual viewpoint.

NARRATIVE ESSAYS

8. Origin of Earth and Life

How did earth and life come into existence ? To discover the origin of the earth and of life has been the object of constant experiment and observation of scientists since times immemorial.

Recently quite a number of theories have been put forward ; a few of them convincing, others vague.

The theory propounded about the origin of the earth runs thus : It is a well known fact that all of the planets and stars revolve in regular orbits. All of them possess a definite magnetic force. This magnetic

force keeps them in regular orbits. They don't deviate (go astray) from their regular paths. According to a scientist, once, however, a huge star went astray. It accidentally came close to the sun. The sun is composed of boiling liquids and gases. They continue burning violently. The molten matter constitutes the surface of the sun. The star, after having left its original path, came close to the sun and created a huge tidal wave on its surface with its magnetic force. Shortly after that the star receded and started revolving in its original path. As soon as the star went back the tidal pull was reduced and the wave on the surface of the sun collapsed. A part of the molten matter left the surface of the sun and started revolving round it. Gradually it cooled down and finally it assumed the present form of the earth. Time went by and the atmosphere of this earth became suitable for life. Whatever the truth, the theory is convincing. But because it is based on the element of accident its absolute correctness is doubted.

Again life's origin, too, is explained in terms of accident. But it is not very convincing. It is maintained that through accident impossible things can become possible. Huxley declares that if some monkeys are allowed to strike the key-board of a type-writer blindfolded for years together, they would ultimately succeed in typing out all of the books contained in the British Museum. He means that during the course of striking against the key-board of a type-writer an intelligible word is accidentally typed out. But it is only an accident. So it is quite probable that monkeys could type out full length books only accidentally.

Arguing in this way it has been maintained that the constituent elements of a living cell accidentally might have arranged themselves exactly in the same form as they are found in living beings, and life entered it. But it is wrong. When in the laboratory exactly the same chemical constituents are arranged in the exact proportion as is the case with living cells, life never makes its appearance. So it is a mere guess. It is not entirely correct. The origin of life, therefore, is yet a mystery.

10. Space Travel

We live in a planet called the earth. Beyond it there is nothing except belts of air. Then come other planets and stars. Our earth, planets and stars taken collectively is called the universe. There are numberless stars and planets. They seldom come close to each other, but remain at great distances apart. They travel in fixed paths. The emptiness between our earth and other stars and planets in the universe is called space.

Man has conquered earth, air and the oceans. Now he is trying to conquer space. He wants to reach the moon. Though it is very difficult, efforts are in progress. Existence of life is expected on the surface of the moon. There are other planets as well where living beings are believed to exist. Man wants to meet them. He is curious about it. The urge is violent.

But there are many difficulties in space travel. The higher we go the thinner the air becomes. It becomes difficult to breathe. The Earth possesses a magnetic force which attracts (pulls) everything towards its centre of gravity. It gives weight and helps us to balance our bodies, so we can move about freely. The higher we go the less is the force of gravitation. We loose weight as we go upward. At a certain stage we become weightless and it becomes impossible to balance ourselves.

Again, we live upon this Earth under a certain degree of atmospheric pressure. If the pressure is reduced our bodies would swell (سوجنا). It will become irregular in shape due to the pressure of blood rushing in our veins (رگیں). If the pressure is reduced our veins would burst, and the blood would flow out. Under normal conditions here upon the earth the external and internal pressure of our body is well-balanced, therefore we live as we do. As we go up the atmospheric pressure is reduced, our bodies become swollen, the veins burst and the result is death.

Besides, the sun continues emitting (throwing out) a strange kind of dust. It never enters the atmosphere

of the earth. The moment it comes in contact with the earth's atmosphere, it grows and disappears. This dust is highly poisonous. It can cause immediate death. The glow of this dust is seen in the sky at the North and South poles.

Despite all these hazards (dangers) man is making untiring efforts to travel through space with a view to reach the moon or another planet. Russia and the USA are in the forefront of these experiments. A thing that circles round a given object is called its satellite. Planets and large particles of matter circling round the earth are called earth satellites. So man-made earth satellites have already been sent into space, and a certain amount of success has been achieved.

An interesting side of space travel is this. As is already known when we go upward the earth's force of attraction is reduced. At a certain stage the earth's gravitational pull becomes nil. So anything sent at a high speed starts revolving (circling) round the earth automatically when it reaches this zone, because there is nothing to check its movement.

Russia has so far succeeded in sending three man-made satellites round the earth. The Russian earth satellite is called 'Sputnik'. It contained many scientific apparatus to collect data. A dog was sent into space in a 'Sputnik'. The heart-beat, the pulse and the circulation of blood of the space-dog was recorded here upon the earth through scientific apparatus. Its photograph was projected back here by television. Invaluable data has been collected. After having reached the zero zone of earth's gravity the Sputnik travelled in space at an unimaginable speed. It circled the earth every ninety-minutes. It stayed aloft (above) for a very long period of time. Then either it stopped working or after having re-entered the earth's atmosphere it was burnt up.

America, too, has achieved wonderful success in space travel. The earth satellites sent by America are called 'Explorers'. They were placed in an orbit round the earth by a three-stage rocket.

The rocket is a scientific device (آلہ) which shoots skyward at a tremendous (very great) speed. A three-stage rocket means a rocket which carries the satellite proper in three steps. In the first stage a rocket carries the earth satellite to a certain height. Then it falls down to earth. The second rocket is automatically switched on, which in turn takes the satellite still higher up in space. It (second rocket), too, burns up and falls back to earth. The third rocket then is automatically switched on and takes the satellite into space beyond the earth's gravitational pull (زمین کی کشش). There the satellite starts revolving round the earth at an unimaginable speed leaving the third rocket behind, which also circles the earth before burning up. Thus the success achieved is really wonderful.

American efforts are already in progress to place a satellite round the moon. An American satellite has already attained a height of about 1,87,000 miles, but it could not be orbited (placed in an orbit) round the moon.

Russians think of establishing a Hydrogen Bomb base on the moon. It is a horrible idea. While we wish the scientists success it is our keen desire that these scientific achievements are used only for peaceful purposes.

11. Street Beggars

The institution of beggary is indeed very old in our country. We cannot assign a definite date of to its commencement. Beggars are found in almost all parts of the world. But other countries have put an end to this great social evil. The problem of beggars is still unsolved in our country. Ours is a poor country where beggars are found in large numbers. Some of them are truly destitute while others are professional beggars. Their number is so great that it is difficult to handle them. Shrines and holy places in Pakistan are the abode of beggars. If a person happens to visit a holy place in these cities the beggars surround him on all sides and vex him so much that either he has to leave the place or give them something in charity. In

spite of continued refusal they stretch forward their hands for money.

Nothing is more depressing than to see beggars wandering in the streets. We come across them everywhere. A street beggar is different from the beggar who begs from door to door : the former has a fixed place where he sits while the latter moves about. Street beggars are found sitting in rows in the streets and generally near a religious place such as a mosque. The sight arouses pity in the hearts of the passers-by. Street beggars generally sit in dirty places like drains, and are dressed in dirty clothes and rags. They are usually half-naked, disabled and sickly. Some are blind and move about with the help of a boy or a little girl, generally their son or daughter ; others are either lame or without legs and crawl on their hands and stomach. Most of them suffer from horrible diseases. In winter they are found shivering with cold, and in summer they sit on the burning ground.

The sight of false beggars is more exciting. They generally are seen with rags tied round their hands and feet. They tell the passerby that they are helpless to earn their living because of their crippled arms and legs. They cry most piteously and repeat the name of God with every breath like a true devotee of God. On rainy days they sit under a shade of a shop and for want of place they huddle together. They have no houses of their own.

It is both very painful and amusing to see the beggars attracting the passerby with new tricks. They cry so loud along the streets that the people cannot ignore them. Sometimes they repeat a famous saying which arouses the charitable instinct in men. Sometimes they roll on the burning roads under the scorching rays of the sun and ask for alms. Many of them catch hold of the feet of the passersby and put their heads on them and do not leave the man until he gives them something as alms. Women beggars are no less cunning. They give out that their sons or daughters or husbands have died and they need money for their funeral. Many beggars form a

small group and sing songs. They attract crowds of people who give them something at the end of the song.

All beggars are not beggars in the true sense. We may give something as alms to those who are too weak to earn ; but there are others who are able-bodied. Such beggars are really undesirable in society. They can work for their livelihood. Instead of beggars we should call them idlers. They take advantage of the religious superstition of the people. Charity is a virtue if it is given to the deserving, but it is a vice if it goes to the non-deserving. Such able-bodied beggars have large families to support. They are thieves, pick-pockets and dacoits under the garb (dress) of a beggar.

On the whole I say that begging as a profession should never be encouraged. Every one of us should try to discourage it. Begging is an evil and it lowers the dignity of man. Able-bodied beggars should be made to work if they do not find any themselves. It should be the duty of society and the state to give them ample opportunities to work. Beggars who are really needy and are weak should be sent to the Government poor-houses where they should get the necessities of life. " Those who do not work shall not be allowed to eat " should be the motto of society. The Government and the public both should carry on this propaganda. Anti-beggary laws should be passed by the Legislature. False beggars should be punished severely. The giver and the receiver both should be put behind bars. In the poor-houses beggars should not be allowed to idle away their time but should be provided with such work as they are able to do according to their physical capacities. Only the helpless should be fed free of charge and others must pay for their keep.

Pakistan is one of the poorest countries of the world. We do not produce enough to feed our own selves. Our food production is falling day by day. It is high time for us to work together with all our might. Beggars who are physically fit must contribute something towards the national dividend (income) of the country.

12. Jinnah

Muhammad Ali Jinnah was born in a Khoja family on December 25, 1876. He was educated at Karachi and Bombay and passed his Matric examination when he was only sixteen. After his matric he went to England to study law.

After the completion of his education abroad he came back to India and worked as a lawyer at Karachi. Then he went to Bombay, where he became very famous in his profession.

At first he joined the Congress, but he did not appreciate the working of their political party. He found that the members of the Congress were really not interested in Muslims. Muslim rights were likely to be neglected. He, therefore, joined the Muslim League. His political party was set up in 1906. The Hindu Congress and the Muslim League both fought for the freedom of India. Throughout his life Jinnah tried his best to keep Hindus and Muslims on friendly terms. He, along with Gandhi, demanded selfless Government from the British in 1919. The Britishers granted his demand partially. Gandhi refused to accept it. It then became clear that he wanted a purely Hindu Raj and had no interest in Muslims. Jinnah hated this policy of Gandhi.

In March, 1929, Jianah put forward the Muslim demand known as 'Fourteen Points.' He immediately became popular among the Muslims of India. In 1934 he reorganised the Muslim League and introduced various reforms. In 1935 under the leadership of Jinnah the League decided to participate in the election for Muslim seats. It succeeded in the Punjab, Sind and Bengal. It was a great defeat for the Congress. Congress, therefore, became deadly against the Muslim League. Congress men wanted to clear the Britishers. They maintained that there is no nation in India called Muslims. All were Indians. Thus they wanted to kill the rights of Muslims. Jinnah, however, made the situation clear. He claimed that Muslims were a separate nation, quite distinct from the Hindus, in culture,

dress, and religion, etc. He, therefore, got the Lahore Resolution of 1940 passed. Under this resolution the Muslims demanded the division of India on the basis of the Two Nations Theory. His efforts were crowned with success, and Pakistan—the homeland of the Muslims—came into existence on August 14, 1947.

Jinnah was appointed Governor-General of Pakistan. He worked hard without regard for his health. He soon became seriously ill and died on September 11, 1948. Thus Muslims were deprived of their best and most valued leader, whose successor it was very difficult to find.

13. Liaqat Ali Khan

Liaqat Ali Khan came of a rich family. He was born in 1895 at Karnal. He studied at Aligarh and then went to England for further studies. While in England, Liaqat Ali Khan held the important post of Treasurer of the Indian Majlis.

After doing his Bar-at-Law he started his legal practice in 1922. He joined the Muslim League in 1923. Soon he became a member of the U.P. Legislative Assembly and worked for fourteen years in that capacity. He was a sincere Muslim, a good speaker, a good talker, and a good debator. He was patriotic, courageous and bold. Jinnah, therefore, loved him very much.

Soon Liaqat Ali Khan became the General Secretary of the Muslim League and worked hard for the general reform of the party. He had also been Finance Minister in the Interim Government before partition.

After independence, he became the first Prime Minister of Pakistan. It was because of his sincerity and selfless spirit that he rose to such a high position.

Unfortunately on October 16, 1951, an Afghan Refugee shot him dead while he was addressing a public meeting. The reason of his murder is yet a mystery. However, his death has been an irreparable loss to the nation.

14. Adventures of a Piskpocket

[**Hints**. *I get training from a class-fellow ; practise it myself. The first man whose pocket I tried to pick slapped me. The second time it was detected and I was sent to jail. Then I got training from other convicts. The third time I ran away with a lady's purse and was again caught. But I am never disappointed.*]

I once again am in the grip of the law ; it is the third time. I feel it tightening round my arm but do not think I am utterly hopeless. I have already been through this ordeal a couple of times. After spending six months with pastmasters in the art of picking pockets in jail and, having obtained useful instruction, I went out again trying new methods and making use of the latest knowledge. Jail provides useful training to a person like me and I am not averse to the idea (نا پسند نهیں) of stepping into this mansion (building). I hope to renew old acquaintances and learn new tricks of the trade, so the ministers of the law cannot frighten me with their angry faces. I am happy whether inside or outside the jail.

But let me begin at the beginning. I was a small chap of eight years and a friend of mine induced (ترغیب دی) me to slip out of the class and have some fun outside. I joined him. We came to the crowded bazar and saw a stout well-dressed man coming from the opposite side. My friend asked me that I should hurl (پهینکنا) him at the man when he was near. I did as he told me. The man abused him and my friend shouted at me. I ran away and he followed me and when we were away from that man he handed me a fat purse which, when opened, contained sixty-two rupees. I would not believe my eyes on seeing so much money and was curious to know how and where he got it from. He told me that it was the fat man's purse and he had stolen (چرایا) it from him. We had a very good day and enjoyed ourselves as best as we could. Now I was very eager to learn the art of the pick-pocket and became an apprentice and soon, armed with

a blade, expert fingers and a careful and quick brain, started my 'practice.'

Timidly and hesitatingly I approached my first victim when I had finished my theory lessons and the practical training had started. His handkerchief was peeping out of his pocket and I thought it something very attractive. With trembling fingers I touched the corner of the handkerchief and, thought everything would go well, but the next moment the gentleman feeling a pull turned in my direction and he saw my fingers holding the end of the handkerchief and before I could run away, down came a blow with full force. I was surprised and frightened beyond measure and thought I would be hand-cuffed the next moment but the gentleman, after a few more blows, allowed me to go. It was a very discouraging experience but my teacher asked me not to be disappointed and have courage to try a second time more skilfully and in a crowded place.

Next I went to a bus stand and picked the pocket of a gentleman boarding a bus. I was successful this time. The man did not know what destruction my hands had played with his pocket. The fat purse, full of coins, now in my hand, filled me with a feeling of pleasure—pleasure at the money I had won and more at my first success. But these charming thoughts were soon disturbed when, looking around, I found that the people were looking for somebody. Seeing that I was in a pretty pass I jumped out, made a dash for a *nalla* that was nearby, threw rather unwillingly the heavy purse in it and hid myself under the bridge and shut my eyes. After a few minutes I felt my hand tightly gripped. I opened my eyes and found a police constable frowning over me. I was sentenced to one year's rigorous imprisonment but this proved a blessing in disguise for in the jail I made acquaintance with some experts who gave me useful training and, when after a few months I came out, I was an expert pick-pocket.

Now my 'trade' started flourishing (becoming prosperous) and I made a good deal of money. I was a successful

pick-pocket. One day I saw a well-dressed lady walking gracefully, wearing a beautiful *saree* and in elaborate make-up. There was a lovely purse dangling (لٹکا ہوا) from her ivory-white arm. The purse tempted me and I started following the lady. I meant to cut the purse strings but when I had managed to cut only one string the lady felt the uneven balance of the purse and looked back. I did something which is foolish. I pulled the purse with full force and ran away at high speed. The lady raised an alarm. I, finding no lane or hiding place nearby, ran straight and at last was caught by people. Again I was in jail for six months. But I came out having gained perfection.

But you see again I am being led to the jail. This time it was no fault of the technique. My victim was rather over-sensitive and the moment my fingers touched his pocket he knew that some mischief was being played on him and the next moment before I could go ahead with my work, he caught me.

But I told you I am not sorry. I will really have a good time in jail and when next I come out I will be able to start a school of pick-pockets and be the principal of that school.

EXPOSITORY AND INFORMATIVE ESSAYS

15. Science in the Service of Man

[**Hints**. *Science has brought about a revolution and has made our lives happier. Distances have been cut by telegraphs, telephones and wireless. Science supplies amusements and gives knowledge to us. Every impossibility has been achieved. Medical science has conquered disease. But the misuse of science can be harmful.*]

It is all due to science that the world to-day is taking quick strides (paces) towards progress. Science came in our lives to work a revolution and this bloodless revolution has achieved more than any much-talked-of revolution did in the past. The impossibilities have been achieved through science, and miracles are a daily happening now.

Science has given self-confidence to man and he truly can call himself 'the master of all he surveys.'

It is the blessing of science that distances have been shortened. The journey, which in the past took a lot of planning, gave the travellers many serious and sad thoughts and at last was completed in a long time, can now be traversed (طے کرنا) in just a few hours. The fast moving train and the aeroplanes have quickened travel and diminished (کم کرنا) the distances. Telephones, telegraphs and the wireless flash the news across the world in the twinkling of an eye. Sitting beside your radio you can enjoy the cricket match between Pakistan and England being played at Lords. Television is a step further. You not only hear the speaker but also can see him over hundreds of miles. The swift transport and the inter-connection through wireless have brought the countries closer. The world no more comprises far-flung, disconnected and unknown countries ; it is now a compact whole and the affairs of one country are affecting the other. Countries have come closer and the nations have been strongly linked with one another. The bonds of friendship and the ties of love between the peoples of far-flung countries have been tightened. Science has brought man nearer to man, and this is a great service.

The radio instructs and amuses us, cinema entertains us and electricity is our handmaid. She does every impossible and difficult job for us. She moves the fan, heats the rooms, illuminates the cities, presses the clothes, works the gigantic (big) machines, cooks our food and helps us to cover long distances in a few hours. There are counting and computing (حساب کرنے والی) machines and even a mechanical brain has been invented. The lie-detectors help in the investigation of crime and radar helps the planes to fly more safely and in times of war detect the approach of enemy planes. Science has made it possible to fly in the air, to remain under water, to blow up the mountains, to bridge the distances (فاصلے کو کم کرنا),

to check the stormy waves of the sea, to build the sky-scrapers (اونچی عمارتیں) and to do everything which our forefathers thought were impossible.

Medical science has helped the doctors to combat successfully the most deadly diseases. The old and dying people have been rejuvenated (جوان ہو جانا) and even the dead have been brought to life. The lungs can be replaced, the heart can be operated upon and the operation of the brain can cure even the mad. Surgery has worked wonders. Grafting has given many many beautiful noses and replaced many useless limbs. The epidemics can no more take a heavy toll, the death rate has considerably decreased and a great immunity (حفاظت) against deadly diseases has been granted.

Science, thus, has ministered to human pleasure and comforts. It has made our lives happier but is not an unmixed blessing; it cuts both ways. The human mind thinks not only of the constructive works but also of destruction. Man is the enemy of man and so the scientist's brain invented the aeroplane and at the same time thought of loading it with A-bombs and H-bombs. The mind thought of building a beautiful and an ideal (مثلی) world and at the same time letting loose destruction and devastation (تباہی). Science itself is not harmful but it is our malice (دشمنی) for the others, it is our spirit of aggression (لڑائی - چڑھائی) and aggrandizement (طاقت بڑھانا) that has led the human mind astray and the scientists have been constrained (مجبور) to work on destructive lines. But science, on the whole, has served mankind and has made human life happy and comfortable.

16. Games and Sports

[**Hints.** *Games keep us healthy and keep disease at arm's length. They give a sound body to a sound mind. They lessen our worries and give us happiness. They teach us the spirit of co-operation, discipline our bodies and minds. They make us obedient and patient. They teach us the art of living.*]

Games and sports should be an integral part (اهم جزو) of college education, which aims at producing a sound mind in a sound body. For having a sound and healthy body exercise is necessary. A book-worm poring constantly over his books in the fading light of the evening may win a medal in the examination, but in the meantime his health will have completely been shattered. The sportsman, on the other hand, spends his time in the open air, exercises his inactive limbs, runs about and gets the real thrills of life. He thus gets pleasure and at the same time does what is essential. Games make his eyes lustrous (چمکیلی), his cheeks aglow with health and his spirits buoyant (light-hearted).

Games keep our bodies fit, and make us hale and hearty. Besides, they have a wholesome effect on our minds. They relieve us of our worries and end our anxieties. They refresh our brains and produce a healthy effect on our minds. Besides, they increase our powers of endurance. A sportsman can better bear the stress and strain of life than a studious fellow. He has hardened his body and patiently can face the trying circumstances.

Games and sports have their social and moral value. We are taught to work in harmony with our playmates. We learn co-operation and develop team-spirit. We also learn a very useful lesson of accepting defeat with a smile and of not being over-awed by the strength of the enemy or unfavourable circumstances but fight to the finish. They also teach us discipline which is a help to us in all the walks of life. Obedience to the captain, self-reliance, unselfishness and cheerfulness even after a defeat are the lessons which sports and games teach us. For these lessons of practical utility we are much beholden to sports. These things are to help us in later life. The dry-as-dust facts do not count much. What matters is to know the art of living and the leading of an upright (noble) and disciplined life and this mainly is possible through sports. Hence, perhaps,

games and sports are more important than too much study.

There is no better wealth than that of cheerfulness and happiness. In playing fields we do not pull long faces or wrinkle our foreheads with worries. We are as gay as we possibly can be. Even a defeat cannot dispel this cheerfulness for we have learnt to face defeats calmly and patiently. The sportsman not only himself is happy but also provides a great fund of joy to the onlookers. A nice stroke by the batsman, a fine rally at a tennis court, or a winning hit by a hockey player, makes the spectators yell and shout and share the joys of the player. So, a sportsman is scattering happiness all around, thereby doing a great service, for pleasures are more beneficial than duty.

Games and sports, therefore, are the sauce of life. They educate us, discipline our minds and bodies, give us enjoyment and cheerfulness, and teach us the art of living.

17. The Advantages of Travelling Abroad

[**Hints.** *Travelling gives us knowledge about history, geography, culture, civilization and languages, and it teaches us many useful facts in a pleasant manner. It gives us great fun and amusement. We broaden our outlook by travelling and it makes us tolerant and impartial. It brings nations closer. It makes us realize the greatness of our country and makes us patriotic. So it is better to travel than to stay at home.*]

"I should like well enough to spend the whole of my life in travelling abroad, if I could anywhere borrow another life to spend afterwards at home," said Hazlitt, and he was justified in giving so much importance to travelling abroad for it has a number of advantages which none can deny.

There is great knowledge and amusement which awaits us in foreign countries. It is so dull and boring to stick to one country when the hills and dales (وادیاں), the minarets and domes, and factories and buildings of the other

countries lure (attract) us. There is a world of wonder, of novelty (نئی چیز) and amusement which lies around and the moment we cross the threshold of our country we will find ourselves in a new world with an unfailing fascination in it. There certainly is fun and amusement in travelling abroad. We satisfy our sense of curiosity and those things which were mysterious to us or of which we read in the books and had a yearning (desire) to see stand now before our very eyes. The sky-scrapers of New York, pyramids of Egypt (اهرام مصر), the scenic beauty of the Alps and the veritable (real) heaven of the Hawain Islands—all are before us. These keep alive our sense of wonder and satisfy our instinct of curiosity. There is pleasure in navigating the boundless seas where the mighty waves are rising and falling, where sweet air blows constantly. Then there is pleasure in landing at a new country. The dress, the costume of the people, the new places, unseen before, the buildings so much written about, the rivers, the lakes, the mountains, which were merely a name in the books of Geography, stand before us and we look towards them with eyes of admiration. The untravelled world gleams (جھلک) through the arch of experiences and gives us the incentive to march farther and farther, to rub shoulders with all the nationalities and to feast (محظوظ کرنا) our eyes on the beauties of various lands.

Travelling gives us first-hand knowledge about geography, history, sociology and languages of other countries. The names of cities which make dull reading, the places which are merely an inch of paste-board on the globe become alive, and the knowledge which we gather about them is permanently fixed in our minds. We need not cram up (گھوٹا لگانا) the facts that the Mediterranean region has a temperate(معتدل) climate or is rich (بکثرت) in fruit, we have experienced its climate and tasted its fruit. We need not take pains to memorise that Manchester is famous for textiles; we have been to those factories and we cannot forget them. We thus add to our knowledge

in the pleasantest possible manner and this knowledge remains stored up in our minds for long. The old monument, make us interested in the history of that country and the history-book will have more charm for us. Similarly, the dress and customs of the people of other countries become known to us. We come to know of their capabilities and learn a lot about their civilizations. The knowledge becomes ours and is not easily forgotten.

We broaden our outlook by travelling abroad. The stay-at-home type of people become narrow-minded and prejudicial. But by mixing with people of other countries who differ with us in many respects we learn the lesson of tolerance and leave our narrow prejudices. The hatred for the others which we sometimes may develop without any rhyme or reason (بلا وجہ) vanishes when we have to deal with them. We become broad-minded, tolerant, and impartial (غیر متعصب). We can learn a lot from others, imbibe (جذب کرنا) their goodness and develop an elastic (that can change itself) temperament.

By travelling abroad we can make good friends who may be of great help to us at times. We learn foreign languages which may be of great use to us ; we can establish trade connections with other countries and can push our business better.

Travelling abroad serves a useful purpose of bringing one nation closer to another. The false fears of the others and the wrong notions (ideas), which created aversion (نفرت) having been cast aside, we link ourselves with the others with the friendliest ties. Sympathy and harmony between the peoples of various countries result, and by having better understanding of our neighbours we get interested in their affairs. Strong ties of brotherhood, thus, are created and nations come to have closer contacts with each other.

Moreover, by comparing our country with the others we come to have a better understanding of it. We realize

our defects and shortcomings and may strive to remove them. At the same time the superiority of our country in certain spheres becomes known to us and we come to love our country more strongly than ever. Iqbal, when he went to England, and had a taste of Western civilization, realised the superiority of the East and then he more vehemently (زور سے) felt the patriotic instinct. So, patriotism may be born or be strengthened by comparing our country to the others.

Thus travelling gives us enjoyment. It adds to our knowledge. It makes us tolerant, impartial and cultured. It broadens our outlook and may drive patriotic feelings into us. Hence it is better to have a trip round the world, experience new joys, thrills, pleasures and happenings than rot (گلنا) in a dull daily routine.

18. The Charm of Old Customs

'The old order yieldeth place to the new' and a change for the better or worse quietly steals in or is announced with a bang (great noise. The dresses, the thoughts and the customs continue to change, to be replaced by new ones, the conservatives (قدامت پسند) sticking to the old customs and the modernists (ترقی پسند) lifting high their flags of revolt against them. The revolutionary or reformatory brain fed up with old practices long since acted upon and zealously striving for a change apprehensively and deprecatingly (ناپسندیدگی) looks upon the old customs. The old methods seem so trying (صبر آزما), irrational (not reasonable) and in disharmony with the changing times, and hence the old (out of order) customs considered as out-of-date, worn-out and swift in the modern social set-up are discarded, forgotten and thrown overboard.

But it is distance (دوری) that "lends enchantment (makes beautiful) to the view and robes the mountains with an azure (blue) hue" so a recapitulation (یاد) of

the past paints a glorious picture of the good old days and invests them with a new splendour and charm. Moreover, if we cool-mindedly reflect (think) and compare the past with the present we may find some beauties in things of the past and the old customs may not look so crude, ugly and unattractive.

If we just give a thought to the old customs we shall come to at least one definite conclusion, that those customs aimed at establishing bonds of fraternity (اخوت) and love and produced harmony and sympathy between people. We may look with disapproval at some of the customs but the elaborate practices in the past at the time of marriage, death, circumcision (ختنہ) engagements and others brought all the kith and kin, separated by long distances, together. The meetings on happy occasions went a long way in removing the old misunderstandings, the heart-burnings or the party quarrels that might have created a dismal (sad) atmosphere. To-day even the nearest relatives consider it expedient (مناسب) to send in a letter of apology expressing their inability to be present on the auspicious (مبارک) occasion. But then the marriage in one house meant preparation in so many houses and then the streaming in (اکٹھے آنا) of all the relatives with old quarrels made up, old grievances forgotten and real joy beaming (visible) on every face. The contribution of each relative in the marriage fund helped the parents of the daughter or the son a good deal and they realized how much love, practical sympathy, genuine (real) interest their relatives had in them. This engendered (پیدا کرنا) the feelings of fraternity (اخوت) and love and the financial help to a poor relative meant a lot. It filled him with a feeling of pride at having such good, supporting and helping dear ones who could come to his rescue in the time of need. Then the manner of marriage procession, proceeding in accompaniment with band, pipes, timbrels, and with money showered over the heads of elegantly marching, gaily-dressed people looked so impressive and charming announcing the happy occasion in the most befitting

manner. It can be very favourably compared with some quiet civil marriages when the bride and bridegroom, even minus their parents, (*having no parent*) enter into wedlock (شادی کرنا). The fun and frolics in the marriage of old gave them true colour and befitting tone. The custom of making the bride and bridegroom play various games helped to kindle the first sparks of love, the liberty taken by the bride's sister with the bridegroom and the playing of pranks (practical jokes) with him helped in creating an atmosphere of geniality and aided in the quick growth of familiarity. The excessive and lavish expenditure, the false sense of honour that motivated it may be condemned but then it certainly had good points which we would love to revive. The marriages truly presented a scene of hilarity (خوشی) and fun and genuine happiness seemed giggling everywhere.

Similarly so many occasions were found to lessen the drudgery (dullness) of daily routine and snatch moments of joy amidst dismal and dark periods. The birth of a baby, the marriage engagement, the circumcision and even the deaths made the relatives flock together, sit, and talk together. The announcement of an engagement circulated a message of happiness for the young girls who knew that for days together they will have the opportunity of singing songs, laughing, joking and indirectly giving vent to their romantic feelings which they otherwise had to smother within them. The freedom such occasions provided was more than properly utilised (made use of) and with light hearts, blushing (red due to shame) cheeks, heaving breasts and calm contentment written large on their faces they returned late at night to their homes. It was such fun !

To-day selfishness has taken firmer hold of us, bonds of love have been loosened, heart-burnings and quarrels have sounded the death-knell of harmony and amity ; genuine love and sympathy have vanished and hence even if the relatives get together on a festive occasion (خوشی) they do not exhibit that vivacity (happiness), real pleasure and heartfelt sympathy. It is a formal smile on

their faces and mere lip-sympathy that their talk shows. To-day every one believes in shifting for himself and hence the estrangements (separations) between relatives and absence of affection between the others is very conspicuous. When the people of old met they exchanged such hearty greetings and expressed such pleasure as fanned the flames of love, but to-day it is simply in conformity (مطابق) with the rules of society and etiquette that cordial greetings are exchanged and who knows what is deep in the hearts.

Then the old customs, in spite of their dark side, had definitely their charm and they will continue to allure (attract) us, however far we may recede from them.

19. The Educational Possibilities of Broadcasting

The Radio, though a fairly recent invention has made wonderful progress and now there is hardly any middle class family's house which does not possess a Radio set. The recreation and amusement that broadcasting provides is too well known. The sweet tuneful music soothes our disturbed brains, the features and dramas are a good diversion (change). But it has instructional and educative value also.

Information and knowledge of current events is a part of education. It is expected of every educated person that he should keep himself abreast (ساتھ) with the latest happenings and the current political trends (روش) in his own and other countries. The Radio in this respect takes all the responsibility on itself and the latest news is flashed across the globe in the twinkling of an eye.

Political leaders addressing the nation on the Radio can make their voice reach the far-flung parts of the country and people reverentially (عزت سے) listening to the invigorating (قوت ۔ جوش دینے والی) voices of their leaders, are inspired with a new zeal and this helps in politically educating the people.

The programmes for the villagers, for the children and for the ladies are doing very useful service. The villagers become conversant with day-to-day happenings, are taught about agriculture, village uplift, and things of practical utility. They can improve their antiquated (پرانے) methods of agriculture and can learn a lot about crops, their diseases, cure, weather forecast and other things. Ladies learn about domestic hygiene, about bringing up children, keeping cleaner houses, about cooking, knitting and embroidery (کشیدہ کاری), besides knowledge of general interest. The children learn stories, are amused, pleased and given some useful information about the past history, or the present times.

The Radio, thus, is doing good service to the country but it has greater educational possibilities and can render greater good to the nation.

Audio-visual system has proved to be the most effective form of imparting knowledge. So television, when introduced, can play a very important role. But even without television some such programme can be chalked out that may help in educating the schoolboys, college students and the masses. History can be very interestingly and effectively taught by broadcasting chapters of ancient history in the form of interesting features. When the student hears Alexander talking to him in a majestic and commanding voice, he hears the din of battle, the sound of hot pursuits, the defeat of Darius—all these scenes so vividly (clearly) and interestingly presented will create an unforgettable impression on his mind. And he will feel like opening his book to know more about Alexander the Great, and thus when he develops interest for a particular subject and it ceases to be a dull account to be committed somehow or other to the memory then he is sure to do well in that subject and also remember it for a longer time. Similarly, all the subjects can be made interesting for the students. The English language, for example, is a stumbling block, for most of the students, due to their repeated failures in this subject, are getting disgusted with themselves and averse (hatred) to the

subject. But if interesting conversation, as is broadcast from B. B. C., is included in the Radio programme, the dull language may be found to have some charm and the aversion mav be changed into sympathy and love for the subject. Talkes on science, on philosophy, current affairs and other subjects can also help the students to add to their knowledge. The Radio can infuse (create) interest in all the subjects and make the knowledge thus imparted (given) more lastingly fixed in the mind.

General toning up of morality, teaching of civic sense and making people conversant with the rules of society should be included in the Radio programmes. Stories, dramas, speeches and even songs can help a lot in this respect. Qazi Ji, a feature programme from Radio Pakistan, has done great service. People waited impatiently to listen to it for it was amusing and humorous, but it indirectly was inculcating patriotism, removing wrong notions and so was properly educating people. Such programmes can be of immense help to the nation.

So broadcasting can go a long way in disseminating (پھیلانا) knowledge and educating tpeople. It, in fact, is the most speedy and effective manner of drawing useful things into the minds of people.

20. Newspapers can do a Lot of Good as Well as Harm

[**Hints.** *Newspapers are important and can do a lot of good. They keep us in touch with the world by giving the latest news. They have commercial use and help the businessman, consumer, the employer and the employee. They help the country in critical times. They have educative value and give us scientific, literary and political knowledge. But they can be harmful as well. They can sow the seeds of hatred. They can become mere party organs. They mislead people by wrong news and views and prejudice the opinion of people. Therefore, the newspapers should realise their responsibility to be impartial and independent.*]

Newspapers have come to occupy (have got) a very prominent and distinguished position in the world of to-

day. There is hardly any educated person who does not read a newspaper to acquaint himself with what has happened in the past twenty-four hours, and if he does not get his morning paper he feels something missing. Newspapers, in other words, have become an integral (important, that cannot be separated) part of our daily routine and we anxiously await the latest news. It is because they have their advantages and utility.

They are the quickest sources of the latest information. The various news agencies actively working in the length and breadth of the world gather the news and the ever-ticking teleprinters soon convey them to the newspaper offices. So the reader can know about the event which took place only that morning at a distance of thousands of miles. Then they keep us well informed about every happening in the world. So the countries are brought closer, bonds of friendship are strengthened and interest in the peoples and affairs of other countries is created. This results in better understanding of the peoples and countries and consequently better relations.

They have their economic and commercial uses. The business columns advertise our goods, the wanted columns help us in getting employment, the matrimonial (شادی سے متعلقہ) columns may get us a life-partner. The businessman finds the latest market rates, the cinema-goer can make his choice of the picture which is to entertain him in the evening. Newspapers supply statistics (اعداد) of all we want to know and give us up-to-date information.

Newspapers can help a lot at critical times. At the time of floods, epidemics, earthquakes or wars they serve the country very effectively. They evoke sympathy for the sufferers and exhort (اُکسانا) the well-to-do to help the needy and the distressed.

They have their educative value which gives then all the more importance. They give us political, scientific and literary knowledge. The Sunday Digests in most of the papers have certain articles which are of great literary or scientific importance. The editorials of

important newspapers carry great weight and make people conversant with day-to-day topics. Special editions such as Pakistan Day Supplement or Quaid-i-Azam Anniversary number contain very useful and important articles.

Thus newspapers do a lot of good and serve a useful purpose. But they are double-edged weapons and cut both ways. They can do harm also.

Instead of cementing (ملانا - پکا کرنا) sections of society they can create disharmony and chaos (disorder) and can spread hatred. Inflammatory (بھڑکانے والا) articles, prejudiced views and exaggerated (مبالغہ آمیز) statements about a community or a section of society can sow the seeds of discord (نا موافقت) and disharmony. Communal hatred has been intensified by newspapers and the fire of agitation has been fanned by them. Clashes have been caused by irresponsible editors and distorted accounts of incidents have widened the gulf between communities.

Newspapers can mould public opinion but they mostly play into the hands of moneyed individuals or parties and, therefore, disseminate (پھیلانا) the views of that particular party only. They present party views and hence generally the estimate or opinion is not impartial. Thus partiality and sometimes narrow-mindednesss can only create ill-will and bad blood.

The Press has been described by Sir John Bowring as "an ever bubbling spring of endless lies," and this does apply to many newspapers. The false tales that some papers carry, the ugly lies they tell and the mud-slinging (کیچڑ اچھالنا) in which they sometimes indulge, have undermined their prestige (respect) and has at the same time been harmful for the country. Such lies and concoctions (من گھڑت باتیں) mislead people and do not let them have a true estimate of a thing or let them form a true opinion.

The integrity of the editors or owners of the newspapers is not above board. Editors may be influenced,

and the opinions may be changed by pressure or money, and this is liable to harm the interest of the country. Newspapers can be made to serve the ulterior motives of the influential and the rich.

The Press should realize its responsibility and must aim at educating the people. It should give correct news, sound, unbiased (بغیر کسی تعصب کے) views and try to infuse unity and create harmony in people. It should be impartial, incorruptible, fair and just. Such a Press can be a strong force and will command great respect.

21. Female Education

[**Hints.** *Backwardness of a country depends upon illiteracy and hence it should be removed. Women cannot become good mothers and cannot properly bring up their children if they are uneducated. Infant mortality can be reduced by education of women. Women cannot become good wives without education. Now there is a change and women are coming forward to participate in nation-building activities. Female education should be different from male education. The curriculum should include such subjects as nursing, domestic science, etc.*]

The backwardness of a country depends mainly on the percentage of illiteracy. This percentage is fairly large amongst men in Pakistan but it reaches alarming figures in the case of women. So, for the progress of a country, education of women is as much essential as that of men.

There was a time when women were considered nothing more than chattels (property), they were confined to the four walls of their homes and expected to do the meanest and the dullest job and lead most wretched lives. Man has been very unjust to woman in the past, but now he is trying to make amends (تلافی کرنا); the movement of emancipation (آزادی) is in full swing here as elsewhere. This is a step in the right direction for it is cruel to deprive women of the enlightenment which education brings and to stifle (گلا گھونٹنا) her in

the darknes of ignorance. So, men realizing that a country is bound to lag behind, if a large majority of population is denied the privilege of education, have since a few decades changed their attitude towards women and to-day women also have been granted the benefits of education.

We must realize that women have to play a very important role in the history of a country. She must be conversant with her duties as a citizen of a state, she ought to be aware of the part she has to play in the growth of a nation and she must understand her responsibilities towards herself, her family and the country. And to know all this she must be properly educated. Women cannot become good mothers if they are uneducated. A mother wields tremendous (great) influence on the child. The child being impressionable and they being susceptible (sensitive) to any influence can be spoiled by an illiterate mother. The upbringing of a child, the inculcation of good ideas and habits is done more by the mother than the father or the teacher. An uneducated mother may pass on to her children the prejudices and superstitions which she herself has and thus train the new generation on very wrong lines.

The alarming figures of infant mortality in the Indo-Pak sub-continent were mostly due to the ignorance on the part of mothers. Thousands of children were sacrificed on the altar of illiterary. The superstitious beliefs of the mother were responsible for the increase in the death rate of children. The horrifying stories of mothers virtually killing their children because of ignorance of elementary medical knowledge, make very painful reading. Education can improve a lot the unfortunate state of affairs. Educated mothers will give the nation healthy, enlightened and decently brought-up children.

An uneducated woman cannot be a good wife. She will be a nagging (تنگ کرنے والی) and quarrelsome wife, unable to understand her husband properly and incapable of mutual adjustment which is so essential for good married life. She cannot be very tolerant and accommodating and

makes fuss about ordinary matters. So for being a good wife also education is very necessary.

But the state of affairs to-day is not as it was a few decades ago. There is a healthy change. Women have become conscious of their worth and value and are aware of their duties and responsibilities. The unnecessary shyness which had been a great hindrance in the past in the way of true progress has been cast aside and women, after receiving education, are working side by side with men. They are engaged in numerous works and are proving of use to the nation. They are working in offices, outshining men in superior service competitions, gracing the chair of magistrates, working as lawyers, performing delicate operations, walking as angels of mercy between the beds of groaning (کراہتے ہوئے) patients, striding majestically in military uniform, and serving the country in the capacity of ambassadors or ministers. It is indeed a marvellous change when we compare it with past history.

Female education, thus, is very essential but all women do not need the same type of education as is imparted to men. There are many who are to stay at home. To them such useful subjects as nursing, domestic science, hygiene, embroidery (کشیدہ کاری), etc., should be taught. Those subjects can be of more help to them than higher mathematics, political science or economics.

The alarming percentage of illiteracy amongst women existing even now must be lessened by spreading education, but this should be on proper lines which, instead of increasing moral corruption, should serve a useful purpose.

22. English as a Medium of Instruction

In Pakistan most subjects are being traught in English. English is a medium of instruction particularly of scientific and technical subjects. It is said that if these subjects are taught in our mother tongue the results would be healthy. But this is not entirely correct.

Scientific and technical subjects can well be taught in a language other than English. But there are many difficulties to be faced. There are thousands of words in Science, Engineering and Medicine which have no equivalents in Urdu or any other regional language. Therefore, instruction in a language other than English will not be very useful.

Those against English think that the subjects taught in English are not properly understood by students, and they fail in the examinations. The students feel unhappy; they think themselves inferior to others; their intellectual growth is retarded and their development of personality is marred (spoiled). They remain intellectually under-developed. English is held responsible for all this.

Elsewhere experiments are being made. Scientific and technical subjects are being taught in Urdu. But the results are not encouraging. So English is not solely (mainly) responsible for failures in examinations. Again, those students who are taught in their mother tongue do not show good results. They have not made any noteworthy progress. Their intellectual advancement is as poor as ever. Their pass percentage continues as usual. Even the results in examination of their own mother tongue are not very encouraging.

It cannot be denied that subjects taught in the mother tongue are better understood. But this does not hold good in the case of scientific and technical subjects. We can change the medium of instruction but only if and when the language concerned becomes as rich as English.

REFLECTIVE ESSAYS

23. Social Service and the Students

Service performed in a spirit of selflessness and without any regard for reward, return or compensation can well be called social service. It also connotes (gives sense of) selfless service to humanity at large. It calls for being humane (kind) in the true sense of the word. Social service, therefore, is based on something deeply humanitarian (love for humanity).

Social service doesn't lie in simply removing dirt from the streets or digging trenches, though it may be a part of it and not an end in itself. It is a fact that one is to forget totally one'e status while doing social service. One is to do all sorts of work, lowly or otherwise.

Those actually engaged in social service do clean drains, dig trenches, remove rubbish and clean dust-bins without the least regard of their status. Sometimes high ranking officials take an active part in such works. All this is meant for the well-being of humanity. We are all human beings. Therefore, we stand closely related to each other. Hence naturally we are expected to help each other by every means possible. Therefore, social service develops a spirit of brotherhood between man and man. It is apt to make human beings humane (gentle) in the true sense of the word.

The sphere of social service is not limited to the extent as people are led to think. The spiritual, intellectual, physical and financial sides of our life all come within the sphere of social service. As, for instance, if a poor student is taught free of charge, it is intellectual help yet it is a social service. Take another example. If you accompany a blind man and lead him to his destination, it is physical help that you have rendered but it definitely comes within the compass (sphere) of social service. Again, if you give spiritual encouragement to the dejected (down-hearted) or render (give) some monetary (of money) help to the poverty-striken, though spiritual and financial in nature either of these two kinds of help possesses the true spirit of social service. It reduces the sufferings of mankind. It is likely to make life easy for others. These are the true ideals of social service.

Briefly, then, social service embraces a vast range of activities. It is sure to make a man gentle and perfect in all respects, thereby making his life a boon (gift) to the world.

24. Film Industry

The film industry is a major industry of Pakistan. It is good for the people and important for the nation. But this industry is very backward in our country. The Government doesn't pay much attention to it which is an important reason for its backwardness.

There are a limited number of artistes (actors and actresses, etc.) here. New faces are not encouraged and, therefore, there is no competition in the field of acting. The standard of acting continues as usual ; there is no improvement.

Film stories are not usually good. They are not true to life. Life-histories are rarely filmed. Problems of the country are never discussed through films. Mostly they are cheap in theme and poor in standard. Therefore, they don't become popular.

Our films are seldom sent abroad. We have no market for our films in foreign countries. The films produced locally remain within our own country. Therefore, the margin of profit of the producers is very limited.

Producers are particular about profit. They have no regard for the people. They simply want to make money. They are not interested in social reforms. They don't bother about the moral uplift of the masses (people). This bent of mind is harmful for the nation as well as the industry.

The element of sex is gradually becoming prominent (نمایاں) in our films. It is a dangerous trend and the Government should check it. Otherwise it will do great harm to the nation. It is likely to kill the healthy progress of the industry as well.

The technique in our films is very poor. No attention is given to it. Old mothods of film-making are still being used. We know nothing about technicolour, we know nothing about cinemascope, we yet follow the beaten track (path). It would be to our advantage to adopt modern methods of film-making.

The Government should patronize this industry. The producers should not be money-minded. They should encourage new faces. They should deal with a few of the national problems through films ; only then can the film industry serve its purpose and make definite progress.

25. Place of English

That English is an important language cannot be denied. It is spoken throughout the world. It has its many-sided uses. It is of great value in the field of commerce. Our diplomatic relations with foreign countries are maintained through English. We participate in U.N.O. debates through the medium of English. Besides, the English language possesses the richest literature of the world.

The English ruled over us for about two hundred years. We were their slaves. They did what they liked, and introduced English here for their own benefit. They wished to keep us under their direct subjugation ; they wished to kill our mother tongue and succeeded to a great extent in their aim. We attached no importance to our mother tongue, but neglected it. The result is that we have become intellectually poor.

English has gone deep into all spheres of our life, and has become a part and parcel of it. We feel unable to remove it.

Since the date of independence it has been an important problem. We are unable to find the right solution ; we feel upset. We hate English but cannot easily get rid of it.

Work in the Government offices is being done in English. The business is being carried on in English. Therefore, we have become habituated to doing all important work through the medium of English. It cannot easily be set aside.

Our mother tongue is not rich. It has a poor vocabulary. There are many English terms, such as radio,

telephone, ticket, which have no equivalent in our mother-tongue, therefore, unless the vocabulary of our mother tongue is increased we cannot replace English.

The change should be made, but it must be gradual. Sudden replacement of English by our mother tongue will not be useful. Even if we remove English altogether its basic worth should not be forgotten. English is important for keeping ourselves in touch with people abroad. Through English we can know of the latest scientific developments. Therefore, English can be allowed to stay as an optional subject for the students.

It is, however, up to the Government to take proper steps towards the replacement of English by an important language spoken throughout the country.

26. Woman's Status

In our society woman is considered inferior to man in all respects. She is supposed to be intellectually poor, physically weak and at times morally seductive (prompting corruption). But it is a terribly wrong notion. It is a gross misunderstanding. Woman is never all that she is thought to be. Woman's being physically weak doesn't mean she deserves contempt. If she is intellectually poor—the fact is not proved—she does in no way deserve to be looked down upon. Being seductive is altogether a defect in her.

The fact is that a few gentlemen who have been excelled by women in various spheres of life are led to give expression to their bigoted (prejudice) views. Their views are based on their narrow-mindedness. They want to keep fifty per cent of humanity under their direct subjugation (ماتحتی). It is man who has given a false impression of woman's status in society that we are led to despise her.

Besides the prejudice of certain men, woman's true status in society has also been brought low by narrow-minded religious people. To them woman is first a mass of moving flesh intended for lifelong imprisonment within

the four walls of their houses or simply a means of perpetuating the human race. If they are more patronising in their attitude they regard her as an object primarily meant for the pleasure of man and a thing of beauty only to look at, of course within the bounds of religious mandates (commands). Though the fact cannot be denied that woman's basic sphere of activities is motherhood, it is not the only end. Gone are the days when a single individual was regarded the sole provider of the subsistence of not less than a dozen individuals. It is impossible now. And if our eyes are shut to these naked realities of life we are doomed to rot in perpetual misery, for we are not likely to make any kind of progress, spiritual or material.

To-day we have got to make concerted (joint) effort to survive along with the woman. Woman cannot be confined to a limited sphere. Her assistance is absolutely necessary in spheres other than motherhood. Therefore, we are to view this problem a bit more broadmindedly.

The fears of the people at large, associated with the idea of giving perfect liberty to women are not entirely without any foundation. There have been some of horrible instances which were the direct result of woman's emancipation. But the lapses of a few women should not allow us to feel frightened towards taking reformative steps in the interest of a larger section of the community. Transition (change) is always accompanied by some favourable and unfavourable circumstances. When the period of transition is over everything gets settled and assumes a stable shape of its own.

Woman, therefore, deserves maximum of liberty in the fields of education, politics, government set-up and all that she possibly can do. We cannot make her an intellectual dwarf. We cannot cut her completely out of the other spheres of activities where her services could be of any avail.

Therefore, we should view the woman's status with a reasonable degree of liberal-mindedness. We should definitely grant what she deserves.

27. Sporting Spirit

(*P.U. Inter 1932, 1937*)

A sporting spirit does not mean a frivolous nature, nor does it mean indulgence in ribald (بیہودہ) jokes or to be awkwardly humorous. It is something above that. It is, as a matter of fact, gentlemanliness in the true sense of the word. It is, to use another word, broadmindedness. A man who possesses a sporting spirit is always jubilant (happy) beaming with smiles and prepared to welcome all the troubles of life with a challenging spirit. He is never dejected nor is he unnecessarily funny.

A sportsman is supposed to have culturised himself in various spheres of life. He is accomodative, tolerant and forgiving. He is rarely offended. Though prepared to pocket an insult he is never so cheap as to take revenge. Through sports he learns the spirit of co-operation. He is friendly and unfailingly lends a helping hand to the needy.

In case he happens to observe some faults in others, he is too broadminded to point them out. He lets the matter go at that, never bothering to criticize. Sportsman spirit, in brief, stands for fair play and justice. A man with a sporting spirit seldom displays undue favours. He rarely and probably never takes undue advantage of the weaknesses of others. He is always busy making life easier for others. He takes delight in helping others. He is truly sorry if he aceidentally happens to offend others.

In case of defeat in games or any other failure in life, he smiles ready to start afresh. He never feels insulted when defeated. He shakes hands warmly with the victor instead, as if nothing had happened. The same applies to his private and personal life.

In short, a man with a sporting spirit possesses a high degree of co-operation. He pardons faults on the

part of others as he believes it is a noble act to forgive. He is never cheap and mean in his approach to any problem of life. He is virtue personified.

28. Prevention is better than cure. (Imp.)

Literally speaking, prevention is better than cure, simply means that precautionary measures should be taken so that a man does not fall a victim to disease. The slightest symptom (sign) of ill-health deserves serious attention. If neglected, the disease may assume a serious form and may become incurable. Any timely check is far better than vigorous medical treatment afterwards. It then entails a lot of expenditure. The possibility of death may also arise. So to attempt a cure when a disease has taken a serious turn is sometimes useless. Thus we say 'prevention is better than cure.'

It also means that timely measures should be taken to check the spread of evil. In case some immoral practices are detected in the beginning, it would be worthwhile to take prompt steps to check it at once or else it may become a source of evil for the entire community. Therefore, any sign of the slightest wrong deserves to be handled with an iron hand. Definitely 'prevention is better than cure.'

Again if some wrong practices are observed among the people at the helm of affairs, who control the reins of government, it is good to check it forthwith. If it is ignored, corruption may prevail on a countrywide scale. Then it would become difficult, rather impossible, to root it out. Here again the saying is singularly correct. 'Prevention is better than cure.'

For the well-being of individuals, for the well-being of the masses, for the well-being of the world it is better to check any undesirable tendency than to wait till it becomes incorrigible. In case of negligence, it may turn out (prove) disastrous.

29. Life is Work

The dog lives, the cat lives; birds and insects also live. But all of them, depite being lowly creatures, have

a definite aim in life, a definite purpose to serve. They do not possess a human being's intelligence, therefore their life is dull. It is not creative. The kind of nest built by a bird thousands of year ago is still built in the same way. There is no change. It is because they lack intelligence.

Man is a superior being. He over-powers others. He can control them. He possesses an intelligence higher than that of animals. Therefore, while the life of animals is mechanical it is not so with human beings. By virtue of his having higher intelligence he is 'expected to do something concrete in life. He is to make progress. He is to advance. Otherwise his life will not be richer than that of a dog. A dog is born, it eats, it lives ; then it dies. Human beings after their birth cannot be expected to remain dull. Some definite advancement *is expected of them.*

Therefore, life is not simply to be whiled away. It is not to be spent merely in eating, drinking and sleeping. A man is to have a definite aim in life. He is to strive towards its fulfilment.

Man is a rational being. He is expected to make use of his reason—not for his personal gain but for the well-being of those around him. Therefore, life is to be lived, keeping oneself occupied in some work or other. It is meant for struggle, and not idleness.

Again life, which definitely means work, does not involve more material progress. While alive a man is expected to make spriritual, material and intellectual progress simultaneously (at the same time).

30. Moral Courage

(P. U. Inter. 1927)

Conscience is a faculty possessed by human beings. It enables man to differentiate between good and evil. Moral courage lies in the fact of avoiding what is universally considered wrong. To follow the dictates of conscience is true moral courage.

Moral courage does not lie in merely refusing to do what is wrong. But it calls for a man to face maximum trouble and if need be death too and to stick to what is right and morally proper.

Moral courage is cultivated through genuine fear of God. A Godfearing man is never likely to act wrongly. He will always obey moral commands through thick and thin. Nelson, Napoleon, Alexander, and Christ, Buddha and Mohammad (peace be on him) were possessed with what is called true moral courage. They did not give way even in the hour of utmost danger. They always stood by what was right. They invariably did what their conscience demanded. They were never impressed by public opinion which is usually wrong. These were the people who were prepared to sacrifice their lives even for the cause of truth.

Take Socrates, for instance. He welcomed death with a smile and did not budge an inch from what he considered morally upright. He was a champion of moral courage.

Moral courage, briefly speaking, outweighs physical strength. The world will bow before a man of moral courage.

31. Honesty is the Best Policy

It is an absolutely correct ideal. Honest policy is the only thing which succeeds in the long run. One may become successful through being dishonest for the time being. But the success thus achieved is never permanent. When dishonesty is revealed, success collapses.

Honesty means to be straightforward and upright. Honesty lies in the fact of obeying the command (orders) of conscience. Sometimes it is said that through being strictly honest, success comes late. This is a fallacy. Success may be late for other reasons. But the success achieved through being strictly honest is always permanent. If, for certain reason ssuccess is not achieved, honest efforts for success bring about other important and happy results.

We can judge the truth of the above in our practical life. A dishonest student always avoids labour. He uses unfair means in the examination. The result of this dishonesty may be happy for the time-being. He may get through the examination. But in higher classes he will always remain weak. He would not be able to get through advanced examinations, because of his basic weakness, which he had covered through dishonesty. There is another side also to this case. If the dishonest student is caught red-handed while using unfair means, he is likely to be debarred (منع کر دینا) from appearing in the examination for two or three years. Thus for the sake of a few marks he is likely to waste a very precious past of his life. The value of these years cannot be expressed in terms of money. It is an immensely great loss.

Again, dishonest officials develop various kinds of criminal tendencies, as, for instance, bribery. One may get a few bits of paper currency as an illegal gratification. It will soon be spent. The wrong done in return of this bribery may prove dangerous to the person concerned in the long run. If he is caught while taking a bribe he is likely to undergo several years of rigorous imprisonment. Just imagine the total result of probable loss or gain. The loss is very much greater.

Similarly, dishonesty in the field of politics may also bring about disastrous results. The nation may be ruined, the country destroyed.

In business, dishonesty flourishes. But when the dishonesty is revealed the loss is definitely irreparable.

So from experience of the past and present, it can be safely concluded that 'honesty is the best policy.' It is enduring, permanent and definitely fruitful.

32. A Little Learning is a Dangerous Thing

To know of a certain thing or a field of learning in part is harmful. As, for instance, a semi-literate man may write things unknowingly that would cause great harm. Again a man having a partial knowledge of medical science

can cause the death of a patient by the wrong use of medicine. A person having partial knowledge of religion may well lead the people astray. So it is a fact that a little learning is a dangerous thing.

It is, however, right to say that perfection of knowledge in any field of learning can never be achieved. But that does not mean that after having learnt something partially, one should put his defective learning into practice. Take, for example, a scientist. Suppose he has learnt something of gun-powder. He knows its constituent chemicals. But he has only a vague idea of their properties. He may well start grinding a rough mixture of gun-powder. It may cause an explosion. It can cause the death of the pseudo-scientist. So man may learn something of everything, but he must be extremely cautious while putting his learning into practice or else he is likely to do heavy damage or incur serious loss.

The quotation under discussion may most probably lead someone to conclude that nothing should be learnt, or, if something is learnt, the knowledge of it should be complete because partial learning is dangerous.

It is not possible that one can know all about everything in daily use, but one can specialise in a particular branch of learning. If this idea is given practical shape it would mean an Arts student should know nothing of science, a doctor should shut his eyes to the political development of his country or of the world; a 'mullah' should not know that arsenic is poison, a house wife should not know that a naked electric wire can cause death. This is altogether wrong. The emphasis is that while we put our partial learning into practice we should be cautious. We should act with long-sightedness. We should not remain blind to the after-effects of a certain act. The fact, however, remains unchallengeable that a little learning is definitely dangerous in its application.

33. Difficulties

The difficulties in life are considered too terrible to be tolerated. They are supposed to kill the will power.

They are considered to be the main hindrance (check) in the path of progress. They are usually held responsible for failures in our life.

The fact is that difficulty is something immaterial, insignificant and unimportant. What is regarded difficult is simply a psychological fear. Difficulties are like ghosts. The people are afraid of them. The ghosts are unreal, therefore the difficulties, too, are the outcome of our minds. Thinking makes the thing look difficult. Nothing really is difficult. Once a man screws up his courage, difficulties disappear like darkness in the presence of light. A man of strong will-power can overcome difficulties practically without trouble.

Take, for instance, the learning of mathematics. It is regarded to be the most difficult subject. But it is our thinking that makes it difficult. We call it difficult because of our lack of knowledge about it. Anything about which one has little knowledge is invariably supposed difficult. Again the subject under reference appears all the more difficult because we don't have a will to learn it. It is our cowardice, and lack of will-power that compels us to call it difficult. The moment one takes courage and concentrates upon his work the difficulties melt away like snow.

Again the examination is regarded difficult. The examination is not difficult. But it is fear that makes it look difficult. It is psychological fear. We are afraid of the examiners. We are afraid of our failures. We are ashamed of our lack of preparation. All these things gather together to make examinations appear fightful. Once a bold step onward is taken, such fears and the so-called difficulties disappear.

So difficulty is nothing. It is our thinking that makes things difficult.

34. The Duties and Responsibilities of Student Life

The part of our youth and boyhood which we spend receiving training for the practical duties of manhood or

womanhood may be called our student life. Next day the boys and girls who attend schools and colleges are students but all those who work in workshops and laboratories come under the category of students. Student-life is the only period of life which is free from anxieties and cares. It is a God-given boon to people.

We call student-life the seed time of life. What we sow during this period, we reap in advanced age. But fortunate are those who understand the importance of this. Only a few students think of their responsibilities and they do not waste their time. The majority of the students grow thoughtless and irresponsible unless they are properly looked after in this period. The primary duty of parents, guardians and teachers is to make students feel their duties and responsibilities.

During this period we should always try to cultivate good habits. The students must avoid bad company and habits. Everybody knows that man is a bundle of habits. All our qualities, good or bad, are the result of habits that we contract in the early period of life—the student life. Bad company helps us in acquiring bad habits. A student who is regular and punctual throughout his student life, will always be regular and punctual in every walk of life while a lazy, dishonest and indifferent student will never be a successful man because he will act according to the habits which he has acquired in his college and schooldays. Therefore, we should be very careful not to form any bad habit, if we wish to earn a good name.

As a student one is immature and imperfect in understanding and intelligence. A young man is not in a position to study the world carefully and to know its secrets. We are unable to distinguish between right and wrong. We do not know what virtues we should cultivate and what we should avoid. Hence the best thing for the young, immature and rough students is to allow themselves to be guided by their elders—parents, guardians and teachers. They should be well informed that the only well-wishers of their life are the teachers and guardians and not the friends who mislead them. Students should be

submissive to the orders of their teachers. They should not forget that if they wish to be obeyed they should obey others.

Next to obedience in importance, is the choice of good company. A man is known by the company he keeps; we should avoid the company of those who are notorious for their bad habits. Teachers and guardians should help the boys and girls in the choice of friends. Good and honest students are worthy companions. They also warn us against mixing with lazy and wicked fellow students. It is the strict duty of every student to shun lazy and wicked students, however attractive their company may be.

The next important duty of a student is to be diligent (محنتی) in his early years. The habit of diligence is really very important. Diligence makes up deficiency in memory and intellect. It works wonders in the intellectual work. Even a man of genius gains little unless he is also industrious.

Thus in our student life we should form good habits and get rid of bad ones; because new habits are easily formed and old ones cannot be given up without much difficulty.

35. The Beggar Problem

[**Hint**. *Beggary is a curse and a slur on the fair name of society. Lines of beggars shouting, weeping, and making appeals crowd into streets and are a regular nuisance. It is a great wastage of manpower and hence it should be banned. Workhouses for able-bodied beggars should be started and there should be poor houses for the blind and cripple. This evil must be eradicated as soon as possible.*]

Beggary is a curse and beggars are like parasites (تباہ کرنے والے کیڑے) eating into the vitals of the nation. They are the persons who contaminate (خراب کرنا) the society, engender vices and are an evil spot on the fair face of the country. They are crippled and maimed limbs

of society and bring an evil name to it and are responsible for moral degeneration (اخلاقی نزول). They breed evil and are like the diseased limbs of society fit to be amputated (کاٹنا). They produce a generation of sluggards (کاهل) who are a burden and a very unpleasant burden on society. They, in short, are the parasites pestering the society and it must be purged of them or else it will degenerate into a society of indolent, sluggish and corrupted persons.

From the small hours of morning till late at night the shouting and squealing (چیخنا) of these beggars, flooding the streets, can be heard ; some make sentimental appeals in pathetic tones, and touching pathetic sounds which will affect every soft heart ; others shout at the top of their voices in loud and rather threatening tones ; some deliver long lectures narrating imaginary tales of woe and suffering and others sheepishly extend a hand to receive alms. Some play upon musical instruments and sing loud, vociferous (بلند آواز سے) songs which badly jar upon the ears of the listeners. The attitude of some is humble and submissive but there are those also who threaten and even at times curse you. Getting money from other's pocket is their birthright and they must have it. There are some cripple, maimed and blind persons, and there are others who by applying lac to their limbs pose to be cripples, and by deception want to extort (get) money out of the credulous (believing) and sympathetic persons. Most of them are stout and able-bodied and capable of doing strenuous work but once they have a taste of this "profession" they are very reluctant to say goodbye to it. Beggars dressed in multi-coloured robes, imitating the cripple or the blind swarm the streets, knock at the gates and pester (تنگ کرنا) the passers-by. Thus they are a great nuisance. Moreover, it is a great national wastage to have so many able-bodied persons doing nothing for themselves, their families or the nation. Beggary is producing a

nation of quacks (فریبی - جھوٹا), cheats (دھوکے باز) and lethargic people who are a stigma to the country. The manpower of the country is being wasted, vices are increasing and the number of idlers are growing. Hence steps to eradicate this evil must be taken.

There should be some legislation to stop beggary in the country. Those who are stout and physcially fit should be kept in workhouses where they should be taught some useful handicrafts like carpentry, pottery-making, basket-weaving, etc. It should be considered an offence to beg in the streets and also to give money to the beggars in the street for thus, too, we are encouraging an evil. If these useless members of society are engaged in useful work and taught some handicraft they will cease to be slothful and will be transformed into good citizens who will be helping themselves and also their families.

There are blind, cripple and old beggars also who really cannot do any active work to make their both ends meet. Some of them starve and die in the streets and lead miserable lives. The responsibility for feeding them should be of the state. They should be kept in poorhouses and the state should look after their interests. From private donations and other sources funds for the maintenance of these poorhouses can be started. Moreover, if 'Zakat' is introduced officially in this Islamic state there will be enough and to spare to feed these deserving but unfortunate members of society. People, instead of distributing pennies daily to the street beggars may deposit some money in boxes kept in front of the poorhouses and can help their unlucky brethren.

Thus it is high time when this problem of begging which is assuming alarming proportions must be dealt with properly. Beggary should be banned. The able-bodied beggars should be taught some industry and the really helpless must be fed by the state and only then will we be able to get rid of this nuisance and this disease that is almost infectious and is spreading quickly.

36. My Idea of a Happy Life

[**Hints.** *People seek happiness but the ideas about happiness differ. Real happiness is the attainment of a state of bliss through contentment of heart. I will not run after cheap and temporary happiness but will secure true contentment. Leading a quiet and retired life in a valley I will be perfectly happy.*]

We run after the thrills of life and pursue the fleeting happiness which plays hide-and-seek (آنکھ مچولی) with us. We want to clutch it, but it generally eludes our grasp (مٹھی سے پھسل جاتی ہے). For some it remains a chimerical illusion (دھوکا سراب) and the few lucky ones enjoy it but for sometime.

But what is happiness ? It not easy to answer. The conception (idea) of happiness differs from man to man. For some goblets of wine in front, a tumbler in the right hand and the left hand around the waist of a delicate and pretty girl will represent ideal happiness. Others would like to roll in wealth and will be lured (attracted) by the jingle of money and then there are ascetics who are perfectly happy sitting lost in their thoughts on the road-side having no earthly belonging and yet enjoying a state of bliss. So, the conception of happiness differs from person to person.

The world's blind greed, etc. vice and infamy (برائی), lust and moral corruption have made me completely disgusted with life. When I see what wrongs are being done under the daily sun, my heart breaks. Greed is making people mad, money tempts people beyond the borders of morality, and inhuman feelings make their stronghold in the human heart. There is heated activity all round. Money, power, position—these are the objecttives. But contentment (satisfaction) is not their goal. They run after pleasures and not after happiness, and

pleasures are transitory (عارضی). Having seen the fleeting and deluding (دھوکا دینے والی) happiness of the rich and licentious (شہوت پرست), of the power-drunk politicians and the ambitious statesmen, I have come to hate that happiness which is not conducive to the contentment of heart, so my aim is to lead a contented life and enjoy the inner bliss. This is real happiness.

Real happiness needs a great transformation (تبدیلی) within us. We should simplify our wants, lead pious lives and do good to all, try to get freedom from our cares and worries and seek real peace and contentment.

I would like to have sufficient income with which to support myself, leading a simple life and at the same time having enough spare money to help the needy. My heart bleeds to see on the roadside poverty in tattered clothes, hunger and starvation demanding a poor penny from the passer-by, who does not condescend (التفات کرنا) even to look towards these suffering souls. There is pleasure in wiping their cheeks dry, in making these wrinkled, care-worn faces smile and in relieving to some extent their distress (مصیبت). In making them cheerful I, too, will be immensely pleased, for the quality of mercy blesseth him that gives and him that takes.

I want to lead a pure, unstained (بے داغ), independent life and to be the master of my fate and the captain of my will. I want to stoop before none and serve not another's will to lead an upright, innocent and simple life, to have my conscience as my strong retreat and to enjoy complete contentment of heart.

Far from the madding crowd in a lonely, quiet valley I would like to have a small cottage sorrounded by tall, shady trees and green little shrubs with the roses peeping through the windows, the jassamines (یاسمین) nodding their heads with delight and with peace and tranquillity (امن) settling down on this valley of seclusions. Away from the

consuming worries of life and the dirty games that the human beings play in the cities I will enjoy a retired and peaceful life listening to the chirping of the birds who sing songs in praise of their Creator early in the morning and living amidst the innocent objects of nature, which are not jealous, venomous (زھریلے) and malicious (کینہ ور) like man. Of course, I will visit the city but stay away from its corrupting influence as far as possible. Enjoying a state of inner bliss and contentment I will possess such happiness as is denied to the rich, the ambitious and the lustful.

37. Discipline

[**Hints.** *Discipline implies control and order. The objects of nature show order and discipline. Discipline starts from the beginning of life and must be continued throughout life. It is a good corrective and guide. It makes us men in the true sense. It is a great force and much has been achieved through it. Indiscipline ruins life and hence we must observe discipline.*]

The word ' discipline ' means subjection to control, physical, mental, moral or spiritual. A group of soldiers marching in a straight line in a rhythmical manner is called disciplined ; a class where order prevails and where students work in conformity with certain laws is called a disciplined class and a man who does not show disproportionate development of a particular faculty and is not led astray by random gusts of anger, vice or lust is thought to be a disciplined person.

Discipline then implies order and a certain amount of restraint. It may be said that restraint jeopardizes (endangers) individual liberty. But this is a wrong notion, for man being a social animal must be subject to social laws. Moreover, is there not beauty in watching a column of soldiers marching to the tune of a military band, and treading rhythmically and swinging their arms simultaneously (at the same time). It certainly is an impressive sight. Discipline, therefore, is a form of beauty.

Discipline is to be noticed all around us. We feel that every object of the Universe is subject to some law of nature —the sun rises at a proper time, moves over a particular orbit and sets at an appointed time, the spring is followed by summer and summer by autumn, the water flows from the mountains to the sea and never in the reverse order, the moon is visible on the sky for some nights and disappears on others. So there is a definite code of law being followed by the objects of nature, or, in other words every object of nature is disciplined. Hence when nature sets such an example it is to be carried into human life as well.

If we are to train the child properly we must ask him not to behave in a particular manner, to avoid doing particular things and to be agreeable in his speech by shunning (avoiding) indecent expressions. Such a discipline imposed by a good mother will give proper training to a child. When he goes to school the teacher expects him to behave in the class with decorum and decency and not to break the rules of the school. College, too, imposes certain restrictions on him and he is not allowed to stay in the institution unless he abides by the rules followed there. Education, in fact, means good manners and it is by subjecting the students to certain discipline that the spirit of education can be infused in them. In later life if he conforms to the rules of the society he will become a good and useful member and will be admired. Thus discipline is taught from the very beginning and must be followed throughout life.

Discipline, in fact, is very essential in all spheres of life. A school, where no discipline exists, where students defy (خلاف ہونا) the teachers, and do whatever they like, cannot claim to be educating the students. A college where indiscipline prevails will turn out rebels and rogues and a person who does not discipline his life will become an eccentric, vicious (برا), a lethargic (lazy) person whose spasmodic (haphazard) efforts and ill-planned schemes will cut (break) no ice. He will be a moral wreck or an utter

failure in life. Thus the importance of discipline in life cannot be minimized.

Discipline is a good deterrent (باز رکھنے والا) and an excellent corrective. Unlicensed liberty will land a nation into a mess, and will bring ruin to families and homes. Life without discipline is like a rudderless boat in a stormy ocean. There must be some corrective, some check to stop us when we go astray. Discipline serves a very useful purpose, *e.g.*, look on the well-groomed, smartly dressed, and cultured young military officers. Their angularities of body and character were rounded off through a rigid military training and now they are fine specimens of cultured and polished gentlemen. It is a pleasure to watch them at work and a privilege to talk to them.

Discipline makes us men ; lack of it monsters. It cures us of our diseased mentalities, it saves us from falling into slothful inactivity and it creates harmony. A disciplined nation will successfully face heavy odds while an indisciplined nation, however formidable it may appear, lacking the mutual harmony, will be unable to resist any onslaught (حملہ). That is why 313 Muslims who were knit together by discipline, could defeat more than a thousand people who had no such adhesive (جوڑنے والا) force to bind them. Discipline thus is a great force and indiscipline produces nothing but chaos. Similarly, a person who has a harmonious development of his faculties is bound to shine far more than the half-savage man in whom there is no such harmony.

Indiscipline leads to ruin and failure. It creates chaos and paralyses the life of a nation or an individual. Each individual has to fight the battle of life and when discipline is so essential in the battle field it should be indispensable in our lives as well. Our young nation very badly needs discipline if it is to make a mark and to march towards progress. We must never lose sight of the ideal laid before us by Quaid-i-Azam of 'Unity, Faith and Discipline.'

38. A Stitch in Time Saves Nine

[**Hints**. *It means taking a right step at the proper time. It is no use crying over spilt milk and letting the opportunity slip away. A little carelessness in the battle may have disastrous consequences. Neglect of health may bring ruin to families and if the evil is not nipped in the bud it may become very harmful. Nations too may suffer if certain steps are not taken at the opportune moment. Hence we must not let the opportunities slip away.*]

Literally (لفظی طور پر) the proverb means that if a garment (dress) is slightly torn and needs just one stitch it will need nine stitches if the repair is not done at the proper time. In other words a proper step at the opportune (proper) time will save much labour needed subsequently or may save many a regret when the opportunity has slipped away.

It is a wise saying to take time by the forelock, for when once an opportunity slips away even the sincerest efforts and mad, frantic activity will avert nothing. On the other hand, a slight effort, a step in the right direction at the opportune time, may have far-reaching effects. The person who idles away his time and does not repair the breach in time may have to rue his inactivity and will have to repent his folly.

Imagine a battle-field of the old days. The enemies' guns have correctly aimed at the rampart (wall) and there is a slight breach. If the soldiers remain indifferent to it and imperturbably look at it considering it an insignificant matter they will realize the folly of adopting such a complacent attitude when the breach yawns, becomes irreparable and the enemies' soldiers, to their surprise, march through it. Had they repaired that insignificant looking crevice (hole) they would have not been routed by the enemy and would not have suffered a colossal (great) set-back which ended in a humiliating defeat.

Let us apply this maxim to health. A child suffers from a mild ailment (بیماری), *e.g.*, a thorn runs into

his finger. The mother pays no heed to it. The finger swells (سوجھنا) the thorn is picked out but it is too late. The poison has spread, pus has been formed and it is declared incurable, the finger has to be cut off. Similarly slight indigestion (بد ہضمی) if not cured in time, may be changed into an incurable malady. But a right step at the right time may save many lives.

The same thing is seen at work in life. A boy who steals a pencil of his class-mate and is not reprimanded (جھڑکنا) by his mother will be encouraged to pick the pocket of another and if still his mother shuts her eyes to this offence he will turn a bandit (ڈاکو), a cut-throat, an assassin (قاتل). But had this evil been nipped in the bud at the proper time it would not have resulted in heinous crimes and lamentable consequences. Thus the character of a person can be made or marred if there is proper guidance at the proper time. And when one becomes a slave of bad habit it becomes almost impossible to free oneself from its shackles. 'Indeed small neglects have blasted many a promising career and ruined many a happy home.'

Pakistan would have been a different country—bigger in size and burdened with lesser problems having more friendly relations with her neighbour and in less danger of an impending war—had the Pakistan army struck a more stunning blow in Kashmir just before the cease-fire there. But for this we would not have faced that unfortunate and painful Kashmir problem which has become our constant headache and which diverts the attention of those in power from nation-building activities. Thus nations, too, suffer enormously if they unwisely fail to take a step at the right moment.

So we should be careful not to live in a fool's paradise and not to adopt complacent smugness, but be ever vigilant and mend matters at the proper time, for later on these might get out of our control and then no

regrets will be of any avail. It is a wise proverb, 'For want of a nail the shoe (horse-shoe) was lost; for want of a shoe, the horse was lost; for want of a horse, the rider was lost; for want of a rider, the battle was lost; for want of a battle the kingdom was lost.' Thus apparently insignificant things have big consequences and hence 'a stitch in time saves nine.'

39. The Struggle for Existence

[**Hints.** *Struggle for existence starts from birth and lasts till death. The primitive man had to struggle hard to save himself from the dangers of animals or the cruelty of more powerful clans. In the modern world we have to compete and can survive by winning this race for existence. Nations are also born after a hard struggle and can only live by struggling. Even the plants have to save themselves. So, struggle is everywhere and it is necessary.*]

A baby struggles out of the belly of its mother, causing her unbearable pain; the grown-up man struggles to sustain his life, to achieve progress or to make a name for himself and when he is dying even then the tremors (shaking) of the body show that he is struggling for life but is helpless. So the struggle for existence continues from birth to death.

Life is certainly not a bed of roses and we have to struggle hard to live. The birds fly for the whole day to find a few grains, the lion wanders about to hunt and the bees move from flower to flower—an arduous (مشکل) job. Amidst this constant and endless struggle none can afford to live like lotos-eaters, forgetful of himself and his surroundings, reclining like the gods, unconcerned with the changes around him. Such a man will soon be pushed out by those who are more vigilant, active and strong.

The struggle to live started with the primitive man when, to defend himself against the dangers of the wild animals, or the attacks of stronger men, he had to struggle hard. 'Might is right' was the order of the day and the weaker could not survive. The mighty dominated and

the weak were exterminated (ختم کرنا). Thus the doctrine of the survival of the fittest held good then and holds good even now. To-day we do not openly advocate the principle of 'might is right' but we do imply it in our action. Even to-day the weaker man goes to the wall. The stronger intellect replaces the weaker one, a powerful dictator throws out the weak statesman, a capitalist gags (گلا بند کر دینا) and kills a poor man. The poor, the weak, the idle, and the helpless have no right to live.

If the student stops working he cannot get through, however intelligent he may be. The scientist who does not spend daily a few hours in the laboratory can never make a name for himself. And in the world of to-day mere effort to live is not sufficient, but we have to compete with others to excel and outshine. If we are energetic, industrious and hardworking nothing will be impossible. Poverty, backwardness, lack of education—no obstacle can stand in our way. From humble families did Hitler and Mussolini rise up to occupy a prominent place in history. Henry Ford could become the great captain of industry and Napoleon could, by his efforts, become one of the greatest conquerers.

Nations, too, have to struggle for existence Just as the bigger fish swallows the smaller fish so the powerful nations subjugate (تسخیر کرنا) the weaker. Divided and weak India fell a victim to the strong English and groaned helplessly for as long a time as she could not muster up strength to throw off the yoke of slavery. It was the hard struggle of the Indians that won them independence and it was the efforts of Muslims which made Pakistan a reality. The nations which do not struggle suffer ultimately. The ease-loving French had to learn a bitter lesson at the hands of the vigilant and mighty Germans in the last Great War. To-day a race for armaments (war material) is going on, efforts for supremacy are being made and the desire to excel others is being evinced (shown). No nation these days can afford to remain inactive and develop a complacent attitude. It

is a race and must be run by all those nations which wish to survive.

The struggle which goes on in the physical world can also be seen in the world of intellect. Weaker ideas are being pushed out, the stronger philosophy holds sway, and a greater religion ousts the weaker one. Jadaism was replaced by Christianity and Christianity gave place to Islam. A forceful idea, even though wrong, reigns supreme over the human mind. The ideas of communism are spreading like wild-fire to-day and are taking firm root in the mind of many people. So force, power, strength, activity and struggle are the only things which are to last.

The sun, the moon, the other planets, go on revolving (go round) and rotating in their orbits and they can only survive if they continue their struggle, and if they stop their movements the world will come to an end. So life lies in activity and in constant struggle. We must work to live and struggle to survive.

ESSAYS IN OUTLINE

1. Adult Franchise

It means that all adults—men, women, of a country should have the right to vote. In a democratic country there should not be only a few privileged persons, *e.g.*, rich or highly educated, who should have the right to vote. Such a restriction is against the very spirit of democracy which should be the government of the people, and hence each individual should be given the right to elect the representatives.

It has certain defects because in not very advanced countries like Pakistan the illiterate people unaware of the purpose of voting will be won over by a party which spends the greater amount of money. Thus it can be abused. The contending parties have very many inducements to attract the simple voters and thus the wrong people will be returned.

So this cannot be very successful in a country where the percentage of illiteracy is fairly large. It does not seem very advantageous for Pakistan.

2. Industrialisation of Pakistan

Pakistan primarily is an agricultural country but we cannot wholly depend on agriculture and go on importing the necessities of life from other countries. We must become self-supporting in that sphere as well.

Industrialisation has already started and the capitalists who were fighting shy of investing in industry have at last started helping the government in her ambitious plans of spreading a network of industry.

There are textile mills in Lyallpur, Karachi, Khairpur, Okara and Multan; sugar, mills in Mardan. There is a big cement factory at Wah and an ordnance factory is also being established. Under P. I. D. C. many new mills are springing up and it is hoped that we will become self-sufficient in many commodities. Car assembling factory, too, has started working. This is a great achievement. Besides, many foreign firms manufacturing cigarettes, etc., have opened their factories here.

We have got sufficient resources and the second essential thing for industry, *i.e.*, power, too, is available. Sui gas is going to play an important role in this respect.

But we have to compete with India and other advanced countries. We must tap our resources and try to put our ambitious plans into practice. The goal is yet far off and we will have to strive harder.

3. Educational Value of Films

The Cinema is a flourishing industry to-day. It is a good diversion and has great entertaining value. But it can serve other purposes as well. It is a modern method of propaganda. The businessman advertises his goods through it. The countries of the world send propaganda films abroad to impress upon others their achievements and the nobility of their ideals. In war days the films can

inspire confidence, give zeal and infuse patriotic feelings in the soldiers, and thus inspired they can fight with great valour.

To-day audio-visual methods are becoming wonderfully successful in schools. Through films the students study history, geography, science, etc. The films, making a two-fold appeal to our sense of sight and hearing, create lasting impressions on our minds. Foreign news, the important functions like Coronation of the Queen, Prime Ministers' Conference, the historical buildings, the lands with scenic beauty—all these are presented before us through films and this being our first-hand knowledge is not easily forgotten.

Farmers can be instructed about agriculture, businessmen about banking, accounts, etc., women about the upbringing of children, industrialists about industry, engineers about roads and building, scientists about scientific research and latest inventions, through film. In fact, every type of knowledge can be imparted through this method and at the same time more effectively.

4. Modern Methods of Propaganda

Propaganda is not a new thing, but to-day more than ever have people recourse to it. It is an essential thing for making a mark in any sphere.

The platform is the best place for this purpose and public speaking is the best method but it is getting outmoded. The Press has greatly replaced it. Then there are magazine and radio. Radio is an effective and extremely quick method of propaganda. Television, a modern invention, has made it still more effective, for the speaker can impress his listeners by his gestures and graceful personality as well.

Cinema study. magic, lantern, dropping of leaflets from aeroplanes and micorophones are other forms of propaganda.

There are such intensive campaigns going on about various things and ideologies that it becomes hard to differentiate good from bad. Everybody to-day is busy

blowing his own trumpet and it becomes difficult to come to any decision. It is the force of propaganda that has made even wrong ideologies popular. So, we must exercise our judgment and should not be carried away by every wave of propaganda.

5. Aviation

People since centuries have been dreaming of flying in the air and at last a time came when these dreams came true. At first balloons were tried and they did fly. But it was in 1903 that the Wright Brothers had their first successful flight in an aeroplane fitted with a motor. The modern aeroplane was made by Daimler.

In the Great War of 1914-18 aeroplanes were made use of. These carried troops and were employed for bombing as well. It was in World War II that aeroplanes were developed and very many various types of 'planes were used by the Germans and the Allies. Blitzkreig by Germans was carried out by 'planes.

In peace time aviation serves other useful purposes. Aeroplanes carry passengers and goods from one country to another. Thus distances have been shortened and closer ties between nations have come to exist. Moreover, 'planes are employed for artificial manuring and map-making. They drop leaflets in time of emergency and have been dropping food to the marooned people in floods.

The future of aviation is bright. More luxurious passenger services are being started to-day. Jet planes have increased the speed considerably and much may be achieved in the future. But the human brain is perhaps more prone to the destructive side than to the constructive.

6. Influence of Railways on the Life of the People

Railways have diminished the distance and they have joined the far-flung parts of a country. Thus the culture of one part of a country has influenced the other. Greater understanding has been established between people of various countries and areas.

Villages used to be cut off from the cities. Villagers led secluded lives and the dawn of civilization had not come to villages. Railways have connected these obscure villages with big towns with the result that the villagers too have made great progress.

Railways serve another purpose as well. When people of different sects and ideologies meet in a railway compartment they exchange views about various topics and thus great understanding and harmony results.

Railways help the businessman. It helps the common man in getting cheaper things. These help the village students to get education in cities.

Thus railways educate people, bring them together, help the industry and have a wholesome effect on the life of the people.

PANJAB INTERMEDIATE PAPERS B

1954

Q. I. Make a summary of the following passage in your own words in about a third of its present length and give it a suitable title :

"*That man,* I think, *has had a liberal education* who has been *so trained* in youth *that his body is the ready servant of his will*, and does with ease and pleasure all the work that, as a mechanism, it is capable of ; *whose intellect is a clear, cold, logic engine*, with all its parts of equal strength and in smooth working order ; ready, like a steam engine, to be turned to *any kind of work ;* whose mind is stored with a knowledge of the great and fundamental *truths of nature* and of the laws of her operations ; one who is full of life and fire, but whose *passions are trained* to come to heel *by a vigorous will*, the servant of a tender conscience ; who has learned to *love all beauty*, whether of nature or of art, to *hate all vileness*, and to *respect others* as himself. Such an one and no other, I conceive, has had a liberal education."

Ans. I thing only that person has received a liberal education whose body serves his will with ease and pleasure; whose intellect is clear and strong and can do all kinds of work ; who understands the truths of nature; whose passions are controlled by the will and conscience ; who loves beauty, hates wickedness and respects others.

Q. II. Re-write the following sentences substituting single words for the groups of words given in italics :

(*a*) He is a man *that is liked by everybody.*

(*b*) The angle is *cut in two* by this line.

(*c*) This material is *able to keep out water.*

(*d*) The council were *all of one mind.*

(*e*) His language *cannot be understood.*

Ans.

(*a*) He is a popular man.

(*b*) The angle is bisected by this line.

(*c*) This material is water-proof.

(*d*) The council were unanimous.

(*e*) His language is unintelligible.

Q. III. Point out and correct errors in the following sentences :

(*a*) I congratulate you for your success.

(*b*) I will not go without you go too.

(*c*) I have not written you last night.

(*d*) He had no sooner gone when his brother arrived.

(*e*) He is too miserly to part from his money.

Ans. (*a*) I congratulate you on your success. (The word congratulation is followed by the preposition 'on') and not 'for').

(*b*) I will not go without you. ('You go too' does not make sense, so the words 'go too' have been omitted).

(*c*) I did not write to you last night. (Last night belongs to the past, so past tense should be used for it.)

(*d*) He had no sooner gone than his brother arrived. ('No sooner' is always followed by 'than'.)

(*e*) He is too miserly to part with his money. ('With' is the proper preposition).

Q. IV. Make sentences illustrating the use of any five of the following expressions :

(*a*) To take one to task.

(*b*) The lion's share.

(*c*) To get into hot water.

(*d*) At the eleventh hour.

(*e*) To strike while the iron is hot.

(*f*) A storm in a tea-cup.

(*g*) To take a leap in the dark.

Ans. (*a*) He was taken to task by his teacher for not doing his home task.

(*b*) The landlord gets the lion's share of the produce, and the tenants can hardly make both ends meet.

(*c*) He got into hot water when he gave false evidence for his friend.

(*d*) They asked me to help them at the eleventh hour but then it was too late to do anything.

(*e*) It is a good opportunity to make money. If you do not strike when the iron is hot you will be sorry all your life.

Q. V. Write a letter to a friend describing some exciting incident you have seen.

Or

Relate a story illustrating one of the following sayings:

(*a*) Union is Strength.

(*b*) God helps those who help themselves.

(*c*) Pride goeth before a fall.

Ans. **Union is Strength**

Long long ago there lived a very cruel lion. He used to eat any animal he liked in the jungle. Everyone was afraid of him, but no one dared to fight him. One day all the animals of the jungle called a secret meeting to think about the means that they should employ to escape from the jungle where their life was always in danger. They were deliberating on different plans put forward by different members when the fox rose up and said, "Gentlemen, why should we escape, we are so many ; he is alone. He has been successful so far because we have been divided

amongst ourselves. Now we have come together, let us make a united effort and get rid of the monster." He then told them what his plan was and they agreed to do his bidding.

Next morning the horse went running to the lion's cave and wept aloud. The lion came out majestically and asked him what was the matter with him (horse). The horse told him that there was a huge monster in a cave who was killing all the animals that passed that way and was devouring them even without a bite. The lion got very angry when he learnt that someone was poaching on his reserve. So he roared a great roar and marched forward. On the way he met a cat, a dog, a wolf and many other animals who narrated the same story. The lion left quite discomforted when he learnt these things but he could not show his cowardice to all his subjects. So he marched on till he reached the cave.

Near the mouth of the cave all the animals came to a halt. Suddenly, they heard some noise and every one, including the lion, listened intently. They heard a feminine voice saying, "But, your majesty, the children are weeping because they do not eat anything except lion's meat and all these animals are just waste for them." Then a male voice said, "All right my queen, I will go out and see if I can lay hands on a lion." On hearing this all the animals including the lion ran for their lives. The lion ran on and on till he met a monkey who was sitting on a tree. He asked the lion what was wrong with him. The lion told him that a lion-eating monster was hiding in a cave and that he was going to call his family to help him in turning out this intruder. The monkey told him that it was a hoax, there was only a fox sitting in that cave. The lion had his doubts, but on being encouraged by the monkey he decided to get back to the cave. So both came back. The lion was trembling a little but kept up appearances and smiled at the monkey every now and then. It was all quiet near the mouth of the cave, when suddenly they heard some noise and then a voice, a very loud voice it was. It looked as if many animals were speaking together. It

addressed the monkey and said, "You fool, you promised to bring at least four lions for the little ones and you have brought only one. I will kill you." On hearing this, the lion rushed away as fast as his legs could carry him and the monkey slipped back to the cave to take part in the great feast that the animals enjoyed that night.

The lion never came back with his family to fight the great monster.

Q. VI. Write an essay of moderate length on any one of the following subjects :

(*a*) A river boating trip.

(*b*) Science in the service of man.

(*c*) An evening walk by moonlight.

(*d*) A flight in an aeroplane.

(*e*) My idea of a happy life.

Ans. A Flight in an Aeroplane

It was September. There had been heavy rain and consequently floods had the country in their grip. I was in Rawalpindi staying with my relatives and waiting for a call for an interview from the college where I had applied for admission. One morning I received the call but when I inquired about the condition of the road I found that I could not reach Lahore by bus and train service was likewise suspended. So I had only one mode of communication left. It was the aeroplane.

I had never travelled by air, and I had a feeling that all aeroplanes crash at least once before they reach their destination. Somehow the words aeroplane and crash were so closely woven in my mind that I could not think of one without remembering the other. So I sat down and thought, then consulted some friends and ultimately my elderly relative told me that I should not be a child. He got a seat reserved for me on a P. I. A. plane and told me that I had to fly the next morning.

Early in the morning I got up, put on my clothes

and was driven to the airport. I had the look of a martyr who was dying for the great cause of getting admission in a college. We entered the airport and saw the wide piece of land and the beautiful building of the airport. The neatness of the place impressed me. The happy looks of the people around was quite satisfying and encouraging. Then I was led to the place itself. It was a huge structure. I could never imagine a plane could be so big and so attractive. I had only seen them flying and then they had all looked very small and somehow out of place amongst the crows and sparrows.

I went up the gangway and entered the plane. It was a nice and cosy place. People, mostlv well-dressed and well-groomed, sat on cushioned seats. For once I forgot that it was a plane. I took a seat and began to read a book I was carrying with me.

After a while, the routine checking took place and then there was a shakv movement. I came back to reality. We were moving, a jerk and the plane took off. I had a strange shivering sensation. It was physical as well as mental. The plane went on rising and then a smooth flight began, just as if I was travelling by car. My nerves relaxed a bit when suddenly it seemed as if the plane was going down at top speed. There was a swishing sound and a steep fall. A woman screamed. An air hostess rushed to her and told her that there was nothing to worry about ; it was just a small air-pocket and we had cleared it. I was quite upset by this news of air-pockets about which I knew very little. For some time we moved through the clouds, but that was not so bad.

It was quite a relief when we looked down and saw the city of Lahore. All the houses looked very small, it was just like a Mickey-Mouse city or a scene from *Gulliver's Travels*. Those huge imposing mansions lay below us like dolls' houses. It gave me great pleasure and I was quite elated to feel that after all I was superior to all those little men who travelled by car down below.

After a minute we were descending. By slow degrees the plane was coming down. I had a feeling that I would have to balance myself when the plane descended because then it would slope to the front. But it remained as level as ever. There was just a slight touch which most of us did not even feel, and we had landed at Lahore.

The plane came to a stop. We got out and were ushered into a waiting bus of the P. I. A. which took us to their office on the Mall.

This was my first experience of a flight. Now that I think of it, I feel how foolish it was of me to harbour all those strange doubts and fears and how simple and safe is travelling by air. I am looking forward to the day when I can get another opportunity of flying.

Q. VII. Translate into simple idiomatic English :

میرا ملازم خورشید چائے لا رہا ہے۔ چائے بھی کیا چیز ہے۔ روتوں کو ہنساتی ہے۔ غم میں بوجھ ہلکا کرتی ہے۔ میں نہایت شوق سے چائے کی ایک چسکی لیتا ہوں۔ افسوس! یہاں مجھے مایوسی ہوتی ہے۔ دودھ غالباً بے حد پتلا ہے۔ جس کے سبب چائے میں مزا نہیں آ رہا۔

"کیوں بھئی خورشید! یہ دودھ تو پتلا ہے۔ معلوم ہوتا ہے دودھ میں پانی......نہیں نہیں پانی میں دودھ ملایا گیا ہے"۔

"جی صاحب! دودھ والا کہہ رہا تھا کہ آٹھ آنے سیر تو ایسا ہی دودھ ملے گا۔ اگر اچھا دودھ چاہئے تو پیسے بھی زیادہ دو"۔

"ارے بھائی۔ مگر حکومت نے تو خالص دودھ کی قیمت مقرر کر دی ہے۔ پھر جھگڑا کیوں؟"

"صاحب! دودھ والا کہتا ہے کہ حکومت کو کیا معلوم کہ ہمیں کس بھاؤ پڑتا ہے دودھ۔ ہم تو ایسا ہی بیچیں گے"۔

"سن لیا آپ نے - دیکھ لیا ڈھٹائی کا عالم - حکومت کی ان کی نظروں میں کوئی وقعت ھی نہیں - حکومت کا اعلان ان کے نزدیک کوئی اھمیت ھی نہیں رکھتا ھے - یعنی مطلب یہ ھؤا کہ حکومت کوئی قانون بنائے ھم تو اپنی ھی کہے جائینگے - کیونکہ ایسے جتنے قانون ھیں وہ زیادہ تر کاغذی ھی ھیں - کبھی کوئی جانچ پڑتال ھوئی نہیں - پھر ڈر کس بات کا - ملاؤ پانی میں دودھ!"

Ans. My servant Khurshid is bringing tea. What a nice thing tea is ! It changes tears into smiles. It reduces the burden of sorrow. I sip tea with great relish. But, alas, here I am disappointed. Probably the milk is very much diluted ; that is why I am not enjoying the taste of the tea.

"Well Khurshid, this is diluted milk. It seems that water has been added to the milk or should we say milk has been added to the water."

"Yes, sir ! The milkman was saying that only this quality of milk will be supplied at eight annas a seer. It you want better quality milk you will have to pay more."

"But, my dear fellow, the Government has fixed the price of pure milk. Then what is this all about ?"

"Sir, the milkman says that the Government does not know what the milk costs them and that they would sell it at that very rate."

Have you heard this ? Have you seen their stubbornness ? They do not have the least respect for the Government. The announcement of the Government has no importance for them. In other words, it means that the Government may make any law 'we will do what we think fit' because all such laws exist only on paper. There has never been a checking. Then why fear ? Go on adding water to the milk.

1955

Q. I. Make sentences to illustrate the difference in meaning between the following pairs of words :

(*a*) Wise, prudent.

(*b*) Social, sociable.

(*c*) Ask, request.

(*d*) Honour, honesty.

(*e*) Gracious, graceful.

Ans. (*a*) Only a *wise* man can solve such a complex social problem.

He was so *prudent* that he did not waste the money which his father left him.

(*b*) One of the greater *social* problems of Pakistan is the purdah system.

He is so *sociable* that he takes part in all the social functions of the city.

(*c*) The Principal said to the student, "I have been *asking* you to come and see me but you have not done so, therefore I have now decided to fine you five rupees for indiscipline."

The student said, "I *request* you to kindly forgive me. I will never behave in this way in future."

(*d*) He challenged his enemy to a duel to vindicate his *honour*.

Honesty is the best policy.

(*e*) The king was so *gracious* as to admit him to his presence.

She has a *graceful* figure.

Q. II. Correct the following sentences :

(*a*) He is the same man who I saw in Karachi.

(*b*) Everybody in the room were pleased.

(*c*) Let you and I go in.

(*d*) Neither Aslam nor I was in the train.

(*e*) I would go if I was you.

Ans. (*a*) He is the same man whom I saw in Karachi.

(*b*) Everybody in the room was pleased.

(*c*) Let you and me go in.

(*d*) Neither Aslam nor I was in the train.

(*e*) I would go if I were you.

Q. III. Construct sentences to show the correct use of :—

(*a*) As well as.
(*b*) No less than.
(*c*) Not only . . . . but also.
(*d*) Neither . . . . nor.
(*e*) Nevertheless.

Ans. (*a*) He was a brilliant as well as an honest officer.

(*b*) His words were no less than a challenge to me.

(*c*) Not only Aslam but also Ahmad was present at the scene of occurrence.

(*d*) Neither he nor his friends can pass the intermediate examination.

(*e*) They approached the judge, nevertheless he decided the case against them.

Q. IV. Write a letter home describing any railway journey you have made, telling of the objects of interest seen on the route, the scenery, your companions, and the incidents of the journey.

Ans.

Dear Brother,

I am writing to you to tell your of my experience of a railway journey.

Early in the morning as the sun rose in the East in his golden throne, the Pakistan Express steamed into the Lahore Railway Station. It was early in January and a cold breeze was blowing. I was to travel to Rawalpindi to see one of my friends. I was half-frozen, sitting on a bench on the platform. I was thinking whether it would be possible

for me to collect all my limbs when I should finally make an effort to get into the train. Well! I did, and to my satisfaction all my limbs were in working order when I made the attempt.

I call it an attempt, because the Pakistan Express is not an ordinary train and is almost inaccessible to an inter-class traveller at the Lahore Railway Station. At least it was so on the day I made an attempt. I rushed in, tried to pull people out and push myself in, got at the coat of one and fell on the feet of the next. After continuous effort for ten minutes, I had gained the footboard, but lost my purse. However, I went forward quite undaunted by the strife, and believe me I stumbled into the compartment just as the train steamed out of the station.

My next problem was to get a seat. But that is one thing you can never get so early in the morning in an Express train. Passengers were sleeping on the upper berths and reclining on the lower ones. With angry eyes they looked at me and my efforts and cursed me under their breath. But I knew "business is business" and a journey is no less. So I pushed one man to one side, and pushed another to the other side and got in the middle. I was not sitting—as the word goes—but I had gained a place to put my weight on, and four enemies into the bargain.

It was only at Wazirabad that one of my enemies got down and I was comfortable enough to understand the ill-feeling I had won all round the compartment. I was not popular within, therefore I decided to look outside, and find some satisfaction from communion with Nature.

The sun was quite high in the sky, the forest had disappeared and the farmers were coming out to the fields.

The green crops looked like a carpet thrown across the immeasurable distance. There were many shades of green. Each field with its slight variation of colour increased the charm of the scene. We passed the river Chenab and then the river Jhelum. They were dry, and their strength and glory, so great in summer, was lost in winter. They looked like monarchs who had lost their kingdoms. There is a

mosque on the bank of the river Jhelum. It stands half immersed in the water and looks beautiful.

One of these days, I thought I would drop in at Jhelum to have a look at the place. The journey was progressing well. But then at the Jhelum station some people entered the compartment. They wanted to push and pull, and we, the privileged ones, decided to fight for our seats. I say we, because by now I had been accepted as one of them. There was a free-for-all fight, and then a compromise. The weaker ones amongst the invader sran away, and the few thick-fisted and sharp-tongued people were accommodated as usual.

The train was now in hilly country. We passed through dark tunnels, and I felt that they would end in Hades itself, but they did not. After every spell of darkness there was light, just like the cycle of human joy and sorrow. The train went forward and crossed ravines and brooks. The strong bridges and the tunnels made me think of the great engineers who had built it all with their great and untiring efforts. But then man can do a lot if he wants to.

I was still lost in thought when the train came to a stop. It was Rawalpindi, and a friend was waiting for me on the platform. I got down. Luckily, my ticket was not in the purse which I had lost. So we got out, and I thanked God, and began to think of myself as a hero who has travelled in the Pakistan Express on a cold winter's morning and is still alive to tell the tale.

Yours affectionately,
Sh. Hidayat Ullah
Contractor
Zarreen Art Press,
61, Rly. Road, Lahore.

Q. V. Make a summary of the following passage in about a third of its present length :

The *object of life is the development of men and women.* It is, therefore, the duty of everyone to make of himself

and every parent to make of his children, the best product possible. The *object of education should not be to run all pupils into the same mould.* The school should be a foundry. The object should be *to give to every pupil a chance to grow.* The school should be a garden. Education, therefore, *should prepare for life,* which is itself the larger education. It should be *adapted to the present conditions* and *the prospective needs of the pupil.* The growing recognition of this truth has *added industrial training to academic education,* has provided, as never before, *for women's education.* To *enjoy an opportunity for education is the right of every individual ;* to *make the opportunity so varied* as to meet the varied needs of the members is *the duty of society ;* to *avail himself of the opportunity* to make all of himself that he can make is the *duty of every individual.*

Ans. The Object of Education

The object of education is to prepare the students for life. To do this, industrial education and women's education have been started. Education should be for the development of the individuals according to their needs. For this, society should provide a variety of training and the individual should avail himself of it according to his needs, because it is his right to receive education.

Q. VI. Write a short readable essay on any one of the following subjects :

(*a*) The pleasures of college life.

(*b*) Social service in the villages.

(*c*) Why I love the Punjab.

(*d*) The best form of recreation.

(*e*) Careers for girls.

Ans. Careers for Girls

A few years ago the only place for a woman was her home, and the only work she did was the cooking and washing for the family. This was quite degrading for her, but social conditions and prejudices would not let her do anything else. The changing conditions and the rising cost

of living have brought women out of their seclusion. They have been suddenly forced to face the problem of earning for themselves. Modern industrial civilization has played a great part in bringing about these conditions by making late marriages very popular.

The woman of to-day has many careers open before her. She can do almost all the things that a man can do, but she is hampered in the selection of a career by the force of public opinion and the social conditions prevailing in the country.

The most popular career for a woman in this country is the medical profession. She can study in a medical college for women. She can start her private practice and earn a living without coming in direct contact with men. The nobility of the profession lends an aura of respectability to her, so that no one looks down upon her as is usually done in the case of career women. The next best profession is teaching. Most women prefer it because it costs less to get the necessary education for entering this field. A school teacher can get a respectable salary by doing her B.A., B.T. and she can be a lecturer if she passes the M.A. examination. She has the additional advantage of the vacations ; and less or at least comparatively light work. Moreover, she can remain in pardah if she likes, and go on working in her school.

Some women are now coming forward and entering government service. The doors of competitions for Class I and Class II gazetted service are open for women and we find many of them serving as officers in government departments, but they are not absorbed in executive posts. They have become judicial magistrates, civil judges, income-tax officers and members of the accounts and audit services.

The few really enterprising members of the weaker sex are coming to the legal profession ; some are working as secretaries and personal assistants in offices. Women also work as stenographers and clerks, but this type of work is not finding favour with the majority.

The most noble profession that offers great opportunities to women of ordinary education, and where they are badly needed, is nursing. There is a strong social prejudice against this profession, which like all other prejudices is baseless. It will be a great day for Pakistan when women come forward in great numbers to help the sick and suffering and take pride in their work as nurses.

A great change has taken place in the outlook of the people, but every step should be taken carefully; the period of transition through which we are passing is always the most difficult period. Any attempt to move quickly may have disastrous social and moral consequences because we may then destroy our present cultural pattern before we have formed a new one. So whatever career women may choose, they should always keep before them the fact that moderation is the only road to success.

Q. VII. Translate into simple idiomatic English:

نبی کریم کی زندگی کا ایک مشہور واقعہ ہے کہ ایک مرتبہ دوپہر کے وقت آپ شہر سے باہر ایک درخت کے نیچے آرام فرما رہے تھے - آپ کی تلوار اُس درخت کے ساتھ لٹک رہی تھی - اتنے میں آپ کا ایک دشمن اُدھر آ گیا - اُس نے یہ دیکھ کر کہ آپ سو رہے ہیں، یہ اچھا موقع ہے، اس سے فائدہ اُٹھانا چاہئے ، آپ کی تلوار اُٹھا لی اور آپ کو بلند آواز سے کہا "اے محمد! بتا اب تجھے کون میرے ہاتھ سے بچاسکتا ہے؟" جب آپ نے یہ الفاظ سنے اور دشمن کو تلوار تانے سر پر کھڑے دیکھا تو نہایت تحمل اور بردباری سے فرمایا "میرا اللہ" - حضور نے یہ مختصر جواب ایسے انداز سے دیا کہ دشمن پر خوف اور رعب طاری ہو گیا - تلوار اُس کے ہاتھ سے چھوٹ کر زمین پر آ گری - اب وہ تلوار حضور کے ہاتھ میں تھی -

حضور چاھتے تو ایک ھی وار سے اس کا کام تمام کرسکتے تھے ۔
مگر حضور نے ایسا نہیں کیا ۔ بلکہ اس سے فرمایا کہ " بتا اب
تجھے کون میرے ھاتھ سے بچا سکتا ھے ؟ " وہ چونکہ
ایک مادہ پرست انسان تھا ۔ اس لیے اس نے کانپتے ھوئے
ھونٹوں سے جواب دیا کہ " اب آپ کے سوا اور کون مجھے بچا
سکتا ھے ؟ " آپ نے فرمایا " نہیں ایسا ھر گز مت کہو ۔ جس
خدا نے مجھے تمہارے ھاتھوں سے بچایا ھے وہ تمہیں بھی بچانے
کی طاقت اور قدرت رکھتا ھے ۔ جاؤ ! چلے جاؤ ۔ میں تمہیں کوئی
سزا نہیں دیتا " ۔

Ans. It is a famous incident of the life of the Holy Prophet, that once he was enjoying a siesta under a tree outside the city. His sword was hanging from the tree. In the meanwhile an enemy of his came there. When he saw him (Holy Prophet) sleeping, he thought that that was a good opportunity to kill him, so he picked up his sword and addressed him in a loud voice, "O Mohammad, now tell me who can save you from me." When he heard these words and saw the enemy standing over him with a sword in his hand, he said with great calmness and patience, "My God." The Prophet made this brief reply in such a manner, that the enemy was stricken with fear and was overpowered by awe. His hand lost its grip on the sword and it fell to the ground. Now that sword was in the hand of the Prophet. If he liked, he could kill him with one stroke, but he did not do so, but said, "Tell me, who can save you from me new?" Because he was a materialist he said tremblingly, "Only you can save me now." The Prophet said, "Please do not say so. The God who saved me from you has the power to save you also. Go away, I will not punish you."

1956

Q. 1. Write a summary of the following passage and give it a suitable title. The summary should be in your own English as far as possible and its length should not exceed one-third of the original.

Thinking over the *losses which England has had forced upon her by steam* and the ingenuity of the engineer, one is disposed to count *the decay of the windmill among the first.* Perhaps in the matter of *pure picturesqueness* the most serious thing that ever happened to England was the discovery of *galvanized iron roofing*; but, after all, there was never anything but *quiet and rich and comfortable beauty* about red roofs, whereas the *living windmill is not only beautiful but romantic too*; a willing, man-serving creature, yoked to the elements, a whirling monster, often a thing of terror. No one can stand very near the crashing sweeps of a windmill in half a gale without a tightening of the heart—a feeling comparable to that which comes from watching the waves break over a wall in a storm. And to be within the mill at such a time is to know something of sound's very sources; *it is the cave of noise itself.* No doubt there are dens of hammering energy which are more shattering, but the *noise of a windmill is largely natural;* it fills the ears rather than assaults them. (*E. V. Lucas*).

Ans. England has suffered losses by the introduction of steam. Galvanized iron roofing has replaced the beautiful red roofs; but the greatest loss has been the decay of the windmill. It was romantic and beautiful. It was an experience to go near it when the wind was blowing or to hear the noise it made. It was a pleasant natural noise unlike the noise made by the modern mills.

Q. II. Give the meaning of the following lines in simple prose:

Some murmur, when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue:
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

Ans. Some people, for whom everything is going

on smoothly, begin to complain even when there is just a little difficulty in their way. There are others who suffer and face difficulties but the moment God shows them even the slightest mercy or kindness they are filled with thankful love for him.

Q. III. (*a*) **Express the following passage in the Indirect form of narration.**

"Gentlemen," I said after silence had been restored, "there are more things in heaven and earth than are dreamt of in your philosophy. Do not be astonished at my statement. Is it fair to judge me by appearance only?" "We never have judged," replied one of my hearers, "and we never will judge you in this way." "What a wonderful admission!" I said. "Surely you cannot mean what you now assert." He responded, "How can you doubt it? Would that I could restore your confidence in our fidelity." "Show it by action," was my answer, "and you need never fear my disapproving of your conduct."

Ans. After silence had been restored I addressed them as gentlemen and told them that there were more things in heaven and earth than were dreamt of in their philosophy. I warned them that they should not be astonished at my statement and that it was unfair to judge me by appearance only. One of my hearers replied that they had never judged me like that and that they would never do so. I exclaimed that he had made a wonderful admission and that he could not mean what he was asserting then. He asked me how I could doubt that, and wished that he could restore my confidence in his fidelity. I replied to him that he should show that by action and that he would then have no fear of my disapproval of his conduct.

(*b*) **Correct the following sentences:**

(*i*) There is a cattle under the tree.

(*ii*) How you managad to pass the examination?

(*iii*) I have seen him only yesterday.

(*iv*) The clerk came to the office but returned back immediately.

(*a*) He availed of his opportunity.

Ans.

(*i*) There is a head of cattle under the tree.

(*ii*) How did you manage to pass the examination ?

(*iii*) I saw him only yesterday.

(*iv*) The clerk came to the office but went back immediately.

(*v*) He availed himself of that opportunity.

Q. IV. A friend of yours has expressed his inclination to give up his studies and work in an office as a clerk. Write a letter advising him against this step.

Or

Complete the following story in two pages. A boy and his sister went out for a walk. They had not gone far when they heard an uproar behind them . . . . . .

Ans.

29, Akhtar Mansions,
Talat Road,
Gujrat.
April 2, 1956.

My dear Ahmad,

Thank you very much for your letter. It was very nice of you to consult me before taking a very important decision in your life. I feel it is my duty as a friend to give you good honest advice without bringing in sentiments and feelings which I think have greatly influenced you in making up your mind to leave your studies and become a clerk.

You are right when you say that your life is not

very comfortable as it is, but you can definitely pull on for a year or two more and complete your education. It will be uncomfortable and you may feel awkward amongst those rich friends who can afford to spend money where you cannot ; but please do remember that one should always face a slight difficulty in the interest of great good and a lifelong independence. Moreover, friendship is only good amongst equals. To have friends who are richer or poorer than you are is not considered advisable.

If you look at the other side of the picture you will not be very happy either. Just now you will begin to earn a hundred rupees or so a month. It looks a round sum but you have to marry and bring up children after some years. You have to get ready to face your old age when you will need comforts, and life will not be as easy and pleasant as it is to-day. To face that age you should have ample money. Do you think you will be able to save enough money from the meagre salary of a clerk ? I assure you, you cannot. But in case you do your B.A., and take the competition examination, you may become a better man and perhaps richer than the richest of your friends. If the worst comes to the worst, you can at least look for the job of an upper division clerk, and a graduate with hard work and perseverance can go up the ladder where an under-graduate is not considered for promotion at all.

Keep all these facts in view and remember that "to think low is a sin." I appeal to you in the name of good sense to drop this idea and work hard to get a first division in the examination.

Yours sincerely,
Ismat Mahmood.

Stamp

Mr. Ahmad Ali,
14, Great Eastern Hotel,
Sialkot City.

Q. V. Write an essay of about three pages on any one of the following subjects :

(*a*) An Ideal Student.

(*b*) The Life of a Railway Coolie.

(*c*) Summer in West Pakistan.

(*d*) The Autobiography of a Library Book.

(*e*) The Value of the Study of Science.

Ans. The Autobiography of a Library Book

It was in the year nineteen hundred and thirty-five that I opened my eyes in a dark, dirty room, which was called a godown by those who came there. I was then unlicked, and quite different from the form into which I have grown. Then I lay in the form of broad sheets of sixteen pages each, and many such lots of sheets containing different pages lay scattered among the huge shelves. Then one day I found myself called back to an airy room. It was quite big and well-lit. I liked the air but soon I found to my discomfort that they were putting me in a sawing machine, where my sheets were cut into many fragments. It was quite painful. I had hardly recovered from the shock when I was folded up and stitched and sent out to another hall for binding. This was the one thing that I liked in the workshop because I was given a beautiful red dress with gold lines all round. I was beyond myself with joy, especially because I felt very superior to other books in my lot of sheets.

This joy, like all others, was a short-lived one. Very soon I saw many thousand books dressed like me coming to the table on which I was resting. Now we were carried out to the show-room. It was a nice habitable place but everybody who came there was inquisitive about me. They took me up, opened my leaves, looked here and there and then replaced me on the shelf. Perhaps men think that that is a way in which they can please the books, or show their affection for them ; but I strongly disapprove of it. After all, why should people poke their noses into me ?

One day a grey-headed gentleman came. His glasses were balanced on the tip of his nose and his coat on his hips. He came and looked at me very closely but never opened me. He liked my dress better than the dull black words that are written on the papers inside, and ordered the shopkeeper to send me to a college library. I was quite apprehensive about my future. I did not know what the place would be like and how I would be treated there. But my apprehensions passed away when I reached the place and found myself accommodated in a beautiful glass case. I lay there and saw many students who came and saw me, read my title, blinked and passed to the next shelf. Nobody touched me for the first five years. Then one day the same old man came who had brought me here, and took me home. He placed me on a table. His little children came and handled me rather rudely. They wanted to see pictures and I had none; that was the cause of their dislike for me. I spent a few days on the table and then I was put in an almirah, where I remained in dirt and darkness for about a month. One day he took me out, cleaned me up and brought me back to my place in the library glass case. I asked other books who he was and found out that he was a professor. I liked him all the better because he was the one man who was good enough to keep me shut and looked at my title page alone.

After a day or two I found that I had suddenly become very popular and a number of boys were anxious to take me home. I could not find out the reason for it till I heard one of them say that their worthy professors had told them that I was a nice little book and that they should read me. Now life was quite interesting. I was a regular guest at the tables of the students. One day one would take me home, read the preface, the list of contents and a few pages and I would come back to the library. Then another young man would take me home. The one thing that astonished me was that those boys read a page or two but knew more about me than I knew about myself.

One or two gentlemen tried to underline me. They spoiled some of the pages and made me feel very dirty and

uncomfortable, but then what cannot be cured must be endured. I kept quiet or wept but did nothing. Luckily after a short time both the students and the professor forgot all about me and I am now lying quite comfortably in the shelf, untouched by hand for the last fifteen years. They say I am out-dated.

VI. Translate in simple, idiomatic English :

ادھر میاں مسافر جن پر سفر کا بھوت سوار ہے گھر سے نکلے - سفر کی پریشانی میں کچھ بھولے کچھ یاد رہا - جو کچھ ہو سکا ساتھ لیا - خدا خدا کرکے سٹیشن پر پہنچے - سامان اُتارا - بار بار گنا - پھر بھی ایک آدھ چیز تانگے میں رہ گئی اور پتہ نہ چلا کہ کونسی چیز رہی - ٹکٹ خریدنے پہنچے - ٹکٹ کہیں کا مانگ رہے ہیں جانا کہیں اور چاہتے ہیں - بابو جی نے جانچ لیا کہ بہت گھبرائے ہوئے ہیں انہوں نے دام لیے ٹکٹ دیا - لیکن بقایا میں سے کم دام واپس کیے - بچارے مسافر کو گھبراہٹ میں اتنی فرصت کہاں کہ حساب کرے اور اگر حساب کرے بھی تو وہ درست کیونکر ہو سکتا ہے - ایسے موقع سے بابو لوگ خوب فائدہ اٹھاتے ہیں - اور کچھ نہیں تو یاروں دوستوں کے کھوٹے روپے ہی دھانس دیتے ہیں - مسافر بد حواسی میں کچھ نہیں دیکھتا - جو کچھ ملا جیب میں ڈالا اور سیدھا پلیٹ فارم کا رخ کیا - قلی کے آگے پیچھے گرتے پڑتے اندھا دھند چلے جاتے ہیں -

Ans. Mr. Traveller, who has caught the travel-mania, left his house. In the nervousness produced by the forthcoming journey he forgot certain things and remembered some others. He carried with him all that he could. With great difficulty he reached the railway station. Unloaded the tonga. Counted the articles time and again, but even then one or two things were left in

the tonga and it could not be ascertained what those things were. He went to buy the ticket. Asked for a ticket for one place though he wanted to go to another. The clerk had also found out that he was nervous. He took the money and gave him a ticket, but paid him back only some money out of the total that was due. The poor traveller was in such a hurry that he had no time to count the money, and even if he had counted it, it would not have been correctly done. The clerks take full advantage of such opportunities. If they can do nothing more, they at least pass on the bad money of their friends. The passenger sees nothing in his state of distraction. Whatever he gets he puts it in his pocket and goes straight to the platform, following his coolie in a haphazard and wild manner.

1957

Q. I. Write an essay of about three pages on any one of the following subjects :—

(*a*) My ambitions.

(*b*) A national hero.

(*c*) The romance of an aeroplane.

(*d*) The three most useful modern inventions.

(*c*) "A garden is the purest of human pleasures." (You may disagree if you wish).

Ans. **My Ambitions**

All human beings set themselves certain objects which they want to achieve. These are their ambitions. No one can live without ambitions because in that case life will cease to be interesting. Hopes and disappointments are the spice of life.

I am like all other people in the matter of ambitions. I have many vague plans to do things and achieve great objects, but they have not so far formed themselves in clear-cut patterns. I am at present a student. At my age one is always likely to be very selfless and kind to others.

Whenever I am alone, I think that I will pass all my examinations with credit. I will then become a great man and will be able to serve my fellowmen. This idea makes me work hard, but I am not definite in which way I will be able to serve my people.

Sometimes I think that I will become a C.S.P. officer. I will then go to villages, meet even the poorest people and find out their difficulties. I will devise plans to better their lot and put many new schemes before the government with which I may be able to bring these poor suffering people to a decent human level. I imagine myself sitting on the ground near a well and sharing my meals with a poor old man without telling him who I am. I will, thus, be loved and liked by all people in the district where I will be serving.

Whenever I read about great social workers who helped in improving the lot of their people by working selflessly, I feel that I should follow them rather than become an officer tied down by red tape.[1] I want to put on the cheapest country-made clothes, and live in the countryside with poor peasants. I want to help them and be one of them. I think of forming a new organisation which will work for the social welfare of the people. I will go and convince rich people that they should help their poor brothers. I shall speak on the Village Aid programmes before huge gatherings and end up by being the greatest social-welfare leader of the country.

But these thoughts change a bit, whenever I attend a political meeting. When I saw a huge crowd welcoming the Prime Minister at the Lahore Railway Station, I felt that I should try and become a great political leader, so that people may one day welcome me. They will then garland me and shout slogans in my honour. I will address lakhs of people at the Lahori Gate and after the meeting I will be carried round in a procession.

All this is wishful thinking. I want to do all these things at the same time; these are my ambitions but I

1۔ دفتری کاروائی -

know my limitations, and I do not hope that any one of them can be completely fulfilled. What man can do, I will do to fulfil, if not all, at least one of my ambitions and God willing I will succeed by dint of hard work and diligence.

Q. II. Write a letter to your mother telling her all that has happened at home since she went to visit your aunt.

Or

Write two paragraphs, one describing the dress of the modern girl, and the other the dress and appearance of a girl a hundred years ago.

Ans. Examination Hall,
April 8, 1957

My dear Mother,

I hope you reached your destination[1] comfortably. We waited for a letter from you but none has arrived so far. Please write back to tell us all about yourself and Auntie. When should we expect you back ?

After you left we learnt about the engagement of our cousin Noor Jehan. We were all invited to attend the formal ceremony[2] at their house. We missed you very much at the occasion, so did others. The engagement took place at a dinner arranged by Uncle Farid. There were lots of people and good fun. The food was simply excellent.

We had our fill. At night Nazo suffered from stomach-ache. We had to call in Dr. Akhtar. He said there was nothing to worry about and administered some medicine. At 2 a.m. her pain subsided and we went to sleep.

The new servant that you thought so highly of stole twenty rupees from father's pocket. He was detected.[3] When his clothes and trunks were searched the money was recovered. Father thought he cannot be trusted any

1. منزل مقصود - 2. باضابطہ رسم -
3. پتہ چل گیا -

more. His services were, therefore, dispensed with.[1] We are now looking for someone to take his place.

Father has been quite overworked and has not been able to write to you. He has asked me to request you on his behalf to cut short your visit and come back as soon as possible.

Please convey my regards to Uncle and Auntie and love to my young cousins.

Your loving son,
A. B. C.

Q. III. (*a*) **Fill in the blanks with the appropriate form of the verb in brackets** :

I (sharpen) my pencil, when my knife (slip) and (cut) my finger. It (bleed) nastily, and I (feel) faint. I was (take) to the doctor, who (bind) up the wound and (say) : "Now you (be) all right. You (give) yourself a bad wound, and you (frighten). You (feel) a bit off colour for an hour or two, but bed-time you (forget) all about it." At supper that night, my mother (look) at me and (say), "I (think) you (go) to bed." To this I (answer). "Really, mother, I (feel) quite well and (wish) to stay up."

Ans. I was sharpening my pencil, when mv knife slipped and cut my finger. It bled nastily and I felt faint. I was taken to the doctor, who bound the wound and said : "Now you will be all right. You gave yourself a bad wound and you got frightened. You may feel a bit off colour for an hour or two, but by bed time you will forget all about it." At supper that night my mother looked at me and said, "I think you should go to bed." To this I answered. "Really, mother, I am feeling quite well and wish to stay up."

(*b*) **Fill in the appropriate words in five of the following sentences** :

(*i*) I need your——and I wish you would — me. (advice, advise)

---

1. نوکری سے برخواست کر دیا گیا ۔

(*ii*) I find it difficult to——you, when you talk of ghosts, in which I have no——. (belief, believe)

(*iii*) Who will——Baby? It is high time she had her ——(bathe, bath)

(*iv*) When I reached the top, there was no——left in me. My friend too could hardly——. (breathe, breath)

(*v*) It will take six yards of this——to——you. (clothe, cloth)

(*vi*) A banner with a strange——. Beggars——many strange stories. (devise, device)

(*vii*) To his great——, he lost both his parents. It will——him sorely. (grieve, grief)

(*viii*) You have no——and so you cannot——that what you say is true. (proof, prove)

(*ix*) You should——no time to inform her about her ——. (loss, lose)

Ans. (*i*) I need your advice and I wish you would advise me.

(*ii*) I find it difficult to believe you when you talk of ghosts in which I have no belief.

(*iii*) Who will bathe Baby? It is high time she had her bath.

(*iv*) When I reached the top, there was no breath left in me. My friend too could hardly breathe.

(*v*) It will take six yards of the cloth to clothe you.

(*vi*) A banner with a strange device. Beggars devise many strange stories.

(*vii*) To his grief, he lost both his parents. It will grieve him sorely.

(*viii*) You have no proof and so you cannot prove that what you say is true.

(*xi*) You should lose no time to inform her about her loss.

Q. IV. Read the following passage carefully and then answer the questions on it :

"Elegant economy!" How naturally one falls back into the phraseology of Cranford! There economy was always "elegant," and money-spending always "vulgar and ostentatious"; a sort of sour grapeism which made us very peaceful and satisfied. I shall never forget the dismay felt when a certain Captain Brown came to live at Cranford, and openly spoke of his being poor—not in a whisper to an intimate friend, the doors and windows being previously closed, but in the public street! In a loud military voice! alleging his poverty as a reason for not taking a particular house. The ladies of Cranford were already moaning over the invasion of their territories by a man and a gentleman. He was a half-pay captain, and had obtained some situation on a neighbouring railroad, which had been vehemently petitioned against by the little town; and if in addition to his masculine gender, and his connection with the obnoxious railroad, he was so brazen as to talk of his being poor—why, then, indeed, he must be sent to Coventry. Death was as true and as common as poverty, yet people never spoke about that loud on the streets. It was a word not to be mentioned to ears polite. We had tacitly agreed to ignore that any with whom we associated on terms of visiting equality could ever be prevented by poverty from doing anything they wished. If we walked to or from a party, it was because the weather was *so* fine, or the air so refreshing, not because sedan chairs were expensive. If we wore prints, instead of summer silks, it was because we preferred a washing material, and so on, till we blinded ourselves to the vulgar fact that we were, all of us, people of very moderate means.

(*a*) Give thirty of your own words what we learn from this passage of Captain Brown.

(*b*) What is the purpose of the exclamation marks after "street" and "voice" and of the italics for "so."

(*c*) What reasons were given by the ladies of Cranford for "not doing anything that they wished ?"

(*d*) What is the meaning and implication of the phrases :

(*i*) sour grapeism.

(*ii*) the invasion of their territories ?

Ans. (*a*) Captain Brown was a frank and honest man. He was at half-pay. He came to live at Cranford. He talked to people with a loud commanding voice[1] and told them that he was poor. This frankness of his was not liked by the people of Cranford who foolishly made themselves believe that they had moderate means[2]. He was not liked because he was serving in a railroad department and lastly because he was a male who had come to live amongst the women of Cranford.

(*b*) The exclamation mark after the word 'street' shows the extreme surprise of the people of Cranford at Captain Brown's talking about his poverty in a public street. They could not imagine that anyone could do so, because they had created an illusion for themselves that all of them were people of moderate means. The mark after the word 'voice' indicates that the people there were astonished to hear anybody speaking in a military voice which was not considered polite. It shocked them.

The word 'so' has been used in a particular sense in which it is not usually used. In its present context it means 'so very'. The sentence means that when the ladies walked to a party they put in as an excuse the reason that the weather was very fine and the air was very refreshing so they had not thought it proper to take

---

1- بارعب آواز - 2- متوسط ذرائع

sedan chairs. In this way they tried to conceal the fact that they could not afford them.

(*c*) The ladies at Cranford always tried to believe that they could do all that they wished. But they were poor and many things were far beyond their means[1]. Whenever they could not do things that they felt they should do, they found an excuse for it.

When thay walked to a party they excused themselves by saying that the weather was very fine and the air was so refreshing that there was no need to take a chair. When they wore cheap prints in the place of silk in summer, they explained it off by saying that they preferred wearing washable material.

(*d*) (1) *Sour-grapeism.* "The grapes are sour" is a famous adage[2]. When the fox could not reach the grapes he declared that the grapes were sour and went his way well-satisfied with his discovery. Similarly whenever a person cannot get what he wants and begins to find fault with it, he is said to follow the philosophy of sour-grapeism.

In the case in question the ladies at Cranford are poor. They cannot afford many things but they always make themselves believe that those things are not worth having. This is sour-grapeism.

(2) *The invasion of their territories.* The phrase means entry into their area by an enemy. Cranford was inhabited[3] by a homogenous[4] society of poor women. When Captain Brown came to stay there, they felt that their little village had been attacked by a person who does not belong to their set.

Q. V. Read the following short narrative in verse and rewrite the story briefly in simple prose :

A nightingale, that all day long
Had cheered the village with his song
Nor yet at eve his note suspended,
Nor yet when even-tide was ended,

1- ذرائع - 2. Wise saying. 3 آباد تھا - 4- یکساں قسم کی -

Began to feel, as well he might,
The keen demands of appetite ;
When looking eagerly around,
He spied far off upon the ground,
A something shining in the dark,
And knew the glow-worm by his spark ;
So stooping down from hawthorn top
He thought to put him in his crop.

The worm aware of his intent,
Harangued him thus right eloquent—
"Did you admire my lamp," quoth he,
"As much as I your minstrelsy,
You would abhor to do me wrong,
As much as I to spoil your song ;

For 'twas the self-same Power divine
Taught you to sing and me to shine ;
That you with music, I with light,
Might cheer and beautify the night."

The songster heard his short oration,
And warbling out his approbation,
Released him, as my story tells,
And found a supper somewhere else.

Ans. A nightingale had been singing throughout the day. In the evening he began to feel hungry. He looked round to see if he could get some food. He noticed a little glow-worm and attacked it. The glow-worm discovered the intention of the nightingale. In order to save himself he asked him whether he appreciated his light as much as he (glow-worm) appreciated his song or not. He then made a speech and told the nightingale the charm of nature. He was to beautify nature by his light whereas the nightingale was to sing lovely songs to fill it with his melodious voice[1]. He expressed a hope that the nightingale would not do him any wrong under the circumstances.

The nightingale was so much impressed by what he heard that he left the glow-worm, and went away in search of food.

1- سریلی آواز -

Q. VI. Translate into simple idiomatic English :

امریکہ میں بچوں اور بڑوں کی تعلیم کے انتظامات بہت عمدہ ہیں۔ ابتدائی تعلیم ہر بچے کے لیے مفت اور لازمی ہے۔ اس کے بعد دسویں جماعت تک پڑھنے کے بعد کچھ لڑکے اور لڑکیاں کالجوں میں داخل ہو جاتے ہیں اور کچھ صنعتی تعلیم حاصل کرنے کے لئے صنعتی تعلیم کے اداروں میں چلے جاتے ہیں جہاں انہیں مختلف پیشوں کی تربیت دی جاتی ہے۔ کالج کی تعلیم کے دنوں میں اکثر لڑکے اور لڑکیاں اپنا خرچ خود اٹھاتے ہیں۔ خواہ وہ کتنے ہی بڑے گھرانوں سے کیوں نہ ہوں۔ فالتو وقت اور چھٹیوں میں کوئی کالج کے دفتر میں کام کرکے پیسے جمع کرتا ہے۔ کوئی کسی دکان میں کام کرکے کماتا ہے۔ تو کوئی کسی ہوٹل میں کھانا کھلا اور برتن دھو کر اپنی تعلیم کا خرچ نکالتا ہے۔ اس سے تمہیں امریکن لڑکے لڑکیوں کے تعلیم کے شوق اور ذمہ داری کے احساس کا اندازہ ہو گیا ہے۔ بڑے ہو کر لڑکے اور لڑکیاں ساتھ ساتھ دفتروں، کارخانوں اور مشینوں پر کام کرتے ہیں۔

Ans. In America there are very good arrangements for the education of children as well as grown-ups. Primary education is free and compulsory[1] for every child. After having finished high school education some boys and girls join colleges, and some go to industrial institutions[2] where they are given vocational training[3]. Boys and girls usually pay their way through college, even when they belong to very rich families. In their spare time and during vacations some of them work in the college office, some in shops, some serve in hotels and others wash dishes to pay for their education. This will make you

---

1. ضروری ۔ 2. صنعتی ادارے ۔
3. جو پیشوں سے تعلق رکھے ۔

realize the eagerness and sense of responsibility of the American boys and girls. When they grow up they work side by side in offices, factories and on machines.

1958

Q. 1. Write an essay of about three pages on one of the following topics.

(*a*) Space Travel.

(*b*) Description of an Exhibition.

(*c*) Purposes and Programmes of Students' Unions.

(*d*) My Hobby and What it Teaches Me.

(*e*) The College Sports Day as described by the Father of a Winning Competitor.

Note : Be sure to prepare an outline of your points and divide your essay into suitable paragraphs.

31. Space Travel

One of the greatest crazes[1] of modern time is 'space travel.' Every child is thinking in terms of going to the moon or flying in a space ship.[2] As they say, an American firm issued a soap advertisement saying that it could wash interspace dust and particles from the moon. Naturally the children went in for it.

Space travel is not a new idea for the world. Soon after the creation of aeroplanes man began to think in terms of space travel. It was clear there was no friction in 'space' and if an aeroplane or other device of that kind can be projected into space it would go on moving there without any consumption of energy.[3] It was, therefore, an ideal way of moving our aeroplanes over long distances without much expense of fuel. But there were many difficulties to be encountered.

In the first place there should be a machine which may

1- شوق جو پاگل پن کی حد تک پہنچ جائے ۔
2- وہ ہوائی جہاز جو کرہ زمین سے پرے اڑ کر جائے گا ۔
3- طاقت کا استعمال ۔

be able to move so fast as to make it possible for a ship to be launched in space. When such a high velocity engine was found the next problem was that anything tha moves very fast in the atmosphere of the earth was bound to catch fire because of the great heat generated by friction. So a metal capable of standing that much heat without any damage had to be found.

The scientists managed to do that too. The next problem was that of fuel. Some fuel that could take the ship into space and was not very bulky had to be invented. This they succeeded in doing. The result was the modern rocket that could be projected into space. The Russians began a new era in the world by sending a rocket into space with a nose that would be separated from it in the last stage and would be put into an orbit round the earth. This was the sputnik. The whole conception of space travel and the possibility of space travelling in the near future was reorientated. The U. S. scientists who had neglected research in this field awakened to its great possibilities, and soon after they also launched artificial satellities.[1]

They gave useful information about the forces that act on the human body when man is in space but no man has so far been sent up in a rocket like that. The Russians sent up a dog named Leika in their second sputnik and they claim that it lived a normal life for some days but there is no definite proof of it except for the signals that they received. The dog was not meant to come back to earth, because no device has yet been found by which a sputnik can come back. The sputniks were three-stage rockets. The first stage took the sputnik to some distance in the sky. Then it got used up and the second-stage rocket began to work. The second-stage rocket disconnected the first-stage one and it fell down. When the second-stage rocket got burnt up, it fell down too, and the third-stage rocket moved using the second-stage one as its launching ground.[2] By the time it was used up, the sputnik had been placed in its orbit round the earth. Now without there being any

---

1. نقلی سیارے ۔

2. جہاں سے جہاز چلائے جاتے ہیں ۔

appreciable friction,[1] the sputnik could move along for a long time without any application of energy.

The principle on which rockets can be sent up have been found, but so far the scientists have not been able to send up and bring a rocket back to earth. The day they succeed in that, they will achieve the greatest scientific success of this era.

The next problem will be to send a man into space. There will be many difficulties, like the capacitv to stand the strain of moving so fast, because such high speed makes the circulation of blood very uneven and that leads to so many different things that might lead to the collapse of the human body. Then man will have to use space suits to save himself from the low pressure to which he has to expose himself and also to protect him against many different kinds of radiation that are to be found in the space above. He will also feel it very difficult to move about in a place when there is no gravity to keep him down and to allow him to move his limbs in the conventional manner.

But if science goes on progressing as it has done in the past, it can well be said that man will be able to find means to conquer all these difficulties, and space travel will become an ordinary thing for human beings.

Q. II. You have gone on a holiday trip to a distant place, and there you have lost your suitcase containing your money and your clothes. Write a letter to your parents describing your present circumstances and asking for advice and help.

Or

Write a short conversation between a Ticket Collector and a passenger who says he has lost his ticket.

---

1. کافی رگڑ -

Ans. 6, Murree Club Hotel,
Murree Hills,
Murree.

My dear father and mother,

I reached Murree yesterday evening. The journey was quite comfortable and I did not face any difficulty whatsoever. I reached Murree in the evening but when I asked the conductor of the bus to let me have my luggage I was shocked to find that my hold-all was there, but the suitcase was not to be found. The bus-station staff did their best to help, and they practically ran after all the passengers who had alighted from that bus, but that was of no avail. There was no evidence of anyone having removed the suitcase at any place between Rawalpindi and Murree. The conductor told me that the people who alighted at intermediate stations did not possess any suitcase and he did not give them anything from the top of the bus.

I went and settled down in my suite[1] that I had reserved in the Murree Club Hotel previously, but now I am in a fix. I do not know what to do. All the money that I had brought with me was lying in the suitcase, with the exception of a few rupees that I thought should be handy in the course of the journey. My clothes are gone likewise.

I have not gone to the police because I feel that will tie me down to this place during the period when the investigations will be going on. If the culprit is found, I may have to come here from the plains when the investigation is complete and the case is sent up for trial[1]. Please advise me whether I should call in the police or not. I feel that nothing will come out of it, except a lot of botheration, and unnecessary trouble.

In the meantime please send me some money and some clothes by post parcel. I think that I should not stay on here as planned earlier, because I do not think it would be

1. کمرے - 2. مقدمہ چلانے جانے کیلئے بھیجا جانے -

proper for me to burden you with so much expense, because extra money will have to be spent to bring my wardrobe[1] to its normal level.

I am waiting for your kind advice. Please convey my love to Ismat and Talat. I hope they are quite fit.

Your loving Son,
Akhtar Mahmood.

Or

Ticket Collector : Will you please let me see your ticket.

Passenger : O, sure.

He searches his pockets and tries to bring out the ticket, but all that comes out is a bundle of papers. He is very much confused and nervous.[2] He goes on making a hectic search for the ticket. Then crest-fallen[3] he faces the ticket collector.

Passenger : Sir, I am extremely sorry. I appear to have lost my ticket.

Ticket Collector : Then you will have to pay the fare plus the penalty.

Passenger : But I bought the ticket and I have lost it, I am not travelling without a ticket.

Ticket Collector : Maybe you have bought the ticket but you do not possess it now and I have to charge the price of the ticket as well as the penalty from all those persons who are found travelling without tickets.

Passenger : No, that is not just.[4] You should charge only those persons who do not buy tickets. One cannot pay twice for a single train journey.

Ticket Collector : How can we know that you bought a ticket ?

Passenger : I am a respectable man, I am telling you that.

1- کپڑے - 2- گھبرایا ہوا - 3- ہارا ہوا - 4- انصاف پر مبنی -

Ticket Collector : Sir, please do not say that. So many people behave in such a strange way in the matter of tickets every day, that we cannot rely on anyone.

Passenger : But, sir, I bought my ticket in the presence of so many persons who would come forward and say that they saw me buying the ticket.

Ticket Collector : You do not have a ticket and I am not interested in anything more than that. You will have to pay the penalty and the fare.

Passenger : But . . . .

Ticket Collector : Now please do not waste my time. I have to check the whole train. If you do not pay up at once, I will call in the police.

Passenger : But that . . . .

Q. 3. (*a*) **Explain and frame good sentences to illustrate the use of two of the following indiomatic expressions** :

By hook or by crook ; bone of contention ; point blank ; to blow one's own trumpet ; cut and dried.

Ans. *By hook or by crook.* (By any means be they good or bad). He managed to grow rich by hook or by crook.

Bone of contention. (The source of trouble). Their ancestral property became a bone of contention between the brothers.

Point blank. (With direct aim). He fired his pistol from a point-blank range.

To blow one's own trumpet. (To praise oneself). He is always blowing his own trumpet, because he thinks that he can win a good reputation in that way.

Cut and dried. (A ready made-opinion without any originality). There is no cut and dried plan for winning success in business.

(*b*) **Point out the difference between :**

Affect and effect ; lose and loose ; principal and principle ; stationary and stationery ; eligible and illegible.

Ans. *Affect.* To show oneself to be something which one is not.

Effect is the result of one thing on another.

Lose is to be dispossessed of something.

Loose is a thing that is too big for the purpose for which it was intended, or which does not fit properly because it is bigger in size than it should be.

Principal is the head of an institution.

Principle is a guiding rule.

Stationary is the state in which a body does not move.

Stationery means writing material.

Eligible is one who is fit for a particular work.

Illegible is a writing which cannot be read.

Q. 4. (*a*) **Fill the blanks in the following sentences by supplying the required prepositions.**

(*i*) I shall not apologize— —him— —what I have done, as I acted— —good faith.

(*ii*) I cannot compete— — Khalil— —the prize— — English.

(*iii*) I do not admit that I am inferior— —him.

(*iv*) You have been away— —a long time.

(*v*) — —you and me, I am not going— —school tomorrow.

Ans. (*i*) I shall not apologize to him for what I have done, as I acted in good faith.

(*ii*) I cannot compete with Khalid for the prize in English.

(*iii*) I do not admit that I am inferior to him.

(*iv*) You have been away for a long time.

(*v*) Between you and me, I am not going to school to-morrow.

(*b*) **Re-write the following passage in Indirect speech :**

"Mr. Malik is going to oblige the company with a song," said the Chairman. "No, he ain't," said Mr. Malik. "Why not?" said the Chariman. "Because he can't," said Mr. Malik.

Ans. The Chairman told the company that Mr. Malik was going to sing a song for them. Mr. Malik replied that he was not going to do that. The Chairman asked him to give some reason for his refusal. Mr. Malik said that he could not sing.

(*c*) **Rewrite the following sentences introducing only those changes which are necessary to correct the errors contained therein** :

(*i*) You should employ only such men that are reliable.

(*ii*) Though he is my friend but he did not came to see me during my illness.

(*iii*) *Three Muskteeers* is one of the best books that has ever been written.

(*iv*) Neither of the sisters were willing to marry with him.

(*v*) He told to the judge that, sir, I am not guilty.

(*vi*) Who do you think I met on the station yesterday?

(*vii*) Walking alone at night the storm overtook me.

(*viii*) He asked her wife that if we fail what the result will be.

(*ix*) If you wish to know the answer listen your teacher and hear to every word he shall utter.

Ans. (*i*) You should employ only such men as are reliable.

(*ii*) Though he is my friend yet he did not come to see me during my illness.

(*iii*) *Three Musketeers* is one of the best books that have ever been written.

(*iv*) Neither of the sisters was willing to marry him.

(*v*) He said to the judge, " Sir, I am not guilty."

(*vi*) Whom do you think I met on the station yesterday ?

(*vii*) The storm overtook me when I was walking alone at night.

(*viii*) He said to his wife, " What will be the result if we fail."

(*ix*) If you want to know the answer, listen to your teacher and hear every word that he shall utter.

Q. 5. "Love of home is planted deep in the nature of man. The finger of God points to home and says to us all, 'there is the place to find your earthly joy.' Shall we appeal to the *testimony* of those who have sought joy elsewhere or have tried to find happiness in the world ? We have but one answer from them all—that the search has been fruitless. Who aspires to a *loftier elevation* of honour than that attained by Burke ? And yet he says, he would not give one peck of refuse wheat for all that is called fame in the world. What is the declaration of Byron, after having drained the cup oı earthly pleasure to *the dregs* ? It is that life has been passed in wretchedness, and that he longs to rush into the thickest of the battle that he may *terminate* his miserable existence by a sudden death. And Chesterfield, with rank, wealth, talent, polish and power after having stood for half a century *the brightest luminary* in all the Europeon circles of elegance and fashion, has left his most decisive testimony of the heartlessness and emptiness of all those joys he had so eagerly pursued."

(*a*) What is the point the writer of this passage is trying to make by mentioning the cases of Burke, Byron and Chesterfield ?

(*b*) What did each man have ?

(*c*) What did each one fail to get ? Why ?

(*d*) Explain the words in *italics.*

Ans. (*a*) The writer tries to prove that one can have real joy only at home. He refers to these great men to show that they failed to win happiness by searching for it in the world, outside their homes.

(*b*) Burke was honoured by his fellow-men and he won their respect.

Byron enjoyed the greatest earthly pleasures. Chesterfield had a high position in society, wealth, ability, good manners, power and the reputation of being a very fashionable man.

(*c*) Each of them failed to get happiness because they searched for it outside their homes.

(*d*) *Testimony.* Evidence.

Loftier elevation. A greater height.

The dregs. It is the residue left in a glass of wine after the wine has been drained out of it. When one drinks the cup so completely that he gulps down even the dregs, he is supposed to have enjoyed it to the extreme limit. Thus to drain the cup of pleasure to the dregs means to enjoy the maximum pleasure.

Terminate. To bring to a close.

Brightest luminary. A person of great moral or intellectual eminence.

Q. 6. Translate.

دیکھنا ! وہ چیونٹیوں کی فوج کیسی قطار باندھے جاتی ہے - ایسی نظر آتی ہیں گویا بڑی مہم پر جاتی ہیں - دیکھو ، کیا سیدھی لکیر باندھی ہے - مجال ہے کہ سڑک سے کوئی ادھر اُدھر ہو جائے - جیسے ان کے ننھے ننھے پاؤں ہیں ، ویسی پتلی سڑک بنتی جاتی ہے - کتنی تو انڈے لیے جاتی ہیں - بہتوں نے اناج اٹھا رکھا ہے - بعض ایسی بھی ہیں جو خالی ہاتھ چلی جاتی ہیں -

یہ جو آلٹی چلی آتی ہے ، ایسی جاتی ہے جیسے کوئی چیز

بھول گئی ہو ۔ کبھی قطار کے دائیں طرف آ جاتی ہے ، کبھی بائیں
طرف ۔ پر قطار سے الگ نہیں ہوتی ۔ کبھی ٹھیرتی ہے اور سامنے
والی سے ذرا منہ ملا کر اپنی راہ لیتی ہے ، جیسے کچھ باتیں کرنے
کو ٹھہری تھی ۔

آؤ ذرا بڑھ کر دیکھیں یہ سب کہاں جاتی ہیں ۔ لو صاحب !
کھلے میدان میں تو وہ نظر بھی آتی تھیں ، یہاں گھاس میں آ کر تو
سب کی سب غائب ہو گئیں ۔

Ans. Look how that host of ants is moving in a row! It appears as if they are going on a great expedition. See, how straight is their line. Not one of them would move down the road this way or that. As they have tiny feet, so they go on making a narrow road. Some of them are carrying their eggs, others are carrying grains, and there are some more who are going along empty-handed.

Some are going back as if they had forgotten something. Sometimes they come to the left of the column and sometimes to the right, but they do not lose touch with it. Sometimes they come to a halt, touch the face of the ant opposite them and then move off, as if they had stopped to talk to it.

Let's go ahead and see where do they all go to. Look! In the plain they could be seen, but there in the grassy land they have all disappeared.

Markazi Kutubkhana Publications

INTERMEDIATE
ENGLISH PAPERS A & B

1959

(SOLVED)

by

Sh. SHAUKAT MAHMOOD, M.A., LL.B.

Can be had of :

ILMI KITAB KHANA

URDU BAZAR - LAHORE-2

ENGLISH PAPER A (1959)

PART I (COMPULSORY FOR ALL)

Q. 1. Relate the events immediately preceding Sir Winston Churchill's appointment as Prime Minister for the first time in 1940.

Ans. World War II was going on in 1940. Then came the great crisis. The Germans attacked Holland and Belgium, two neutral countries of Europe, and launched an attack (حملہ کر دیا) on France, the most powerful British ally (اتحادی - ساتھی) on the Continent (یورپ). At that time Winston Churchill was the Minister for Admirality (وزیر بحر) and Mr Chamberlain was the Prime Minister of England. Mr Chamberlain felt that at that time of national crisis he should continue to be the Prime Minister, but Kingsley Wood told him that he should resign so that a national government should take over at that critical time (مشکل وقت) in the history of their country. At last Mr Chamberlain agreed to follow that very sound advice (اچھا مشورہ).

Mr Churchill was called to the Downing Street residence of the British Prime Minister. Lord Halifax was present there. Mr Chamberlain told both of them that he had decided to resign because he could not form a national government (قومی حکومت جس میں تمام پارٹیوں کو نمائندگی حاصل ہو). He wanted to nominate (نامزد کرنا) his successor (اس کی جگہ لینے والا) to that office. It is said that he preferred Lord Halifax to Churchill but that is not very definite. For some time both the men sitting opposite remained quiet. Then Lord Halifax spoke. He told Mr Chamberlain that he was a member of the House of Lords and as such he would not be able to run the government as well as it should be run at that

critical time. The only choice left to Chamberlain was Winston Churchill.

Churchill told Mr Chamberlain that he would try to form a government only when he had been asked by the king to do so. He then went away to the Admiralty to look to his work there. He found Ministers of Holland and Belgium waiting for him. They told him of the confusion (گڑبڑ) in their countries and how the attack had come all of a sudden when they least expected it and asked him to help them. He ordered some ships of the British Navy to bombard the Germans as much as they could so that they might have to pay the maximum price for the invasion.

That day at six in the evening, Churchill was called to the palace by the king. He told him to form a government. Churchill accepted the offer and told him that he would give him at least five names of the members of the War Cabinet (وزیروں کی جماعت جس نے جنگی انتظام کرنا تھا) by ten o'clock that night. Churchill had not been asked to form a national government, but he thought that under the circumstances in which he had been placed he should try to form one. He called Attlee to his office and talked things over with him. The latter assured him of the support of the Labour party. He then had talks with Liberal leaders and by ten o'clock sent a list of the names of the War Cabinet to the king. He had become the Prime Minister, and only formal swearing-in (رسمی حلف اٹھانا) was left to be done.

Or

Give an account of Kinglake's journey across the Arabian Desert from Gaza to Suez.

Ans. Kinglake hired some Arab guides and servants and began his journey through the desert from Gaza to Suez. He had arranged with the Arabs that they would bring their food with them. But when they had gone only two days' journey into the desert, the Arabs came to tell him that they had not brought their food with them

and that they should be given some food from his stock. Kinglake might have done that out of pity for those suffering people but his interpreter told him that they were only trying to save their food by taking advantage of his softness. This Kinglake did not like and he refused to give them any food. They told him that they would die of hunger but he did not care for that.

Immediately after they had been completely disappointed they went to their tents and began to cook their food. So Kinglake had been right in refusing to give them anything because they had brought it with them. From then onward the Arabs began to like Kinglake. They knew that he had guts and could not be managed (وہ اس کو استعمال نہ کر سکتے تھے).

Kinglake used to rise at about an hour before dawn. His camp was then tied up and packed. It was put on the backs of the camels. Kinglake used only a pint of water to wash himself and then breakfasted on tea and bread. After that the journey used to begin for the day. The Arabs suggested to him that different hours for the journey should be fixed but he did not follow their advice because it was usually wrong and did not suit him.

At midday Kinglake took some bread softened in water and a piece of tongue. After that he drank some wine and water in a tin cup, and the journey continued. There was nothing much to see except sand all round him. The sun would shine brightly throughout the day so that Kinglake could not even look out of his tent. He just felt where the sun would then be. In the evening, when the sun went down in the west he was glad to enjoy the beautiful sunset of the desert.

They would then select a suitable place and stop their camels. An Arab would come and make his camel sit down. Kinglake would then come down and step on the sands of the desert. They pitched his camp and lay down their stores. The camels were then allowed to eat shrubs (جھاڑیاں) if there were any and to take their rest. Otherwise they were given some food from

the store that they were carrying with them. Kinglake used to go out in the desert for a little walk at that time. This gave him solitude and he found it better to enjoy the feeling of being in a desert. At night he would come back and take his dinner. It consisted of toast and butter and a cup of tea.

He found that he could not have a light in the tent because when he had one an immense number of insects and moths collected round it. This was not very comfortable. Early in the morning, the journey would begin once again. The place where they had camped used to look deserted once again, after a short spell of life that the encampment gave it.

Q. 2. Write a character sketch of either the Comtesse de Winter or the Cardinal in Dumas's novel, *The Three Musketeers*.

The Comtesse de Winter

Ans. Comtesse de Winter is the villain of the novel, *The Three Musketeers.* She has a career of crime to her credit. Wherever she goes she has an evil design; (برا مقصد ہونا) whomsoever she meets is under an evil spell. She does not spare any one and does not possess any moral scruples to hinder (روکنا) her progress on the Satanic path that she had chosen for herself. There are many evil characters in *The Three Musketeers.* Cardinal Richelieu is one of them but she is the worst of them all. She does evil for the pleasure of doing it. She enjoys the sight of suffering, and that makes her go from bad to worse.

Milady led an adventurous and evil life. She became a nun at a very early age and then broke the vows (اپنی قسمیں توڑ دیں). The executioner (جلاد) of Lily branded her (اس کو گرم لوہے سے داغا) for doing that. She then got married to a French nobleman called Athos. He, however, came to know that she was a branded woman (داغا ہوا مجرم ہونے کی دلیل ہوتا تھا) and being a

truly noble man had nothing to do with her after that. She, however, left him and entrapped (پھنسا لیا) an English baron called Lord Winter. She got married to him. After a while she poisoned him and inherited all his money. From then onwards she had nothing to fear. She had money and no scruples (اخلاق قدریں). The world lay before her. She could do whatever she liked with herself and the world. She found a good friend in Cardinal Richelieu who had enough to do on the sly (چوری چھپے) to be always in need of a woman of her kind.

On the bidding of the Cardinal she committed many a crime. She was, however, thwarted (روک گئی - راستے میں حائل ہوئے) by D'Artagnan and Madame Bonacieux in the execution (عملی جامہ پہنانا) of some of her plans and she did not tolerate any such things. She decided to remove them from her path, and did her best to kill them. When the Cardinal asked her to go and get Buckingham killed she asked him to get Madame Bonacieux and D'Artagnan killed in return because she hated them. She ultimately succeeded in killing Madame Bonacieux but D'Artagnan had some lucky escapes. She tried to get him kllled by assassins and then sent him poisoned wine but things did not happen as expected and Milady was thwarted in her plans.

Milady has all the qualities that make a good spy. She had complete control over herself, and great will-power. Whenever she had to do something she did it with a will. She could go to the field of battle or cross over to England without feeling the slightest speck (نشان) of fear. She had the courage to steal the links of Buckingham and bargain for the life and death of people. She promised to get Buckingham killed if the Cardinal gave her the life of D'Artagnan and Madame Bonacieux. She did not believe in the sanctity of human life (انسانی زندگی کا پاکیزہ ہونا).

Milady had a clear head. She did not lose hope even when she was placed in desperate circumstances (بہت برے حالات) and, therefore, managed to find a way out for herself. When her brother-in-law, Lord Winter, arrested her and put her in his castle as a prisoner she had evidently no means of escape but she did not lose hope. She found out that Felton, her jailor, was a thorough (مکمل) Protestant, and began to feign (ظاهر کرنے لگی) that she was also a Protestant. She convinced him that she was a much wronged and very religious-minded woman. He ultimately decided to save her and to avenge her on Buckingham who was supposed to have wronged her. In this way Milady not only managed to escape from prison but also succeeded in her object.

She had a beautiful face. It played an important role in her life. Wherever she went she could manage to make men fall in love with her. This gave her easy access to people and places. Even Felton would not have betrayed his master but for the fact that he had fallen in love with this beautiful devil of a woman.

Milady had not a grain of gratitude (احسانمندی کا جذبہ بالکل نہ تھا) for the people who served her. Felton saved her from a life that would have been worse than death. She would have been transported (قیدی بنا کر ملک سے باهر بیجھا جانا) to a prison colony, but for him. He believed her story and went to avenge her on Buckingham. He risked his life on the venture and ultimately died a painful death for her, but she did not feel any sympathy for him. The moment she came to know that Buckingham had been killed she ordered her ship to sail for France. She did not wait for Felton to come on board as had been arranged between them. She had used him and she did not care much for people who could not be made use of any more.

She was a dangerous woman. Even her friends did not trust her. Cardinal Richelieu had made use of her, and he knew that she was his ally (ساتھی). He was sure that

he could make use of her even then, but he was mighty pleased to find that she had been killed. He knew that she was not to be trusted too far. She was too ambitious to wait for her friends. She could turn against him at any moment.

Milady was ultimately arrested by D'Artagnan and his three friends and executed. She died a painful death but the reader feels that she should have received a greater punishment because her crimes were far too numerous and horrible to merit a simple execution (اس نے اتنے خوفناک اور زیادہ جرم کئے تھے کہ محض قتل کیا جانا کافی سزا نہ تھی).

The Cardinal

Cardinal Richelieu was a powerful chief minister of France. He had risen from the clergy (اس نے پادری سے ترقی کی تھی) and had become an important executive (افسر). He, however, did not attach any great importance to his interests in the church. He did not have strong feelings against the Protestants. So much so that he helped them against Spain which was a Catholic country. It is evident that the Cardinal had subordinated (مطیع بنا دیا تھا) his religion to the necessities of political life. For him politics had become a passion (بہت طاقتور جزبہ) and anything that stood in the way of his political ascendency (سیاسی ترقی) was treated harshly and sometimes cruelly.

The cardinal hated the Hapsburgs (سپین کے حکمران خاندان کا نام ہے). Queen Anne was one and, therefore, he hated her too. He was a clever man and knew the weakness of the Queen—her love-affair with the Duke of Buckingham. He exploited it (اس سے فائدہ اٹھایا) and tried to create differences (تعلقات خراب کرنا) between the queen and the king. But he was clever enough to hint at the relationship in the presence of the king without saying anything positive (صاف بات کہے بغیر). He even declared time and again that all the fears of the king

in that matter were ill-founded (غلط تھے). He knew that a discovery of something incriminating (جس سے جرم ثابت ہو) by the king would only have the desired effect. For this purpose, he got the cabinet (درازوں والی میز) of the queen searched for a suspected letter to Buckingham. He sent Milady to England to steal one of the studs that the queen had given to the duke. He then asked the king to ask the queen to wear the same string at a party. He thought that the queen would be exposed when she could not wear that string and the king asked her where the set was.

The Cardinal was a clever man. He wanted to have the best people as his friends in that trouble-torn France. Whenever he saw a young man with real worth he tried to win him over. When he learnt that D'Artagnan, an unknown Gascon, with great courage and a good sword had come to Paris he tried to win him over. When he found that D'Artagnan would not change sides (وہ اسکی طرف نہ آئے گا) he made him a lieutenant in the musketeers and won his friendship.

The Cardinal was sensible enough to appreciate on which side his bread was buttered (اس کی بہتری کس بات میں ہے). When he met the musketeers on the roadside at night, he tried to be friendly and good to them. He knew that at that time he could be attacked and killed by them. But when they went to his residence they found him stiff. He had forgotten his promise to reward them.

The Cardinal could stoop very low (بہت رذیل حرکتیں کر سکتا تھا) when it suited him to do that. He ordered the assassination of Buckingham because it was to his advantage at the time. He even promised to let Milady do what she liked with Madame Bonacieux and D'Artagnan when she had done away with Buckingham. He did not care for the life of others and, therefore, was prepared to fulfil his promise. He did not feel any gratitude for what people did for him. Milady had been a good

friend all her life, but when the Cardinal came to know that she had been killed, he decided to make some new friends rather than avenge the one who was already dead and gone. He forgave D'Artagnan and his friends and closed the matter with that. He was sure that they would not forget that favour and would not do anything against him after that, happen what might.

The Cardinal was so powerful that even the king and the queen were afraid of him. The queen, poor thing, tried her best but could not break the power of the Cardinal. He had managed to win a high position in the state by his knack for spying (جاسوسی کے علم سے). He had his spies working throughout France and even in other countries. Even the palace was infested (بھرا ھوا تھا) with his spies. The queen knew that she had some amongst her ladies. So the Cardinal knew everything that was going on around the place and could pull strings in his favour whenever he liked.

He was not a great man though he was powerful. He was feared and respected but no one loved him. Even his best friends could not rely on him beyond a certain limit.

PART II

SECTION A

Q. 3. Describe the death of Tom and Maggie in the extract entitled 'The Flood' from *The Mill on the Floss* by George Eliot

Ans. There was a difference of opinion between Maggie and her brother, Tom, on account of a romantic attachment (عشقیہ سلسلہ) of Maggie. Maggie had shown strength of character and had not done anything wrong in that matter but her brother had misunderstood the whole position and he blamed her for moral lassitude (اخلاق کمزوری). This resulted in a quarrel and Maggie left their home and came to live with a friend of hers.

This amounted to a complete break (تعلقات منقطع ہو جانا) between her and her brother. Then one day the flood hit their part of the country. Maggie woke up when she heard the water of the river Floss hitting with all its fury against the doors and windows of their house. She went out and took one of the boats and unloosed the rope with which it was tied. She was just then suffering extreme mental pain and thought that the flood might save her from any further agony by killing her. As she drifted along on the water she thought of her home and her mother and Tom. She felt love for her brother gush out all of a sudden and she turned her boat towards her home. She thought that she would go and rescue (بچانا) them because they were in a low-lying area (گہرا علاقہ ۔ نشیبی علاقہ) and the flood was bound to affect them very badly.

The journey was a difficult one. She had to cross the swollen river (سیلاب زدہ دریا) and that was very dangerous. But she did not care for that. As she was crossing the river people called after her but she went ahead. At last she reached the house. It was a miraculous (معجزہ) escape. She called her brother. He came to the window and told her that their mother had gone to visit another place and that he was alone in the house. He was relieved to find that she had come in a boat and that he would be able to leave that house which was every minute threatening to collapse (گرنے کو تیار تھا). He came and sat down in the boat. He took the oars and began to row back to the town.

On the way he realised the great thing that had happened. He now found the real love of his sister for him and their mother. He had never thought in those terms. He could see clearly how Maggie had risked her life to save his. He spoke the word, "Magsie". This is how he used to call her when they were both little children. Maggie was so overwhelmed (اسقدر جذبات کی رو میں بہہ گئی تھی) by their reconciliation (صلح) that she did not say any-

thing for a long time. At last she told him that they would go and visit Lucy. She was also involved in the romantic episode and Maggie's decision to go and find out how she was clearly showed that she (Maggie) had done nothing wrong, though people thought that she had been guilty of a moral lapse.

They were going along when they found that some wooden machinery had collapsed (ٹوٹ گئی تھی) up the river and huge pieces of wood were coming down the river. Some people going along the bank of the river in a boat called to tell them that they should get out of the current (پانی کی رو میں سے نکل جائیں). But they could not do that in a minute. Tom looked up and saw the danger they were in. He pointed it out to Maggie and then threw down his oar. He embraced his sister in the hour of his death and then one of the huge pieces struck their boat. In no time the boat had gone down. It rose up once again after a while, but the brother and sister had gone down in an eternal embrace (بہت سخت زور سے بغلگیر ھونا).

They had regained their old childish love in the hour of their death. Tom had also realised that after all there were deep recesses (بہت گہرائیاں) of the human mind that he had not been able to appreciate in spite of the fact that he thought that he was the wisest of men.

Or

What method did Denys and Gerard use in order to hold off the robbers till help could arrive in Charles Reade's *The Wayside Inn*.

Ans. Denys was a French soldier and Gerard a young painter. They were travelling to Rome in the fifteenth century. They met each other and travelled together for some time. At one of the inns on the way they shared a room. The inn girl came to them to tell them that there were robbers in the kitchen and that they would attack them some time during the night. They sent her away to bring them some help from the town that lay at a distance

of three miles from the place. In the meantime they decided to do something to keep the robbers away and to gain some time so that help may arrive from town.

In the first instance Denys took things in hand. He found that they could not do much by bolting the door because there was a false door-post and the door would open when pushed even when it was bolted (کنڈی لگائے ہونا). So they left it unbolted (بغیر کنڈی لگائے). The bed was prepared as if they were sleeping in it and then the curtain was drawn on the side of the bed. Denys opened the door of a cupboard lying in the room and placed a chair behind it. He asked Gerard to stand on the chair with a sword in his hand. He was to strike at the neck of the robber who might advance towards their bed. Denys hid himself on the other side of the door. He had a crow-bar (لوہے کی لمبی سی سیخ) and a dagger with him.

They began to wait for the robbers. At last the robbers sent one of them to the room upstairs. The man opened the door a little and examined the room and the bed. He then came in. But was perturbed (پریشان ہوا) by the open cupboard (الماری) and the chair lying behind it. He bent down to have a better view of things. Denys suddenly attacked him with his dagger and killed him in no time.

He called Gerard and both of them put the dead body on a chair and tied it in position with a string. Denys thought that that would frighten the other robbers if they came up to attack them. Now Gerard thought of doing something to the dead body. He brought out his phosphorus paint and applied it to its face. When they extinguished (بجھا دیا) their candle the dead body looked horrible. Its face shone in the darkness and appeared like a ghost sitting in the chair.

They began to wait. They heard people talking in the kitchen below. They suspected the robber they had sent up and thought that he must be robbing the men after killing them to get something over and above the regular share. In the end they sent another man to make enquiries.

This man came up the stairs and peeped (جھانکا) into the room. He saw the shining face of the dead man sitting on a chair and went running back to the kitchen. He told his friends there that death was in the room and that he would not go there again for all that they might do. They did not believe him and held a conterence.

In the meantime Gerard worked on the dead body for some time more. He painted its face so that there were balls of fire round the eyes, and its teeth were painted white. The inside of the mouth and even the tongue were painted and on the forehead he painted the word "Death". Having done that they began to wait. In the meantime moonlight came into the room and a ray lit up the fingers of a man who was pushing them up to undo the bolt of the door. Denys took a careful aim and shot his crossbow. It hit the man on the fingers and he ran down in pain.

Now they began to wait for a mass attack from the robbers. The door in the kitchen opened with a loud noise and suddenly they heard massive footsteps (بہت بڑے بڑے پاؤں) coming up the stairs. It was the Abbot, the biggest of the robbers. He came up and burst the door open. But the moment he looked at the dead man sitting on the chair, his arms fell down and he ran back in fear. Denys shot an arrow at him. It hit him in the jaws and he was wounded but not killed. This was bad for the two friends. Had the Abbot been left to go unhurt he would not have dared to come back and the others would have followed him but the Abbot injured was a dangerous man to cope with. They had no more arrows so they began to wait for the next round with their swords in their hands. In the meantime the help that they were waiting for arrived from the town. They saw from their window torches and men in armour (زرہ بکتر) coming towards the inn. They shouted to them to make all haste.

Suddenly they heard the door of the kitchen open once again. The Abbot and two of his friends came rushing up the stairs. As soon as they entered the door the two men saw the torches and heard the shouts outside the inn. They

ran back downstairs, but the Abbot was not the one to run away. He cleared some place around him with his axe and then raised it to attack the two men. But Denys and Gerard had already decided the course that they were going to take. They rushed at him with their swords. The Abbot hit Denys with the handle of his axe and fell down, but Gerard pushed his sword through his body. The Abbot could not use his axe and he let it go but he took hold of Gerard's neck and pressed hard at it. Just then Denys recovered and thrust his sword into his body. Now the Abbot lost his senses and began to move round in circles. He held them and moved them along with him. They took out their swords to push them into his body once again but before they could do that the Abbot jumped up and then fell down the stairs and into the kitchen.

By then the soldiers had broken into the inn and the robbers were soon apprehended. Denys and Gerard had nothing more to fear from them.

4. How does Ruskin define a good reader in *How to Read?*

Ans. According to Ruskin a good reader is one who loves the authors whom he reads and has a strong desire to be taught by them. He enters into their thoughts to understand them and to learn what they think. He does not read to get his own ideas confirmed. On the other hand, he believes that the authors have something worthwhile to say and even when he does not agree with them he shows them proper respect and thinks that one day he might be able to see the truth of their opinions. He has a clear perception (دیکھ سکنا) of the fact that the man who has written that book is wiser than him and, therefore, whatever he says must have some weight.

This does not mean that he does not criticise and weigh the views of the writers. He does so but with love and reverence (عزت) rather than with high-brow attitude of superiority (اپنے آپ کو بہتر سمجھتے ہوئے). His criticism is directed to help him to understand the meanings of

those writers rather thnn show his own superiority over them.

A good reader realises that it is not easy to appreciate the meanings of a writer. One has to take a lot of trouble and then and only then can one appreciate him. It sometimes happens that even one's efforts do not let one understand the views of the writer but that is a part of the game. It is, however, certain that great writers want people to know their views only when they genuinely want to know them and that is judged by the hard work they put in.

A good reader always look at the words of the writer. He knows that he can understand a writer only when he reads every word with the utmost care. Superficial and hurried reading generally makes him miss much of the material that he wants to assimilate (ہضم کرنا چاہتا ہے). So a good reader has to be essentially a hardworking man with a strong determination (مصمم ارادہ) to learn and he should approach his books with humility and a will to know.

Or

Give a summary of the chief characteristics of the English people as set forth by Stanley Baldwin in his address *On England*.

Ans. Baldwin has given his views on the characteristics of English people. He thinks that there is some truth in the saying that the English are not as great intellectuals as the Latins. But that is the case with the people in general. Strangely enough English people have always been very good in producing geniuses in different spheres of life. English people have been known to be bad talkers. People think that they cannot express themselves well but they have produced good poets, dramatists and lterary writers.

The English people grumble but do not worry. In this they differ from other nations. It is usually better to grumble because whereas grumbling does not do any

great harm to the personality worry does. Grumbling is something superficial (سطحی) and passes as soon as the cause dies but worry leaves deep scars (زخموں کے نشان) on the personality even after the event.

The English students do not work hard at their books. This makes them preserve their energy for the days to come when they face the world. In this way they continue to be mentally altert (دماغی طور پر هوشیار هونا) till a much later age than happens in other countries. Their nervous system continues to be sound and they continue to be sane till a ripe old age.

English people are particularly well suited for crises (مشکل وقت). When things are going on normally they take things easy and do not show their mettle (اپنی خوبیاں ظاهر نہیں کرتے), but when they are in a mess (خراب حالات میں) they show their inner latent (چھپی هوئی) capacity to face a crisis and come up to the mark. The Englishman is tenacious (همت نه هارنے والا). He will go on doing his work in the face of all difficulties and will not give up happen what may.

They do not care for criticism and the result is that other people say what they might the Englishman would go on doing what he thinks fit.

English people are the kindest people in the world. They have a great sympathy for the poor and the suffering. They have a brotherly feeling for them. They have a good sense of humour which has saved them from many an evil quality both in the field of politics and morality.

English people believe in retaining (قائم رکھنا) their individuality (شخصیت). They do not want to be made all alike. This makes the nation a collection of different individuals without any common features (خصوصیت جو سب میں پائی جائیں). They are all human beings in their own right and do not want to present themselves as a parti-

cular kind of people with some dominant (چھائی ہوئی) qualities.

The English people love their country and the country-side (گاؤں کا علاقہ). They love their homes wherever they may be. It is this love of home which gives their nation a strong cohesion (جڑاؤ) and a deep sense of unity.

Q. 5. How was justice dispensed in Samuel Butler's *Erewhon*?

Ans. Justice in Erewhon was perverted (اُلٹا تھا). In form it was just like the justice dispensed (کیا جاتا) in England. The courts were constituted under the law. There were the usual juries and the judges. There was a profound respect (بہت زیادہ عزت ہونا) for law and order and whatever the decision of the case, people resigned themselves to it (اس کو مان لیتے تھے) without showing any resentment (نفرت کا اظہار کئے بغیر). The judges saw to it that complete order was maintained in court and the people showed due respect to them. The proceedings were always orderly. The lawyers had a right to address the court and to show authoritative rulings (با اثر فیصلے) or books of law to the judge. The decorum of the court was always maintained.

But that was only the form. The principles on which justice was dispensed were absolutely different from those of procedure (شہادت کے اصول). In England crime is punished whereas disease is treated (علاج کیا جاتا ہے), in Erewhon crime was treated and disease punished. There the unfortunate were punished and the weak penalised (سزا دی جاتی تھی) although in all civilised countries they are consoled (سہارا دینا) and protected (حفاظت کرنا) by the law.

Butler tells us about some of the cases that were heard and decided in his presence. In the first case a man lost his wife. He loved her very much. So he was charged

with (الزام لگایا گیا) being unfortunate and brought to court. His lawyer tried to prove that he did not love his wife but witnesses came to the dock and testified (شہادت دی) that he did love her. He would have been punished very severely but for the fact that he had insured his wife and he got insurance money from the company. In this he was lucky and the court let him go with three months' imprisonment or in the alternative a fine of one-fourth of the insurance money. He he had been penalised (سزا دی گئی تھی) because he had been unlucky and the court thought that it was a crime to be unfortunate.

Then there was the case of a young man who had been defrauded (دھوکا دیا گیا تھا) of his money by his guardian. He was charged with being unfortunate in not having been grown up, and of being in awe of his guardian, and not having any independent legal advice. For all these things he was punished with twelve lashes (بارہ کوڑے) and was asked to apologise (معافی مانگنا) to his guardian. His money was not to be paid back to him.

The last case was that of a man who was suffering from consumption (تپ دق کا مریض تھا). He was brought before a court of law. He was found guilty of suffering from that disease and sent to prison for life. The judge would have liked to sentence him to death but capital punishment (سزائے موت) had been abolished for that particular crime in those days. The judge thought that people with a weak constitution (کمزور صحت) or suffering from such terrible diseases should not be spared in any case. He did not want the doctors to get an opportunity to come out in the open and practice their arts.

It is quite evident that the sense of justice of the people of Erewhon was absolutely perverted. They did not look at things as civilised people do. But, of course,

Butler was indirectly pointing out the weaknesses of the legal system prevailing in England.

Or

Describe Lamb's Convalescent.

Ans. Lamb's convalescent is a king who has lost his kingdom. When he lay ill he was honoured and respected. People did not interfere when he was resting. They did not want to disturb him at any cost. They thought that he should not be worried by everyday happenings. He was not interested in other people and things happening to the world beyond his own good self. Then suddenly the things began to change their complexion (حالات بدلنے لگے). He began to improve. He was now put on the chair of the convalescent and that meant a great change. The servants who were very careful to close the door of his room and who tiptoed (دبے پاؤں چلنا) into the room now left the door open and made as much noise in coming in or going out as they liked. He was no more a sick man.

His friends began to call on him. He could not shut people out of his life. He began to grow interested in them. He was no more able to think of himself and only himself. There were other things to think about. He no longer came to pay visits with the old solemnity (سنجیدگی). Now he came and talked about the world. He felt that even the medical man changed his attitude towards him. He did not think of the sick man. He was just there on a friendly visit. The convalescent even began to feel that he could not be the man who saved his life and removed his suffering during his illness.

Then came the final stage. One day the convalescent received a call from the world outside. An editor had written to ask him to contribute an essay to his magazine. He had been made to realise that there were other things to be done. He could not live absorbed in himself for a long time. He had to look at himself once again as the unimportant person he was, and to think of the more important things that he had to do. He had lost his

supremacy (اهمیت). He was no more a monarch, the poor little man.

Q. 6. Explain with reference to the context any *three* of the following passages :

(*a*) Twilight and evening bell,
And after that the dark :
And may there be no sadness of farewell
When I embark.

Ans. The lines have been taken from *Crossing the Bar* by Lord Tennyson.

In the poem, Tennyson expresses the view that death should be a peaceful parting unaccompanied by sorrow (جس کے ساتھ غم کا تعلق نہ ہو) and the usual mourning. He thinks that when a man dies he is going back to his permanent home from where he had come on a short sojourn (سفر) on the earth. Under the circumstances there was nothing to weep about when he departs.

In the lines given above the poet gives a detailed figurative description of death. He thinks that there will be a state of weakness and inactivity before death and then the last blow will fall. He compares that to the twilight and the evening bell which announce the coming of the night, and then the real darkness comes. This he compares to death itself because it would take him away from the world, and down in the grave it is always dark. Then he changes the metaphor of darkness and night and uses that of going on board a ship. He says that when he is leaving this world and is, therefore, embarking on the vessel that has to take him to heaven, people should not weep and mourn his death. He wants that his departure from this world should be a calm and peaceful affair.

(*b*) My hopes are with the Dead ; anon
My place with them will be,
And I with them shall travel on
Through all futurity ;
Yet leaving here a name, I trust,
That will not perish in the dust.

Ans. The lines are taken from *The Scholar*, a poem by Robert Southey.

The scholar has worked all his life. He has been reading the works of the scholars of the past. He has been trying to understand and judge them. He has come to love and admire them and thinks that they have done great things in their own time. He has been living with them for so long that he feels that they are almost real people for him, whereas the world around him is unreal.

In the lines given above he tells us that all his hopes lie with the dead because he works on their books, studies them and criticises them. His fame or fortune depends upon the dead scholars of the past. He hopes that in the future when he dies he will also be a famous person. He would then be known for ages to come as one of the great dead. He thinks that though he would die yet his name would always live in the world because of his work. He would always be remembered as a great scholar who had done great things.

(c) And I shall have some peace there for peace comes dropping slow,
Dropping from the veils of the morning to where the cricket sings;
There mid-night's all a glimmer, and noon a purple glow,
And evening full of linnets' wings.

Ans. These lines have been taken from *The Lake Isle of Innisfree* by William Butler Yeats.

The poet is disgusted with the life of the busy cities. There is too much noise and disturbance. One cannot have peace of mind in the cities because the life there is too crowded and active to give one time to enjoy the beauty of nature or to live a quiet life. The poet wants to go to the Lake Island of Innisfree and live a life of solitude in natural surroundings.

In the lines given above the poet gives vent to (بیان کرنا) his hope that in the Island of Innisfree he

would have some peace because one can have peace only at such places where the cricket sings in the morning. Such places are, of course, in the countryside. In the cities crickets find no place for their songs and even for themselves. He then goes to describe the Island of Innisfree and says that there the midnight has a faint shine on it, and at noon there is a purple light shining on the island. In the evening linnets fly about the place. In such natural surroundings he is sure he would have true peace of mind.

(*d*) All pains the immortal spirit must endure,
All weakness which impairs, all griefs which bow,
Find their sole speech in that victorious brow.

Ans. The lines have been taken from Matthew Arnold's poem *Shakespeare.*

Matthew Arnold praises Shakespeare for being a great poet whom people cannot understand thoroughly, do what they may. He is too far above them, and shows to them only that part of his great art which is at their level and which they can understand. There is much that he does not show to them and some that they see but cannot comprehend. He then praises him because he had been too great to learn from others.

In the lines given above the poet tells us that Shakespeare has expressed the pain and suffering of the human spirit. He has shown in his plays the weaknesses of the human mind and soul and all the suffering that man has to endure. He does all this very successfully in a masterly and dominating way.

(*e*) They fought until they both did sweat ;
With swords of tempered steel,
Until the blood, like drops of rain,
They trickling down did feel.

Ans. The lines have been taken from *Chevy Chase,* an old English ballad. The name of the poet, who wrote it, is not known.

In the olden days when Scotland and England were two different countries their kings were always inimical

(دشمن ہوتے تھے) to each other. At one time Lord Percy, an English knight, declared that he would go to Scotland to hunt the bucks. Lord Douglas, a Scottish knight declared that he would not let him hunt in his country. This amounted to a challenge and both sides prepared themselves to meet each other. Percy went to hunt with fifteen hundred men. Douglas came to face him with two thousand men. There was a great battle. Only fifty-five Scotsmen and fifty-three Englishmen went back alive from the field of battle. This battle had other repercussions (نتائج - اثرات). The King of England defeated the King of Scotland at Humbledown to avenge the death of Earl Percy.

In the lines given above the poet tells us about the fight between the Earls Douglas and Percy. They were both brave men and they fought courageously, till they began to sweat profusely (ان کو بہت پسینہ آنے لگا). They went on fighting with their swords of steel till they felt that the blood was falling down in drops as if it was raining. But they fought on. At last we are told in the lines that follow that an arrow killed Earl Douglas of Scotland. Later on the same day Earl Percy was also killed.

Part II Section B

[This part is no more in course]

ENGLISH PAPER B (1959)

Q. 1. Write an essay of about *three* pages on *one* of the following topics :

(*i*) Saturday Night in our Home.
(*ii*) My Favourite Magazine.
(*iii*) A much-needed Invention.
(*iv*) The Value of the Red Cross.
(*v*) How to Save Money.

(*Note.* Make sure to prepare an outline of your points and divide your essay into suitable paragraphs.)

Ans. (*i*) **Saturday Night in our Home**

After a long week of hard work Saturday night brings a message of peace, comfort and rest to be enjoyed on the day following. It is set apart for enjoyment and no work, not even home-task, is done on that night. We believe that one should sometimes relax (آرام کرنا) to break the monotony (یکسانیت) of work and to refresh oneself for the days of work ahead. If one does not do that one gets tired very soon and it affects one's health quite a lot.

On Saturday night we have a special dinner, one very different from what we have on week days. We have some extra-tasty (بہت مزے دار) dishes added to the menu (کھانوں کی تفصیل) and the table is laid out as if it were a formal occasion. Very often we make it so by inviting some of our friends or relations to dinner on that night. This helps in breaking the usual routine at meal-time (کھانے کا وقت) and intercourse with people helps a lot in making one more social and more capable of moving

about in the world. The people who are thus invited are usually good company. Their jokes and stories create a jovial atmosphere and the dinner becomes a good recreation.

Even when there are no invited people around the place we try to be as jovial as possible. The atmosphere is quite festive (میلے جیسا) and we try to behave as if we had been invited to attend a party at some one else's house. This gaiety does have some beneficial (فائدہ مند) effect. People take liberties with each other, they feel that they can be friends together. The old and young are not compartmentalised with strict rules of protocol (مجلس کے آداب) as usually happens in the family.

But somehow or the other we have come to the conclusion that guests are essential to the Saturday night dinner. If they are not there the illusion (خیال) of its being a special occasion cannot be maintained for a long time. Very soon we begin to feel that after all this is the same old set (وهی پرانے لوگ هیں), and then father begins to deliver his lectures on good conduct, good moral principles, hard work and the importance of the approaching examinations. This is the breaking point, and the moment it begins we know that we have had it. There is no escape from it after that, and, of course, one forgets all about its being Saturday night till the sweet dish is served. Very often if father has not remembered the occasion by then and has not changed his mood he begins to deliver a lecture on the advisibility of economy and saving money. One begins to feel that it is a National Savings seminar. After all, things should not be allowed to go that bad on a Saturday night.

I do not mean to say that this is what always happens, we usually have a capital time (بہت اچھا وقت گزر تا ھے), but then one never knows. On the nights when we have guests things are absolutely different. So long as they are in the house we walk and talk only in the high society shades, and the topics are, of course,

most alleviating, like some disparaging remarks (کسی کے خلاف کچھ کہنا) against some uncle or aunt, or a new fault found in their cars or dresses. Not that we mean to do them any harm. It is just fun and after all what else can one talk about if there are guests in the house. The best that can be done is to except the company present (جو لوگ وهاں موجود هوں ان کے خلاف باتیں نه کرنا) from the conversation and that is done in a most obliging way.

When the guests depart the whole household is well satisfied with their performance and the success of the dinner. They feel that people have been very much impressed and that in the future they would have a better opinion of their hosts. Is that not enough to justify any dinner ? But sometimes we feel even better. We know that we have found a place in the conversation of others. We will be mentioned at the dinners which our guests of that night would attend after that. May be they would say something disparaging but that does no one any harm. At least it will go round that we give dinners and ask important people to them. When people are in this frame of mind there can be no worries and no lectures on anything. This is considered the proper time to ask father or mother for new clothes or other fashionable things which we require. They are in a good mood. They have seen other people wearing good clothes and ornaments and they feel that if they want to maintain their high social position they must dress their children in good clothes. So our demands are at once fulfilled by a promise. Its implementation (اس کا پورا هونا ۔ عملی جامه پهننا), however, depends on the circumstances in which we may find ourselves at the time when 'ma' and 'pa' are going out to do some shopping.

After the dinner there is the usual game of cards. It is quite good and interesting so long as mother is winning, but the moment she begins to lose she tells everybody that it is getting late, after all someone has

to wake up in the morning and that they should be going to bed. With that she is off (چلی جاتی ہے) and the others have to collect the cards and retire. We feel that with the changing moods and the usual lectures Saturday evenings are a relief and a great help in making us break the routine of our daily life.

(*ii*) My Favourite Magazine

My favourite magazine is *The Reader's Digest*, an English magazine of great instructive and informative value. It is published in England and the publishers claim that more than twenty million copies of the magazine are sold throughout the world. It is published in many different cities and in many different languages.

The Reader's Digest does not cater for the common people. It is a magazine for the well read and intellectual people. It deals with highly interesting subjects. There are articles on history, especially recent history. There was one on the "Liberation of Cuba" by Castro and then there was the interesting study of the days when the Allied Armies landed in Normandy during the second World War. It was called 'The Longest Day.' They were published in a recent issue (جس کو چھپے تھوڑا عرصہ ہوا ہو). Things like that are of immense interest and give us a clear picture of happenings in other countries. They also show us the political trends there and the prestige and solidity of the regimes that take over after a change.

There are articles on different new industrial enterprises. The editors try to inform the readers about the latest things that have been done or are being done in the field of industry. That is a great help in understanding the industrial progress of the world around us and the things that we expect to be placed on the market in a short while. The editors try to take their readers to the laboratories to show them the latest research work which has lead to some new discovery. This is highly technical in nature but the language used is very simple and comprehensible (جن کی سمجھ آ سکے). Special care is taken

to remove all technical (پیشے کی مخوص اصطلاحیں) and incomprehensible (جن کی سمجھ نہ آ سکے) terms from articles of that kind. I find them very useful because they keep my general information ahead of other students of my class and even of my college.

Sometimes a picture of the great happenings of the past is presented in an article. I had an occasion to read the story of the *Great Fire of Chicago* and many other accounts of that kind. This not only shows what happened to people and things in the past but also emphasises the causes that led to the disaster. Thus the article not only serves as a dramatic reading but also as a piece of instruction and a warning.

The *Reader's Digest* tries to present stories of human love and deep fellow-feeling. It publishes those stories in which people have made great sacrifices for others, sometimes when they did not know them even. It tries to impress on its readers the spiritual and moral importance of serving others. It also shows that love begets love. If they love others they would be rewarded many times by the love they get from them. This is a great work, and the *Reader's Digest* knows how to do it.

The magazine runs a special *Condensed Book* section. In this section interesting present-day books are summarised. This is very useful. In the first place it is good for those readers who do not have enough time to read books in full. They get the essential parts and all the ideas without having to waste any time on unnecessary details. But it serves those also who have time to read the full-length book. They are introduced to it by this condensed book and if they like it they can buy a full length copy and read it at their leisure (فراغت میں).

Reader's Digest caters to the lighter tastes (مزاح پسند لوگ) as well. There are jokes, and a lot of them. There are interesting excerpts (quotations) from other magazines and then there is an interesting feature called *Life's Like That.* I tells us about the strange things that

people in other countries do in different circumstances. The facts given are encouraging and tell people how they can become useful citizens or can serve others. They show human love and a feeling of fellowship found in the best kind of people. Sometimes there are interesting humorous articles (مزاحیہ مضامین) by famous humorists.

The one thing that I like about the magazine is its total embargo (بند کر دینا) on all indecent (غیر مہذب) articles. There is nothing cheap or obscene (گندی) about it. Only those articles find their way to the press which have something instructive or informative about them or are at least harmless recreational reading. The sexy romances (جنسیاتی بت کی کہانیاں) and highly imaginative love scenes have no place on the august (شاندار) pages of this great magazine. With all these good things jumbled (ملی ہوئی - اکٹھی ہوئی ہوئیں) together there is no reason why it should not be my favourite magazine.

(*iii*) A Much-Needed Invention

Life is becoming more and more complicated. There is a constant cry that women should have complete equality with men in all spheres of life. They say that women can work as well as men can. They can be useful in some spheres which are not suitable to the genius (طبع) of man. This is absolutely correct; perhaps they can be more useful even in other spheres but the difficulty is that of availability (ملنا) of time. After all, one cannot do everything, and women are no exception. They can lighten the burdens of men only if they have enough time at their disposal to go about doing all that they want to. How is that time going to be made available to them ? My humble suggestion is that a new automatic make-up machine be invented. This is a much-needed invention because it would solve many of the problems of the present-day world.

Now this machine should be such that a woman may apply it to her face and neck and relax in her bed. The

electric-switch may be pushed down and the machine put into operation. It should wash the face and neck of the woman and then apply the appropriate (موافق - صحیح) quantities of creams, of different kinds and makes. There should be at least twelve different brands of creams to give the necessary satisfaction to the lady that her face is getting the required skin-food. This should then be atomatically rubbed off and powders of different shades made available to the machine by an automatic device. There should be an indicator showing colour of the dress that the lady is going to wear. This would give the machine a hint about the shade of the powder which should be used by it.

When this has been done the machine may once again consult the indicator and put a flash of lip-stick and a dash of rouge on the face. Another component (حصہ) of the machine should all the while be busy playing with the eye-brow pencils (جس سے بھوؤں کو رنگا جاتا ہے) and eye-shades (پپوٹوں پر رنگ لگانے والا). It should select the right ones that may go with the over-all make-up and dress and apply with dexterity (مہارت سے - ہوشیاری سے). A painting machine should be working in the meantime above the eye-brows, and making small dots on the margin of the latter in fine shades of colour.

There should be yet another component of the machine which covers the head. It should all this time be busy giving the necessary waves and curls to the hair and then smoothing them back to their proper place. This should be done in the quickest possible way so that no time be wasted and the hair be combed and dried with electric appliances (بجلی کا سامان). There may be many other little things but they can be looked to by the inventors. After all, the machine can save a lot of precious (قیمتی) time by removing pimples (کیل) and black-heads, and they can also be used to make up some deep spots on the face with a bit of plaster to give an even look to the surface. But

I will not go into those details. They can be worked out when the machine is in the blue-print stage (جب بنانے سے پہلے اس کے نقشے بن رہے ہوں). I am sure many more suggestions would be made by the consumers (استعمال کرنے والے) when they learn of the brilliant idea.

It is evident that such a machine would save at least five hours a day of a moderately fashionable girl and that is not a bad bargain, if we calculate all the girls who will use the machine to their advantage. They can put this extra time at their disposal to far better uses and maybe the automatic machine would do the make-up in a better way than they had done it.

I made the suggestion of inventing such a machine to an old scientist some time back. He, of course, did not understand that it is immodest for a woman to go about without proper makeup, and, therefore, told me that he had no time for such nonsense. He, however, made a suggestion, of course very unreasonable, that women could save time by going about without make-up. They could thus become useful citizens of the state and help their nation to save some foreign exchange. I am astonished at the way in which these people talk of foreign exchange and national greatness. "After all if our women do not make up the men would go to Hollywood films that would be a net loss of foreign exchange," says a great feminist. I would, therefore, call upon all the young and enlightened scientists to lend a hand and invent the machine that we need so much in the interest of our social, political and economic well-being.

(*iv*) The Value of the Red Cross

The Red Cross organisation is one of the best things that man has created in the past or shall create in the future. It is a body organised with the sole purpose of looking after suffering humanity. It is given the name 'Red Cross' because it displays that mark on all its hospitals, vehicles and other instruments and things of use. The Red Cross has its branches in almost all countries of the world.

It has hospitals, doctors, vehicles and even ships at its disposal. It uses them to help suffering and sick people.

What does the Red Cross do ? Well it has various functions to perform. In the first place it looks after the wounded and the sick in the course of a war. According to international conventions Red Cross establishments, ships, hospitals, vehicles, and other things should not be bombarded by either combatant (جنگ میں حصہ لینے والا). They are considered sacred because they only look after the disabled soldiers and citizens and do not in any way take part in active war.

The Red Cross also looks after the burial of the dead in a field of battle. Very often the Red Cross arranges for a truce to bury the dead on a field of battle when both sides are entrenched (خندقوں میں بیٹھے ہوئے ہوں) and there is no possibility for the work to be done in any other way. The combatants allow it to do that because it is beneficial for both sides.

The Red Cross moves in when there is a disaster (مصیبت) of lesser magnitude than a war. If there is a flood or if there is an epidemic the Red Cross organisation comes out to help the sufferers with medical supplies and doctors who work without any remuneration (تنخواہ - معاوضہ). They work selflessly and save many lives. Even the medicines supplied by the Red Cross are free of charge. The Red Cross is an international organisation and is run by voluntary contribution (چندہ) by the people. If there is need of funds in one country the national Red Cross is helped by the international body and this makes the help it renders to the needy very efficacious (پر اثر). There is a strong brotherly feeling between the different national Red Cross bodies. So when there is some need of help the organisations of different countries send in men and supplies to tide over the crisis (مصیبت میں سے نکلنا).

The Red Cross is a splendid example of human co-operation even at those times when man is torn by strife (جنگ نے

(انسان کو ایک دوسرے کا دشمن بنا دیا ہو) and a war is going on. It can serve a better purpose if it can make people realise that they should have international co-operation and brotherly feelings in other fields also. That would alleviate (کم کرنا) the suffering of mankind in more fields than one.

(*v*) How to Save Money

The easiest way to save money is to earn more money than you can spend. But that would not do for people of moderate means. They would have to save out of the little that they earn and which they can conveniently spend before the day is out. One does not want to save but then saving is essential, because one must always put by something for rainy day. This makes saving money one of the great human headaches.

Whenever one has a few crisp notes in one's pocket, the question, "To save or not to save," pops up in one's head. It is as enigmatical (پر اسرار) a question as the one that Hamlet could not answer. On the one hand, there is the lure of charming things that the heart wants to buy and, on the other, there is the inner need for security, for something to fall back upon in the hour of need. What should one decide. How should one go about finding an answer to that important question? People have used different means and most of them have failed, but we will have a look at some of them.

Spendthrift parents usually try to inculcate (پیدا کرنا) the habit of saving in their children. They do their best to make them misers (کنجوس) by giving them money-boxes of different sizes and shapes to put their money in at an age when they are too young to comprehend (سمجھنا) what 'money' means. Of course they do not save any money although the parents are put behind a lot of dough for the little boxes. The result is more expenditure and, of course, no results. But some parents succeed only too well. Their children begin to put the money in the money-box from the day they are born. They do not learn to spend it.

When the time to spend money comes they fail miserably. They just do not have the courage to spend even when it is essential to do so. They fail not because they do not have any money but because they have it all lying in the money-box.

A friend of mine decided to save money by wearing his old shirts rather than getting new ones made. He calculated that if he wore mended shirts he would save at least one hundred rupees a year and he could do the same with other clothes and the total saving would come to say about two hundred and fifty rupees. The plan was quite appealing. He went on saving money like that for about three years. Then one day he got hold of his service book in the office. One can well imagine that he thought of dynamiting (بارود سے اڑا دینا) the bank where he kept his money when he saw a note written by his boss saying that he could not be given a superior post simply because he was always shabbily dressed (خراب اور ردی کپڑے پہنتا ہے). He had lost an increase of two hundred rupees a month. He never saved a penny after that.

Nearer home my wife sometimes thinks of saving money. She is then in a most self-sacrificing mood, and is prepared to do everything in her power to lay something by for the future of the family. We have long discussions and I begin to feel that after all one day we will be rich people with all the savings we are going to make. The discussion goes on and we plan all the things that we shall do when we are rich. Ultimately she suggests that she should buy a new *banarsi* saree if nothing better, and that I should drop the idea of buying a new shoe for the month. We have had our savings of the month, and there is no need of thinking about it now.

The government has floated many loans and there are cash saving certificates to be had for the asking—if you have money. But that is the problem—money. After a deep consideration of all the issues involved (تمام مسائل جن کا اس سے تعلق ہے) I come to the conclusion that the best course is to save only when one can and that is possible

only when one earns more than one can spend, so earn and let your wife think of the means to save money. Of course the best she will find will be to send you out one fine morning without any shoes on. But that is something. Some sacrifice has been made in the direction of saving money.

Q. 2. Write a letter on *one* of the following themes :

(*i*) Asking friend to lend you some books.

ii) To a tradesman, about a mistake in his bill.

Ans. (*i*)

10, Aurangzeb Road,
Lahore,
7th Aug., 1959.

My dear Talat Mahmood,

I am studing history on my own (بغیر کسی کے مدد کے). You know I have not taken up the subject for my intermediate examination and, therefore, I have not bought many books on it. I would be very thankful if you could spare me your copy of *British History* by Carter and Mears, and also by Meyers. Please send the books per bearer, I will return them within a fortnight. Thanks.

Yours sincerely,
Gul Khan.

Ans. (*ii*)

Shahab-ud-Din Building,
Katchery Road,
Sialkot,
7th Aug., 1959

Ref : Your bill addressed to me for the month of July, 1959, dated 5th August, 1959.

Dear Sir,

I have gone through your above mentioned bill. I find that you have entered item No. 4, black boot polish, twice in the bill. You have added six cakes of soap as item No. 9, but I never ordered any such cakes and they have not been supplied to me. I hope you will check up and send a correct bill at your earliest convenience so that it may be possible for me to make the necessary payment.

Thanking you,

Youre truly,
Ismat Mahmood.

To,
M/s New General Store,
New Market,
Sialkot City.

Or

Attempt a dialogue between two persons of equal age on the possibilities of a life of adventure in our times as compared with any earlier period.

Ans. *Ismat.* People were lucky in the days gone by. They could step out of their houses to have adventures waiting for them on the threshold. Now-a-days an adventure costs a hell of a lot of money. You have to go across half the world to find a place where you could have one.

Talat. That is not the right way of looking at things. After all what do you mean by the word 'adventure'? One can have adventures everywhere, even in our own small town. You have only to have the will and the love of adventure to guide you to it.

Ismat. Adventure is only possible in unknown places where there is danger to life and limb and where men have not been at all or at least where there is none at the time, say in the Sahara or the African wilderness.

Talat. Adventure is not essentially visiting new places or seeing dangerous animals. It is not risking one's own life or those of others. It is only an attitude of mind.

One can have adventure in a laboratory, if one works with that attitude on his research project (جس پر وہ تحقیق کر رہا ہو). Every new thing discovered or invented gives a real thrill to the scientist.

Ismat. That would not be adventure. It is merely work, like any other that one does to earn one's living.

Talat. Say that again. You do not know even that. There is a world of difference between creative work and clerical work. You do not feel any thrill when you have copied out a page written by someone else, but you do feel a thrill when you have written a novel which proves a success. In the latter case you have plunged yourself into the realm of the unknown. You have tried to do something that you had not done before and about which no one knew anything, and you are successful. Is that not an adventure ?

Ismat. From the long speech that you have made it appears that it must be something like one but it is far different to go out from one's town to another and find oneself face to face with the robbers on the way. It is far different to fight it out with them or to give them the slip just when they were going to lay hands on you.

Talat. Yes, that is the spirit of scientific or creative work. You work on a thing. You get glimpses of success. You hope and you work on. Every time you feel you are going to be successful something goes wrong. Then one day you do your best and you have it. The thing that you have been struggling for, for years, has been found at last. You have your heart's desire. Is that not adventure?

Ismat. That may be and you make it sound very much like one but that is not my idea of an adventure. I believe and shall always believe that there is no possibility of making adventures in the present-day world.

Q. 3. (*a*) **Construct sentences to illustrate the use of *three* of the following idiomatic expressions :**

To rest on one's oars ; to add insult to injury ; to be

taken aback ; to bear the brunt of ; to get wind of ; a wild goose chase ; to turn a new leaf.

Ans. *To rest on one's oars.* (To stop working for a short time - سستانا - ذرا آرام کرنا). He did not rest on his oars even during the summer vacations and went on working hard for the examination.

To add insult to injury. (To increase the injury done, to aggravate matters - حالات کو زیادہ خراب کرنا). He added insult to injury when after his dismissal he told him that he had been dishonest.

To be taken aback. (To be astonished). He was completely taken aback when the robber pounced on him (اسپر کود پڑا) from the dark street.

To bear the brunt of. (To stand the force of an attack- حملہ کی تاب لانا). The French armies could not bear the brunt of the German attack and surrendered.

To get wind of. (To come to know - پتہ چل جانا). He got wind of the presence of the police officers in the locality and made good his escape before they could apprehend him (اس کو گرفتار کر سکتے).

A wild goose chase. (An absurdly impossible enterprise - ایک ناممکن کام کرنے کی کوشش کرنا). To try something that one cannot do). The robbers tried to rob the bank when there where no customers in the place but it proved a wild goose chase and they failed in the end.

To turn a new leaf. (To change for the better.) Aslan has turned a new leaf and is working very hard for his examination ; you should do the same.

(*b*) **Make sentences to show the difference in meaning of *three* of the following pairs of words :**

continual, continuous ; right, rite ; discover, invent ; precede, proceed ; famous, notorious ; felicity, facility.

Ans. *Continual.* (A thing that occurs after short

intervals - جو تھوڑے تھوڑے وقفہ کے بعد ہو). We heard continual hammering in the shop throughout the night.

Continuous. (A thing that goes on without a break - جو عمل بغیر رکے جاری رہے). We flew continuously for two hours to reach Peshawar.

Right. (Correct - صحیح). You are right in this matter, I agree with you.

Rite. (A religious ceremony - رسم). The Hindus performed their rites in the temple and left.

Discover. (To find something that already exists - دریافت کرنا). Columbus discovered America.

Invent. (To make something new - ایجاد کرنا). Fleming invented Penicillin.

Precede. (To go before - پہلے گزرنا). The president's car was preceded by two pilots (راستہ دکھلانے والے) on motorcycles.

Proceed. (To go ahead - آگے چلنا). You cannot proceed on this road because it is closed on account of floods.

Famous. (A person who is widely known, in the good sense - مشہور و معروف). Iqbal was a famous poet.

Notorious. (A person with a wide evil reputation - بری شہرت والا). Billa was a notorious dacoit.

Felicity. (Happiness - خوشی). It was a felicitious occasion for them all.

Facility. (Something that makes things easy - سہولت). The office will remain open even on Sunday for the facility of the public.

Q. 4. (*a*) **Fill in the blanks in the following sentences :**

(*i*) I have applied . . . . the Principal . . . . leave.

(*ii*) He took . . . . drinking . . . . his old age.

(*iii*) He competed . . . . Javed . . . . the first place in the class.

(*iv* You must keep . . . . your hopes . . . . all circumstances.

(*v*) They all laughed . . . . me for my admiration . . . . Mussolini.

(*vi*) You must not quarrel . . . . your friend . . . . a trifle like that.

Ans. (*i*) I have applied to the principal for leave.

(*ii*) He took to drinking in his old age.

(*iii*) He competed with Javed for the first place in the class.

(*iv*) You must keep up your hopes in all circumstances.

(*v*) They all laughed at me for my admiration of Mussolini.

(*vi*) You must not quarrel with your friend on a trifle (حقیر چیز) like that.

(*b*) **Change into indirect speech :**

(*i*) He said to me, "Are you going there ?"

(*ii*) Khurrum said to his friend, "Please do this if you can."

(*iii*) The gentleman said, "Let me help you."

(*iv*) The teacher said to the boy, "Why were you absent from school yesterday ?"

Ans. (*i*) He asked me whether I was going there or not.

(*ii*) Khurrum requested his friend to do that if he could.

(*iii*) The gentleman offered to help him.

(*iv*) The teacher asked the boy why he had been absent from the class on the previous day.

(*c*) **Correct the following sentences wherever necessary :**

(*i*) How charming are the sceneries of Kashmir !

(*ii*) He has arrived at 5 o'clock yesterday.

(*iii*) This is the apple whom I bought this morning.

(*iv*) I have ordered for a copy of Algebra.

(*v*) Everyone of you two should do this work.

(*vi*) Those sort of people are hardly ever honest.

(*vii*) One does not often know his mind.

(*viii*) Lahore is larger than any city in the former Panjab.

Ans. (*i*) How charming is the scenery of Kashmir!

(*ii*) He arrived at five o'clock yesterday.

(*iii*) This is the apple which I bought this morning.

(*iv*) I have ordered a copy of Algebra book.

(*v*) Both of you should do this work.

(*vi*) That sort of people are never honest.

(*vii*) One rarely knows his mind.

(*viii*) Lahore is the largest city in the former Panjab.

Q. 5. Our sun is a huge *fiery* ball, one hundred times as great in diameter as the earth, and more than a million times as large. But, strange as it may seem, the sun is only a star like the other stars that we see in the sky at night. Stranger still, we find that our sun is only a *medium-sized* star. It is not as large as the *Pole Star* and not nearly as large as some of the others. *Betelgeux,* in the *constellation of Orion*, is *reckoned* to be four hundred times larger than the sun. The sun, compared with the other stars, looks large to us because we are *nestled close to it.* If the sun were gradually to move farther from the earth until it was as far away as the other stars, the light would grow so dim that its glory would be gone.

Read the passage above and give it a title. Moreover, answer the following questions :

(*i*) How large is the sun ?

(*ii*) Are there stars larger than the sun ?

(*iii*) Why does the sun look so large ?

(*iv*) What will happen if the sun moves away from the earth ?

Meanings of difficult words in the passage

Fiery. Burning like a fire (پر جوش).

Medium-sized. Not very big.

Pole Star. The bright star that we see shining in the north (قطبی ستارا).

Betel-geux. The name of a star.

Constellation. A number of fixed stars surrounded by an imaginary line (ستاروں کا جھنڈ).

Constellation of Orion. A set of stars that has been given the name of Orion.

Reckoned. Calculated (حساب کرنا).

Nestled close to it. We are situated very near it.

Title. The Sun *or* The Sun and Other Stars.

Ans. (*i*) The diameter of the Sun is one hundred times that of the earth. In size it is more than a million times larger than the earth.

(*ii*) There are many stars which are larger than the sun.

(*iii*) The sun looks very large because the earth is nearer to it than to the other stars in the sky.

(*iv*) If the sun moves away from the earth its glory will pass away. It will look as small as other stars and its light will become quite dim.

Q. 6. Translate into English :

دیکھتے ہی دیکھتے ہواؤں میں شدت ہونے لگی - جو چند لوگ گلی میں چل رہے تھے انہوں نے بھی کالر آٹھا لئے اور تیز تیز قدم آٹھاتے ہوئے اپنی راہ پر چل دیئے - ایک وہ شخص جو محض وعدہ وفا کرنے ہزاروں میل چل کر آیا تھا دروازہ میں دیوار کے سہارے کھڑا سگریٹ کے ہلکے ہلکے کش لیتا رہا - اس کے چہرہ کے بدلتے ہوئے رنگ سے اس کے دل سے اندرونی جذبات کا بخوبی اندازہ ہو رہا تھا - جیسے جیسے وقت گزرتا گیا اس کے دل میں نا آمیدی گھر کرتی گئی - تقریباً بیس منٹ اس نے انتظار کیا - اچانک گلی کے دوسرے مرڑ سے ایک دبلا پتلا دراز قد آدمی جس نے ایک لمبا کوٹ پہن رکھا تھا - لمبے لمبے قدم لیتا اس کی طرف آ رہا تھا - اس کے کوٹ کے کالر بھی کانوں تک اٹھے ہوئے تھے - آنے والا اس دروازے کے قریب رک گیا جس میں پہلا آدمی منتظر کھڑا تھا -

Ans. Suddenly the wind began to blow fast. The few people who were on the street turned up their collars and began to walk fast towards their destination. Only one man who had come thousands of miles to make good his promise continued to smoke while reclining on a wall in a doorway. One could read his feelings from the changes in his complexion. As the time passed he began to feel more and more disappointed. He waited for about twenty minutes. Suddenly a slim and tall man wearing a long overcoat, and taking big strides was coming towards him, from the other turning in the street. His coat-collars had also been raised up to the ears. The new-comer stopped near the door where the other man was waiting.

Printed at the Zarreen Art Press, 61, Railway Road, Lahore